BIHAR PEASANT LIFE,

BEING

A DISCURSIVE CATALOGUE

OF THE

SURROUNDINGS OF THE PEOPLE OF THAT PROVINCE,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

Prepared, under Orders of the Government of Bengal,

BY

GEORGE A. GRIERSON, B.C.S., M.A.S.B., M.R.A.S.,

FELLOW OF THE UNIVERSITY OF CALCUTTA: FORMERLY SANSKRIT AND HINDUSTANI
EXHIBITIONER, TRINITY COLLEGE, DUBLIN.

Calcutta:
THE BENGAL SECRETARIAT PRESS.
LONDON: TRÜBNER & Co., 57 & 59, LUDGATE HILL.
1885.

TO

Sir Augustus Rivers Thompson,

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT

OF THAT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT WOULD

NEVER HAVE BEEN WRITTEN,

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

Bankipore, 4th April 1885.

INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihār peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihār *raiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the groundwork of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference, and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihār districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

* The writer would here tender his thanks to the various district officers of Bihār, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh."* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz. the writer's own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke's work made by the writer's assistants once and sometimes twice over in every district of Bihār. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke's book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it, and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz. those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation, which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long, the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgri character, the dots, which are sometimes used to indicate an original *z*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihār, and that all the dots in the world will not make a Bihāri pronounce a *z* as other than *j*, or a *sād* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east, and which is bounded on the north by the Nepāl frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitāmarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hājīpur; by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tājpur subdivision of Darbhanga, North Munger, and the Madaipūra subdivision of North Bhagalpur. By North Bihār he means all Bihār north of the Ganges, and by South Bihār all Bihār south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihār.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bengal Government, Revenue and General Departments,* will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of the various points noted in this book, a magazine called *Punjāb Notes and Queries*, edited by Captain Temple, Cantonment Magistrate, Amritsar. Although published in and taking its title from the Panjab, this useful little work deals with the whole of Northern India.

the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilāwar Ali and Munshi Moti Lāl have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A GOOD many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigenda* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

Page.	Line.	Section.	For	Read.
3	5	.....	सभधर	सभन्धर.
5	.....	27	फहोड़ा, फैहोरा ...	फहोड़ा, फहोरा.
10	16	.....	टकौया	टकिया.
13	.....	63	फड़्मा	फड़ुआ.
17	4	.....	खाना	खना.
21	4	.....	चाबक	चाबुक.
22	.....	113	बागडोर *bāgdor* ...	बाग डोर *bāg dor.*
23	7 from bottom.	.....	चखबँधना	चखन्धँधना.
24	3	.....	बँतड़ी	बँतड़ी.
25	Last line of foot-note.	.....	देखे	देखे.
26	.....	137	थपड़ी	थपड़ी.
27	2	.....	नदोद्	नदोद्.
31	2	.....	खूँटिहरी	खुँटिहरी.
42	.....	230	पटेली	पटेली.
44	.....	238	सूते, सुतेरनियाँ ...	सूतें, सुतँरनियाँ.
52	5	.....	टँकुहा	टँकुहा.
58	.....	317	चबतरा	चबुतरा.
63	5	.....	upper screw	upper roller.
63	Title of illustration.		CHARKI	CHARKHI.

Page.	Line.	Section.	For	Read.
78	15	.....	बकन्सर	बकन्सा.
85	.....	404	जब्हूरा	जब्हूरा.
87	17	.....	सुरसना	सुरन्सा.
„	29	.....	गरीव	गरीब.
95	1	.....	तमाकुवाला	तमाकुवाला.
„	2	.....	तमाकुलन्वाला	तमाकुलन्वाला.
„	Last ...	.....	*dornsa*	*dorassa.*
96	18	.....	*nariyal*	*nariyāl.*
97	Last ...	.....	उलन्ट	उलन्टी.
102	.....	510	धौकन्नी	धौकन्नी.
103	.....	516	सेंहूना	सेंहुना.
105	.....	538	चकर सान *chakar sān* ...	चकरन्सान *chakarsān.*
108	.....	558	*thatherar*	*thathera.*
109	.....	567	चुँटा, चुँटी	चूँटा, चूँटी.
110	.....	570	नरि	नरी.
111	.....	572	निचन्त	निचिन्त.
„	.....	„	*kumhaïn*	*kumhaiïn.*
„	.....	575	पिँढरी	पिँढुरी.
112	.....	584	अन्रथा	अथन्रा.
113	14	.....	सुर्ई	सुरँ.
114	.....	586	कागन्जो	कागन्जी.
117	1	.....	कोलन्सूप *kolsūp* ...	कोलन्सुप *kolsup.*
128	.....	660	बिरन्हरा *birhara* ...	बिरहन्रा *birahra.*
134	.....	713	अढ़ैया	अढ़ैया.
141	.....	715	कमण्डल	कँवण्डल.
145	.....	732	जमा *jama*	जामा *jāma.*
152	.....	759	घुँघुर, घुँघन्रू	घुघुर, घुँघन्रू.
153	7	.....	उतरन्ना	लतरन्ना.
154	.....	766	*sari*	*sāri.*

Page.	Line.	Section.	For	Read.
154	3 from bottom.	.....	बिशुलि	बिशुली.
155	.....	771	किँकिनि, घुघुरू, घुँघुरू ...	किँकिनी, घुघुरू, घुँघुरू.
157	2 from bottom.	.....	उण्ड	उण्ड.
159	.....	784*a*	*Add*—'A homestead is also called डीँड़ा *dīñra* or डीँड़ो *dīñro* in South Bhagalpur.'	
161	.....	786	*After* '*goriatta*,' *add*—'or in South Bhagalpur गोरण्टी *goranti*.'	
164	12	.....	*For* 'तरि' *read* 'तरी.'	
,,	.....	794	*Add*—'Soil mixed with coarse gravel is also कँकरोटिया *kankrotiya*, and hard rocky soil पथरौटी *pathrauti* in South Bhagalpur.'	
165	.....	797	*Before* 'खिलँकट,' *insert* 'कुराव *kurāo*;' and *before* 'and पौह,' *add*—'कनिल *kanil* in South Bhagalpur.'	
166	1	.....	*After* '*chānch*,' *add*—'or पह परन्ती *pak parti*.'	
,,	.....	801	*After* '*melani*,' *add*—'or छिट्टा *chitta*,' and also *add*—'Irrigation from wells is कुँड़िया चास *kunriya chās* in South Bhagalpur.'	
168	.....	808	*For* 'हौवन्ती *hewti*' *read* 'हँवन्ती *heñwti*.'	
,,	.....	812	*For* 'धन कियारी *dhan kiyāri*' *read* 'धनकियारी *dhankiyāri*.'	
,,	.....	814	*After* 'बीटो *bīto*,' *add*—'or बेरो *bero*.'	
169	.....	,,	*After* '*laugāchhi*,' *add*—'or नौगाछी *naugāchhi*.'	
,,	.....	815	*Add*,—'Land producing brushwood is झाँटी *jhānti* in South Bhagalpur.'	
171	.....	818	*After* '*phāran*,' *add*—'and in South Bhagalpur हर समौध *har samaudh*.'	
173	.....	827	*After* '*dahina*,' *add*—'and in South Bhagalpur, उखड़ हाल *ukhar hāl*.'	
...	.....	828	*For* '*bhaunrīya*' *read* '*bhaunrīya*,' and *add*—'in South Bhagalpur मण्डो जोत *mando jot* or चौमण्डी *chaumandi*.' *For* 'ऊनाडेढ़ी' *read* 'ऊना डेढ़ी,' and *after* 'other names current are,' *add*—'लमन्ती *lamti* in South Bhagalpur.'	

the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilāwar Ali and Munshi Moti Lāl have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A GOOD many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigenda* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

Page.	Line.	Section.	For	Read.
3	5	.....	सभधर	सभन्धर.
5	.....	27	फड्डोड़ा, फड्डोरा ...	फड्डोड़ा, फड्डोरा.
10	16	.....	ढकीया	ढकिया.
13	.....	63	फड़्मा	फड़ुआ.
17	4	.....	खाना	खना.
21	4	.....	चाबक	चाबुक.
22	.....	113	बागडोर *bāgdor* ...	बाग डोर *bāg dor*.
23	7 from bottom.	.....	चखबँधना	चखग्बँधना.
24	3	.....	बँतग्ड़ी	बँतग्ड़ी.
25	Last line of foot-note.	.....	देखे	देखे.
26	.....	137	थपग्ड़ी	थपग्री.
27	2	.....	नदोदू	नदोदू.
31	2	.....	खूँटिहग्री	खुँटिहग्री.
42	.....	230	पटेली	पटेली.
44	.....	238	सूते, सुतेग्वनियाँ ...	सूतें, सुतंग्वनियाँ.
52	5	.....	ढँकुहा	ढँकुहा.
58	.....	317	चबतग्रा	चबुतग्रा.
63	5	.....	upper screw	upper roller.
63	Title of illustration.		CHARKI	CHARKHI.

Page.	Line.	Section.	For	Read.
78	15	.....	बकन्सा	बकन्सा.
85	.....	404	जब्हूरा	जब्हूरा.
87	17	.....	सुरसा	सुरन्सा.
,,	29	.....	गरीव	गरीब.
95	1	.....	तमाकुवाला	तमाकुवाला.
,,	2	.....	तमाकुलन्वाला	तमाकुलन्वाला.
,,	Last ...	.....	*dornsa*	*dorassa.*
96	18	.....	*nariyal*	*nariyāl.*
97	Last ...	.....	उलन्ट	उलन्टी.
102	.....	510	धौकन्नी	धौकन्नी.
103	.....	516	सेंहूना	सेंहुना.
105	.....	538	चकर सान *chakar sān* ...	चकरन्सान *chakarsān.*
108	.....	558	*thatherar*	*thathera.*
109	.....	567	चुँटा, चुँटी	चूँटा, चूँटी.
110	.....	570	नरि	नरी.
111	.....	572	निचन्त	निचिन्त.
,,	.....	,,	*kumhaïn*	*kumhaiïn.*
,,	.....	575	पिँढरी	पिँढुरी.
112	.....	584	अन्रथा	अधन्रा.
113	14	.....	सुर्दे	सुर्रे.
114	.....	586	कागन्जो	कागन्जी.
117	1	.....	कोलन्सूप *kolsūp* ...	कोलन्सुप *Kolsup.*
128	.....	660	बिरन्हरा *birhara* ...	बिरहन्रा *birahra.*
134	.....	713	अढ़ैया	अढ़ैया.
141	.....	715	कवण्डल	कँवण्डल.
145	.....	732	जमा *jama*	जामा *jāma.*
152	.....	759	घुँघुर, घुँघरू	घुघुर, घुँघरू.
153	7	.....	लतरन्ना	लतरन्ना.
154	.....	766	*sarī*	*sāri.*

Page.	Line.	Section.	For	Read.
154	3 from bottom.	.....	बिशलि	बिशली.
155	.....	771	किँकिनि, घुघुरू, घँघुरू ...	किँकिनी, घुघुरू, घँघुरू.
157	2 from bottom.	.....	उण्ड	उण्ड.
159	.....	784*a*	*Add*—'A homestead is also called डीँड़ा *diñra* or डीँड़ो *diñro* in South Bhagalpur.'	
161	.....	786	*After* '*goriatta*,' *add*—'or in South Bhagalpur गोरण्टी *goranti*.'	
164	12	.....	*For* 'तरि' *read* 'तरी.'	
"	.....	794	*Add*—'Soil mixed with coarse gravel is also कँकरोटिया *kankrotiya*, and hard rocky soil पथरौटी *pathrauti* in South Bhagalpur.'	
165	.....	797	*Before* 'खिलँकट,' *insert* 'कुराव *kurāo*;' and *before* 'and पौह,' *add*—'कनिल *kanil* in South Bhagalpur.'	
166	1	.....	*After* '*chānch*,' *add*—'or पह परन्ती *pak parti*.'	
"	.....	801	*After* '*melani*,' *add*—'or छिट्टा *chitta*,' and also *add*—'Irrigation from wells is कुँड़िया चास *kunriya chās* in South Bhagalpur.'	
168	.....	808	*For* 'होवन्ती *hewti*' *read* 'हँवन्ती *heñwti*.'	
"	.....	812	*For* 'धन कियारी *dhan kiyāri*' *read* 'धनकियारी *dhankiyāri*.'	
"	.....	814	*After* 'बीटो *bīto*,' *add*—'or बेरो *bero*.'	
169	.....	"	*After* '*laugāchhi*,' *add*—'or नौगाछी *naugāchhi*.'	
"	.....	815	*Add*,—'Land producing brushwood is झाँटी *jhānti* in South Bhagalpur.'	
171	.....	818	*After* '*phāran*,' *add*—'and in South Bhagalpur हर समौध *har samaudh*.'	
173	.....	827	*After* '*dahina*,' *add*—'and in South Bhagalpur, उखड़ हाल *ukhar hāl*.'	
...	.....	828	*For* '*bhaunrīya*' *read* '*bhaunriya*,' and *add*—'in South Bhagalpur मण्डो जोत *mando jot* or चौमण्डी *chaumandi*.' *For* 'ऊनाडेढ़ो' *read* 'ऊना डेढ़ो,' and *after* 'other names current are,' *add*—'लमन्ती *lamti* in South Bhagalpur.'	

Page.	Line.	Section.	
174	.....	830	*For* 'हँगाप्रब' *read* 'हेंगाप्रब.'
,,	Last ...	.....	*For* 'कर्न्की वाला' *read* 'कर्न्की बाला.'
176	.....	837	*For* 'साँझ ले' *read* 'साँझले,' and *for* 'हँझिया' *read* 'सँझिया.'
177	2	.....	*After* '*somāta*,' *add*—'or हर समौध *har samaudh*.'
,,	.....	842	*Add*—'A ploughman who works for advances is साओंख *saonkh* in South Bhagalpur.'
179	.....	848	*Add*—'Manure is also called हूरा *hūra* in South Bhagalpur.'
180	.....	850	*Add*—'Heavily-manured land is also said to be पटाएल *patāël* north of the Ganges.'
182	.....	856	*Add*—'Barren seeds are called कुब्बी *kubbi* in South Bhagalpur.'
183	3	.....	*For* 'बात्रर' *read* 'बावग.'
,,	.....	859	*After* '*barua*,' *add*—'and in South Bhagalpur कुब्बी *kubbi*.'
184	.....	862	*After* '*benga*,' *add*—'and in South Bhagalpur बिचरा *bichra* or बिहन्तर *bihantar*.'
			For 'बीहन्नार' *read* 'बिहन्नार.'
,,	.....	864	*Add*—'The bamboo on which the seedlings are carried is called धरङ्गी *dharangi* in South Bhagalpur.'
185	.....	866	*Add*—'Hoeing is called केलौनी *kelauni* or कमौनी *kamauni* in South Bhagalpur.'
,,	.....	867	*After* '*kelauni*,' *add*—'or कमौनी *kamauni*.'
186	.....	871	*For* 'चकरलेदा' *read* 'चकरलेदार.'
187	.....	873	*Add*—'Cane-cutting is पतौर पारब *pataur pārab* in South Bhagalpur.'
,,	.....	875	*After* '*agra*,' *add*—'or अलगा *alga*.'
188	1	.....	*For* '*jhārjharāël*' *read* '*jharjharāël*.'
192	.....	887	*Add*—'Treading grain is दमाही *damāhi* in South Bhagalpur.'

Page.	Line.	Section.	
192	.....	888	*Add*—'The first treading out of the grain is also called खूआ *khūa* or खोआ *khoa*, and the second treading तरझार *tarjhār* in South Bhagalpur.'
,,	3 from bottom.	.....	*For* 'दोगहा *dogha*' *read* 'दोगहा *dogaha*.'
193	.....	891	*After* 'खूआ *khūa*,' *add*—'or खोआ *khoa* or पौर *paur*.'
194	.....	894	*Add*—'Loose straw that has been threshed is मीड़ा *mīra* in South Bhagalpur.' *After* '*newāri*,' *add*—'or in South Bhagalpur गभौरी *gabhauri*.'
,,	.....	895	*Add*—'घोरान *ghoran* is also used in South Bhagalpur.'
195	.....	896	*After* '*thathero*,' *add*—'When applied to *janera* (*holcus sorghum*).'
196	.....	902	*After* '*kurtāli*,' *add*—'when between tenant and subtenant.'
198	.....	911	*For* 'खूद काश्त *khūd kāsht*' *read* 'खुदकाश्त *khudkāsht*.'
201	.....	915	*Add*—'A man irrigating is in South Bhagalpur लरवाहा *larwāha*.'
203	.....	918	*After* '*dhurka*,' *add*—'or उपटा *upta*.'
204	.....	922	*Add*—'The spring is in South Bhagalpur also भूर *bhūr* or सोआ *soa*.'
208	.....	939	*Add*—The 'wooden framework is called जलाला *jalāla* in South Bhagalpur.'
214	5	.....	*For* 'सुमाल' *read* 'सुआ.'
,,	.....	958	*For* 'टूंडा' *read* 'टूँडा.'
224	14	.....	*For* 'खोंरैंचा' *read* 'खोरचा.'
226	8 from bottom.	.....	*For* 'मल' *read* 'मेल.'
228	4	.....	*For* 'रहरेंठा' *read* 'रहरेठा.'
,,	6	.....	*For* 'देंदो' *read* 'दँदो.'
230	.....	1001	*For* 'पटाएल' *read* 'पटाएल.'
247	10	.....	*For* '1464' *read* '1458.'

Page.	Line.	Section.	
248	.....	1050	*For* 'भीट *bhīt*' *read* 'भीठ *bhīth*.'
253	5 from bottom.	.....	*For* 'गलन्हृष्टा' *read* 'गोलन्हृष्टा.'
273	.....	.....	In last column, *for* 'असन्नी' *read*, 'असन्नी.'
274	10 from bottom.	.....	*For* 'अवात' *read* 'आवत.'
280	16 from bottom.	.....	*For* 'बरसे' *read* 'बरसे.'
"	4 from bottom.	.....	*For* 'आमवास' *read* 'अमावस.'
281	3	.....	*For* 'needc' *read* 'need.'
290	.....	1110	*For* 'डेर' *read* 'डेर.'
292	.....	1117	*For* 'रन्ककट' *read* 'करन्कट.'
299	.....	1147	*For* 'उदन्नर' *read* 'उदन्नर.'
300	.....	1151	*After* '*kās charāï*,' *add*—'काह चराइ *kāh charāï*.'
310	13	.....	*For* 'मड़्घाटी' *read* 'मड़ुघाटी.'
"	15	.....	*For* 'यसैन' *read* 'सैयन.'
"	17	.....	*For* 'चोरा' *read* 'चारो.'
316	10 from bottom.	.....	*For* 'टकही *takahi*' *read* 'टकन्ही *takhi*.'
318	12 from bottom.	.....	*For* 'केयाली *keyāli*' *read* 'केआली *keāli*.'
322	.....	1209*b*	*After* 'rent-free,' *add*—'or revenue-free.'
323	8 from bottom.	.....	*For* '1487' *read* '1482.'
330	2	.....	*For* 'money rents are always assessed,' *read* 'extra money rents are assessed.'
333	8 from bottom.	.....	*For* 'छाउनी' *read* 'छाउनि.'
337	7	.....	*For* 'लोदया' *read* 'लोदया.'
357	4 from bottom.	.....	*For* 'मेहरान्हू' *read* 'मेहरान्हू.'
359	.....	1285	*For* 'बरेखि' *read* 'बरेखी.'
360	.....	1288	*For* 'छका' *read* 'छँका.'

Page	Line.	Section.	
366	.....	1323	*Add at end of section*—'and in West Tirhut लठङ्गर *lathangar.*'
369	.....	1338	*Add at end of section*—'and in West Tirhut खिरखियौनी *khirkhiyauni.*'
372	.....	1349	*Add*—'The ceremony of cutting the nails is called in West Tirhut नौह छिल्ली *nauh chhilli.*'
389	4 from bottom.	.....	*For* 'दोनी *doni*' *read* 'दौंनी *donni.*'
391	3 from bottom.	.....	*For* '*nagra*' *read* '*nagar.*'
412	.....	1461	*For* 'धारनिक' *read* 'धारणिक.'
APPENDIX.			
2	.....	No. 2	*For* 'खसन्रा' *read* 'खसन्रा.'
,,	.....	No. 2*a*	*For* 'गफन्मन्खजूद' *read* 'गल्ल मफन्जूद.'
14	.....	14	*For* '*am*' *read* '*ām.*'
		15	*For* 'वट्टा' *read* 'बट्टा.'

CONTENTS.

	Page.
DIVISION I.—IMPLEMENTS AND APPLIANCES USED IN AGRICULTURE AND RURAL MANUFACTURES	1
Subdivision I.—Implements used in preparing land for cultivation	*ib.*
CHAPTER 1.—The plough	1—5
„ 2.—Mattocks and spades	5—6
„ 3.—The harrow	7—8
„ 4.—Rakes used in field work	8
„ 5.—Pickaxes, pitchforks, &c.	8—9
Subdivision II.—Implements used in sowing, weeding, and irrigation	9
CHAPTER 1.—Baskets	9—11
„ 2.—Brooms	11—12
„ 3.—Implements used in weeding, &c.	12—13
„ 4.—Implements used in connection with irrigation ...	*ib.*
Subdivision III.—Appliances used in field-watching ...	*ib.*
CHAPTER 1.—The sling	13—14
„ 2.—The scarecrow	*ib.*
„ 3.—The watchman's platform	14—15
Subdivision IV.—Implements used in harvesting ...	15
CHAPTER 1.—The sickle or reaping-hook	15—16
„ 2.—Rakes used on the threshing-floor	*ib.*
„ 3.—Granaries	16—18
Subdivision V.—Implements and appliances used in connection with cattle	18
CHAPTER 1.—The fodder-cutter and trough...	18—19
„ 2.—The muzzle and blinkers	19—20
„ 3.—The whip and goad	20—21
„ 4.—Hobbles for cattle	*ib.*
„ 5.—Ropes	21—24
„ 6.—Pads for cattle	*ib.*
„ 7.—Grain-bags and paniers for loaded cattle... ...	25
„ 8.—Canvas, leather, or tarpaulin covers	*ib.*
„ 9.—Vessels from which animals are fed	*ib.*
„ 10.—Dairy utensils	25—27
Subdivision VI.—Appliances used in the conveyance of goods or passengers	*ib.*
CHAPTER 1.—The country cart	27—28
„ 2.—The large, complete country cart	28—37
„ 3.—The light country cart	37—38
„ 4.—The bullock carriage	38—39
„ 5.—The pony carriage	40—42
„ 6.—The country boat	42—45
„ 7.—The litter	45—46
Subdivision VII.—Appliances used in rural manufacture	46
CHAPTER 1.—Appliances used in the manufacture of oil ...	46—49
2.—Appliances used in the manufacture of sugar ...	50—60

PAGE.

CHAPTER 3.—Appliances used in the manufacture of indigo ... 60—62
" 4.—The spinning-wheel ... ... 62—69
" 5.—The weaver's loom ... ... 69—76
" 6.—The saltpetre manufacture ... ... 76—77
" 7.—A distillery of country liquor ... ... 77—78

Subdivision VIII.—Appliances used by miscellaneous village traders and professionals 79

CHAPTER 1.—The palm-juice seller ... ... 79—80
" 2.—The bird-catcher ... ... ib.
" 3.—The barber ... ... 80—81
" 4.—The country surgeon ... ... ib.
" 5.—The farrier ... ... ib.
" 6.—The washerman ... ... 81—82

Subdivision IX.—Tools and appliances used by country artizans 83

CHAPTER 1.—The carpenter and turner ... ... 83—85
" 2.—The blacksmith ... ... 85—88
" 3.—The mason or bricklayer ... ... 88—90
" 4.—The grain-parcher ... ... 90—92
" 5.—The baker ... ... 92—93
" 6.—The confectioner ... ... 93—94
" 7.—The tobacco-manufacturer 95
" 8.—The pipe-maker ... ... 96—97
" 9.—The pipe-stem maker ... ... ib.
" 10.—The cotton-carder 98
" 11.—The shoe-maker ... ... 98—99
" 12.—The blanket-weaver ... ... 99—100
" 13.—The fancy silk or fringe-maker ... ... 100—101
" 14.—The embroiderer ... ... ib.
" 15.—The dyer ... ... 101—102
" 16.—The wood-painter ... ... ib.
" 17.—The tinman ... ... 102—103
" 18.—The jeweller ... ... 103—105
" 19.—The lapidary 105
" 20.—The seal-maker 106
" 21.—The gold-washer ... ... ib.
" 22.—The brazier ... ... 107—108
" 23.—The brass-founder ... ... ib.
" 24.—The brass-bangle maker ... ... ib.
" 25.—The glass-maker and glass bangle-maker ... 108—110
" 26.—The lac bangle-maker ... ... ib.
" 27.—The potter ... ... 111—112
" 28.—The firework-maker ... ... 112—114
" 29.—The bookbinder ... ... 114—115
" 30.—The rope-twister ... ... 115—116
" 31.—The weaver's brush-maker ... ... ib.
" 32.—The bow-maker ... ... ib.
" 33.—The weapon-cleaner ... ... ib.

DIVISION II—DOMESTIC APPLIANCES AND UTENSILS 117

Subdivision I.—Appliances used in the preparation of food ... ... ib.

CHAPTER 1.—Sieves ... ... 117—118
" 2.—The pedal for husking grain ... ... 118—119
" 3.—The pestle and mortar used for husking grain ... 119—120
" 4.—The hand grinding-mill ... ... 120—121
" 5.—The grindstone for spices ... ... ib.
" 6.—The roller for making paste ... ... ib.

PAGE.

Subdivision II.—Domestic furniture ... ... 120—121

CHAPTER 1.—Stool ... ... 121—122
" 2.—The bed and cot ... ... 122—123
" 3.—The weighing scales ... ... 123—124
" 4.—Nets ... ... 124—126
" 5.—The pad used for supporting water-pots, &c., on a woman's head ... ... ib.
" 6.—The stick ... ... 126—127
" 7.—Boxes ... ... 127—128
" 8.—Metal vessels used in cooking and for ordinary domestic purposes ... ... 129—134
" 9.—Earthen vessels ... ... 134—140
" 10.—Wooden vessels 141
" 11.—Leather vessels ... ... 141—142
" 12.—Leaf platters ... ... ib.
" 13.—Stands for vessels ... ... ib

Subdivision III.—Clothes, ornaments, &c. ... ... ib.

CHAPTER 1.—Clothes ... ... 142—150
" 2.—Carpets and mats ... ... ib.
" 3.—Jewelry... ... ... 151—156

Subdivision IV.—Appliances used in worship ... 156—157

DIVISION III.—SOILS 159

CHAPTER 1.—Classification of soils ... ... ib.
" 2.—Soils classified according to their distance from the village site ... ... 159—160
" 3.—Soils classified according to their constituent elements 160—162
" 4.—Soils and water action ... ... ib.
" 5.—Muddy and water-logged soils ... ... 162—163
" 6.—High lands and low lands ... ... ib.
" 7.—Ravines, mounds, &c. ... ... 163—164
" 8.—Stony soils ... ... ib.
" 9.—Cultivated and waste 165
" 10.—Fallow ... ... 165—166
" 11.—Richness and poorness of soil ... ... ib.
" 12.—Irrigated and dry lands ... ... ib.
" 13.—Lands which retain and which do not retain moisture 167
" 14.—Lands bearing a single and a double crop ... ib.
" 15.—Terms used in connection with different crops ... 167—169
" 16.—Land impregnated with salt, &c. ... ... ib.

DIVISION IV.—GENERAL AGRICULTURAL OPERATIONS 171

Subdivision I.—Ploughing and harrowing ... ... ib.

CHAPTER 1.—Ploughing and harrowing ... ... 171—174
" 2.—Fields ... ... 174—175
" 3.—Boundaries ... ... 175—176
" 4.—Furrows ... ... ib.
" 5.—Miscellaneous terms used in connection with ploughing ... ... 176—177
" 6.—Ploughman and agricultural labourers generally ... 177—178
" 7.—Reciprocal assistance in cultivation ... ... 178—179

Subdivision II.—Manuring ... ... ib.

CHAPTER 1.—Kinds of manure ... ... 179—180
" 2.—Modes of manuring ... ... ib.
" 3.—Manure used as fuel ... ... 180—181

Subdivision III.—Sowing and transplanting ... ... ib.

CHAPTER 1.—Sowing ... ... 181—182
" 2.—Modes of sowing ... ... 182—183

PAGE.

CHAPTER 3.—Seed-beds and nurseries 184
" 4.—Sowing time ... ... *ib.*
" 5.—Transplanting ... ... *ib.*

Subdivision IV.—Digging, hoeing, and weeding ... *ib.*

CHAPTER 1.—Digging ... ... 184—185
" 2.—Hoeing ... ... *ib.*
" 3.—Weeding ... ... 185—186

Subdivision V.—Watching crops ... ... 186—187

" **VI.—Reaping and gleaning** ... ... *ib.*

CHAPTER 1.—Reaping ... ... 187—188
" 2.—Cutting of unripe crops ... ... *ib.*
" 3.—Gleaning ... ... *ib.*

Subdivision VII.—Threshing and winnowing ... 189

CHAPTER 1.—The threshing-floor ... ... *ib.*
" 2.—Sheaves and bundles ... ... 189—191
" 3.—Treading out grain ... ... 191—193
" 4.—Crops on the threshing-floor ... ... 193—195
" 5.—Winnowing ... ... 195—196
" 6.—Miscellaneous ... ... *ib.*

Subdivision VIII.—Division of crops ... ... *ib.*

CHAPTER 1.—Division and valuation ... ... 196—197
" 2.—The shares into which the crop is divided ... 197—198
" 3.—Deductions and remissions ... ... 98—199
" 4.—Mode of division ... ... 199—201

Subdivision IX.—Irrigation ... ... *ib.*

CHAPTER 1.—Irrigation generally ... ... *ib.*
" 2.—Kinds of irrigation 202
" 3.—Irrigation from canals 203
" 4.— Ditto wells ... ... 203—204
" 5.—Construction of wells ... ... 204—205
" 6.—The lever used in raising water ... ... 206—207
" 7.—The skin bag used for drawing water ... ... *ib.*
" 8.—Other well appliances connected with irrigation ... 208—209
" 9.—The pathway for bullocks, &c. ... ... *ib.*
" 10.—The workmen employed at the well ... ... 209—210
" 11.—The Persian wheel ... ... *ib.*
" 12.—Irrigation from tanks and streams ... ... *ib.*
" 13.—Water-lifts and other terms common to irrigation by the swing-basket and the spoon-lever... ... 211
" 14.—Water-channels ... ... 211—212

DIVISION V.—AGRICULTURAL PRODUCTS AND THEIR ENEMIES 213

Subdivision I.—Agricultural products ... ... *ib.*

CHAPTER 1.—Wheat ... ... 213—214
" 2.—Mixed crops ... ... 214—215
" 3.—Barley and oats ... ... *ib.*
" 4.—Rice ... ... 215—223
" 5.—Indian corn or maize ... ... 223—224
" 6.—The large millet ... ... 224—225
" 7.—The small bulrush millet ... ... *ib.*
" 8.—The small millets ... ... 225—227
" 9.—Pulses ... ... 227—229
" 10.—Peas 230
" 11.—Gram ... ... 231—232
" 12.—Sugarcane ... ... 232—237
" 13.—Cotton ... ... 237—239

PAGE.

CHAPTER 14.—Tobacco ... ... 239—241
" 15.—Opium poppy ... ... 241—243
" 16.—Hemp ... ... *ib.*
" 17.—Indigo ... ... 243—244
" 18.—Other dyes ... ... 244—246
" 19.—Oil-seeds ... ... 246—247
" 20.—Fibres ... ... 247—248
" 21.—Betel ... ... 248—249
" 22.—Garden crops ... ... 250—257

Subdivision II.—Insects and causes of injury to crops ... *ib.*

CHAPTER 1.—Destructive insects and diseases ... ... 257—265
" 2.—Noxious weeds ... ... 265—269
" 3.—Miscellaneous ... ... 269—270

DIVISION VI.—AGRICULTURAL TIMES AND SEASONS ... ... 271—285

DIVISION VII.—CATTLE AND OTHER DOMESTIC ANIMALS 287

CHAPTER 1.—Cattle generally ... ... *ib.*
" 2.—Bulls ... ... *ib.*
" 3.—Bullocks ... ... 287—291
" 4.—Cows and breeding ... ... 291—292
" 5.—Calves ... ... 292—293
" 6.—Buffaloes ... ... 293—294
" 7.—Goats ... ... *ib.*
" 8.—Sheep ... ... *ib.*
" 9.—Pigs ... ... 294—295
" 10.—Horses, mules, and asses ... ... *ib.*
" 11.—Elephants ... ... 295—296
" 12.—Camels ... ... *ib.*
" 13.—Straying of cattle ... ... *ib.*
" 14.—Colours of cattle ... ... 296—297
" 15.—Hides ... ... *ib.*
" 16.—Cattle slaughter ... ... 297—298
" 17.—Feeding cattle ... ... 298—299
" 18.—Pasturage ... ... *ib.*
" 19.—Fences 300
" 20.—Grazing-fees ... ... *ib.*
" 21.—Cow-houses and enclosures for cattle, cattle-owners, &c. ... ... 300—301
" 22.—Cattle-dealers ... ... *ib.*
" 23.—Milk and its preparations ... ... 301—303
" 24.—Cattle diseases ... ... 304—306
" 25.—Cattle fodder ... ... 306—311

DIVISION VIII.—LABOUR, ADVANCES, WAGES, AND PERQUISITES 313

CHAPTER 1.—Pay and advances to labourers ... ... 313—314
" 2.—Advances to tenants ... ... 314—315
" 3.—Dues paid by tenants ... ... 315—320

DIVISION IX.—LAND TENURES 321

CHAPTER 1.—Tenures ... ... *ib.*
" 2.—Proprietary tenures ... ... 321—323
" 3.—Intermediate tenures ... ... 323—324
" 4.—Shares and sharers ... ... 324—325
" 5.—Cultivating tenures ... ... 325—327
" 6.—Rents ... ... 327—330

PAGE.

DIVISION X.—THE NATIVE HOUSE 331

CHAPTER 1.—The native house ... ... 331—332
" 2.—Parts of a house ... ... 332—338
" 3.—Materials used in the construction of the house ... 338—342

DIVISION XI.—FOOD 343

CHAPTER 1.—Meals ... ... *ib.*
" 2.—Kinds of food ... ... 343—356

DIVISION XII.—CEREMONIES AND SUPERSTITIONS OF RURAL LIFE 357

CHAPTER 1.—Marriage ... ... 357—359
" 2.—Wedding ceremonies generally ... ... 359—362
" 3.—Special wedding ceremonies amongst the Hindus ... 362—374
" 4.—Marriage ceremonies amongst the Musalmāns ... 374—386
" 5.—Birth customs generally ... ... 386—388
" 6.—Ceremonies peculiar to the birth of a Hindu child ... 388—390
" 7.—Birth customs amongst Musalmāns ... ... 390—391
" 8.—Disposal of the dead amongst the Hindus ... 391—395
" 9.—Disposal of the dead amongst Musalmāns ... 395—396
" 10.—Ceremonies at ploughing and sowing and transplanting. 397—398
" 11.—Harvest ceremonies ... ... 398—399
" 12.—Miscellaneous ... ... 399—401
" 13.—Arbitrations, oaths, &c. ... ... 401—402
" 14.—Miscellaneous superstitions ... ... 402—409

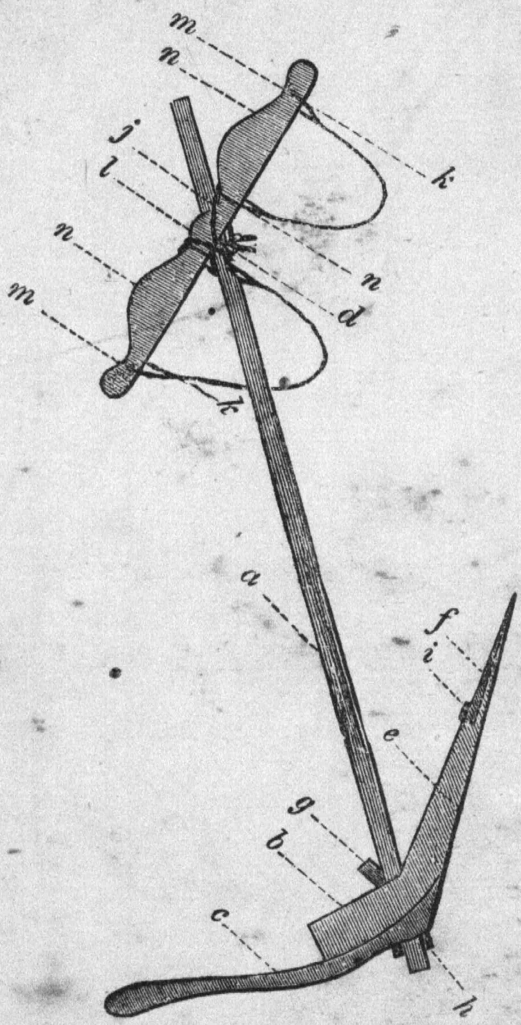
DIVISION XIII.—TRADE, MONEY-DEALINGS, AND ACCOUNTS 411

CHAPTER 1.—Trade and bazār accounts ... ... 411—413
" 2.—Accounts between landlord and tenant ... ... 413—418
" 3.—Interest, discount, and commission ... ... 419—420
" 4.—Rates of interest ... ... 420—421
" 5.—Mortgage ... ... 421—422
" 6.—Miscellaneous ... ... 422—424

DIVISION XIV.—WEIGHTS AND MEASURES ... 425

CHAPTER 1.—Measures of length ... ... 425—427
" 2.—Superficial measure 428
" 3.—Measures of proportion ... ... 428—429
" 4.—Measures of weight ... ... 429—431

APPENDIX ... ... i—xvii



The Country Plough.

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as हर *har*. Sometimes the Hindi form of the word, हल *hal*, is used. In Gaya the word लाँगल *lāngal* is also used.

2. खिनौरी *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is ठेंठी *thenthi*, and generally over North-East and South Tirhut ठेंठा *thentha*. In Shahabad it is खुटहरा *khutahra*. A new plough is नवन्ठा *nawtha* or नौठा *nautha* to the west, नवन्घर *nawghar* in Champāran, and लवन्ठा *lawtha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur सांगठ *sānga*, and in South Munger सांगह *sāngah*, mean the plough and all its appurtenances, as in the sentence सांगठ (or हर सांगठ) लेने आव बहियार *sānga* (or *har sānga*) *lene āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows :—

5. *The beam* (*a*).—North of the Ganges this is हरिस *haris*, and so also in Shahabad. In East Tirhut it is also called हरसी *harīs*. In Patna, Gaya, and South Munger it is सांह *sānrh*. In South Bhagalpur it is ईस *īs*. हरिस *haris* is, however, understood more or less everywhere.

6. *The body* (*b*).—This is everywhere हर *har*.

7. *The handle or stilt* (*c*).—In Shahabad and north of the Ganges this is परिहथ *parihath;* in the eastern portion of the latter tract it is also लागन *lāgan*. लगन्ना *lagnā* is used in South Munger, Patna, and Gaya, and नाँगन्नो *nāngno* in South Bhagalpur. In South-Western Shahabad परिहत *parihat* is used. The knob at the end of the body near the handle is in Patna चँदन्वा *chandwa*, in Gaya चाँदी *chāndi*, north of the Ganges and in Shahabad मूठ *mūth* (or in the south-west of the district चँदुली *chanduli*), and in the south-east मुठिया *muthiya*. In South Bhagalpur मकन्री *makri* is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam* (*d*), by which the share is raised or lowered.—In Sāran खेढ़ा *kherha*, in Gaya खेंढ़ी *khenrhi*, and in Shahabad खेढ़ी *kherhi*. In Patna they are खेहा *kheha*, in Champāran खाता *khāta*, and throughout Tirhut खाढ़ी *khārhi*. In South-East Tirhut it is also खड़न्हा *kharha*, and in South-East Bihār खोंढ़ा *khonrha* or काढ़ *kārh*.

9. *The sole* (*e*), in which the share is fixed.—

In West Bihār it is टोर *tor* or टोरा *tōra*. In East Bihār it is नास *nās* or नासा *nāsa*.

North of the Ganges the thicker end of the sole is called माँथ *mānth* or माँथा *māntha*.

10. *The share* (*f*).—Everywhere फार *phār*. In North-East Tirhut also फारा *phāra* or फाला *phāla*, and in South-East Tirhut also लोहामा *lohāma*.

11. *The wedge fixing the beam to the body* (*g*).—North of the Ganges and in Shahabad and South Munger this is पाट *pāt*. Variants are पट्टा *patta* (Gaya), पाटा *pāta* (South Tirhut and Patna), and पाटो *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as चैली *chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as चेलखी *chelkhi* in South-East Tirhut. In East Tirhut it is also called चेरी *cheri*. Another name is पाचड़ *pāchar* (in North-East Tirhut and Shahabad), or पचड़ी *pachri* everywhere south of the Ganges. In South Bhagalpur it is called उपर पाटो *upar pāto*.

12. *The peg* (*h*) passing through the shaft at the end, to prevent the body coming off.—This is बराइन *barāïn* generally, or बरैन *barain*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन *baren* in North-East Tirhut, बरन्हन *barhan* in Sāran, बरैनी *baraini* in Patna, and बरन *baran* in Shahabad. Other names are सभ धरिया *sabh dhariya*, सत धरिया *sat dhariya*, in Patna, and सभधर *sabhdhar* in Gaya, because it holds the whole plough together. Also तरैलउ *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हुमन्ना *humna* in Patna.*

13. *The iron clamp* (*i*) for preventing the share falling off.—करुआर *karuār* or करुआरा *karuāra* everywhere to the west. A variant is करुआरी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खुरा *khūra*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihār. जोंकी *jonki* and चोभी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गासी *gāsi*.

14. *The yoke.*—North of the Ganges always पालो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पालउ *pāla* in South Bhagalpur. In Shahabad and Gaya the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरसैला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); so also the two following pins. As a general rule पालो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जूआ *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins,* which join the two bars of the yoke, are सैला *saila* or समैल *samail* to the west and कनैल *kanail* to the east. They are also कनकिल्ली *kankilli* in South Bhagalpur.

16. *The inner pins* are समैल *samail* or (Patna and the south-east) समैला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs* (*j*), which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant लरन्नी *larni* in

* About हुमन्ना *humna* there is a story of a Jolha (the proverbial fool of Bihār stories) who found a *humna* on the road and cried out in his foolishness पाँयँ हर के हुमन्ना, खेतीकरब बनाय *pāon har ke humna, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन *lāran* in South-East Bihār. नाधा *nādha* and नरैली *naraili* are used in Shahabad, and variants of the former word occur in लदन्धा *ladha* (South-East Tirhut), लैधा *laidha* or लाधा *lādha* (North-East Tirhut), and हर लधी *har ladhi* or हर नाधा *har nādha* over South Tirhut generally. नाधा *nādha* is also used in Gaya. हर नाधा *har nādha* in Sāran is only used when they are of string. When they are of leather, in that district they are called दुआली *duāli*. South Bhagalpur has डोंड़ा *donra* or लेधा *ledha*.

18. *The ropes* (*k*) which go round the bullocks' necks.—These are everywhere except in the extreme west जोती *jōti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता *jōta*, is the usual one. In North-East Tirhut they are also समेल *samel* or समैल *samail*, and in South Bhagalpur फाँसउ *phānsa*.

19. *The projecting knob* (*l*) in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mahādewa*. Variants are महादेवो *mahādeo* (Patna and Gaya) and महन्दवा *mahdawa* (South Munger). In South Bhagalpur it is मँझवारउ *manjhwāra*.

20. *The notches* (*m*) near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānri* in Patna, with variants खाड़ी *khārhi* in South-East Tirhut and खेड़ी *kherhi* to the west. South-West Shahabad has खड्डी *khaddhi*. In Gaya the word used is कनौसी *kanausi*, and in South Bhagalpur खाताउ *khāta*, while सिमल *simal* or नकन्टी *nakti* are optional names in South-East Tirhut.

21. *The leaf of the yoke* (*n*).—This is पत्ता *patta*, पल्ला *palla*, or (in South Munger) पलई *palaï* and (in Sāran) पाता *pāta*.

22. *The trough* in which the share lies when fixed in the body is खोल *khol*, or in South Bhagalpur खोली *kholi*.

23. *The bamboo whip* with which the bullocks are driven is पैना *paina*, and its *lash* is छिटि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally टार *tār*, with variants in South-East Tirhut टाँड़ी *tānri* and टोर *tor* in South Munger. The share is टरसूई *tarsüï*. खिल्ला *khilla* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsa*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār this is generally चोंगा *chonga*, except in South Munger, where it is हर चाँड़ी *har chānri*.

The cup at the top, into which the grain is poured, is in West Bihār माला *māla* or मलवा *malwa*. In East Bihār it is पैला *paila* (sometimes spelt पइला *païla* or पएला *paëla*) or माली *māli*. In South Munger it is also उखरी *ukhri*, and in Patna अकरी *akri*.

25. *The sharpening of a ploughshare* is called as follows in the various districts:—

Shahabad: धार पिटावल *dhār pitāwal* ; or in the south west of the district धार फरगावल *dhār phargāwal*.

Patna: धार असराएब *dhār asrāëb*.

Gaya: असार *asār*.

South Munger and South Bhagalpur: धार पजाव *dhār pajāw* or असार *asār*.

North of the Ganges generally: धार पिटावल *dhār pitāwal*.

Also, North-West Tirhut and Sāran: धार पिजावल *dhār pijāwal*.

North-East Tirhut: धार बनाएब *dhār banāëb*.

South-East Tirhut: फार करा लाएब *phār karā lāëb*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār औगार *augār*. In North-West Tirhut it is called लगार *lagār*, and in the rest of Tirhut तरख *tarakh*. In South-West Shahabad it is called अवाए *awāë*, in South Munger ठाढ़ा *thārha*, and in South Bhagalpur ठाढ़ *thārh*. Light ploughing is done in the converse way, and is known everywhere as सेव *sev*, or in North-East Tirhut सेब *seb*.

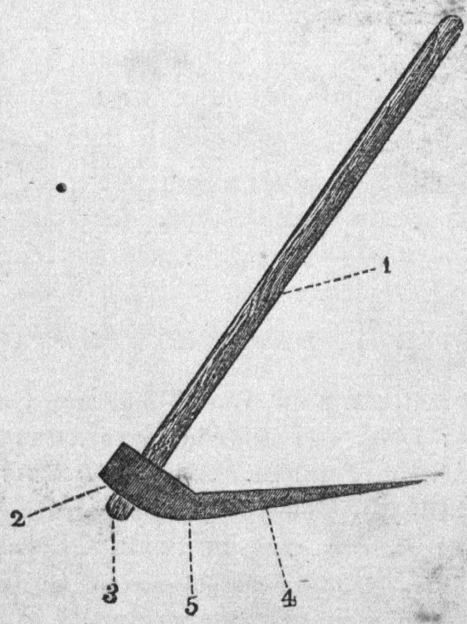
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya फौरा *phaura*. Variants are फहोड़ा *phahora* (Patna and Gaya), फहोरा *phahora* (South Munger), फओरा *phaöra* (Patna and Gaya), and फहुरा *phahura* or फरुहा *pharuha* in Shahabad. In South-West Shahabad it is फरसा *pharsa*. In Tirhut it is कुदार *kudār*, and in South Bhagalpur and South Mungēr कोदार *kodār*. Another name current in Gaya is झाम *jhām* or झामा *jhāma*. In the same district आभी *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and खुरनी *khurni* or खुदनी *khudni* is a kind of spade.

28. A mattock with a narrower blade is कुदारी *kudāri*, कोदारि *kodāri*, or कोदारी *kodārī*. South of the Ganges it is also कुदाली *kudāli*.

कुदाल *kudāl* and कुदार *kudār* are often used to signify also the smaller variety. In South Bhagalpur it is ठेंठी कोदार *thenthi kodār*.

29. The handle is बेंट *bent*, and the upper end of it, which projects beyond the socket, हूरा *hūra* or हूर *hūr*, or (in South-West Tirhut) मूठा *mūtha*. Other names for this end are एड़ा *era* or अड़ानी *ārāni*, and in South Bhagalpur पाटऽ *pāta*. The ring or socket in the blade, to which the handle is fixed, is पास *pās* or पासा *pāsa* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पँवाँरी *pamwānri*, and in South Munger (optionally) पसाटा *pasāta*. The curved part of the blade is in Sāran and Patna फरी *phari*. Elsewhere, north of the Ganges and in South Munger, फरकी *pharki*. In Patna and South Munger it is also called फल *phal*, in South Bhagalpur फरो *pharo*, and in Gaya फारी *phāri*. In Shahabad it is धार *dhār*, and in the south-west of the district डम्फ *damph*. The place where the ring and the blade meet is कण्ठी *kanthi* in Patna and Gaya, नहीं *nahīn* in Shahabad, सन *san* or कण्ठ *kanth* in South Bhagalpur, and सुन *sun* in South Munger. In Sāran the part of the handle which is grasped is मूठ *mūth*, and the corners काना *kāna*. A new mattock is नवघर *nawghar*, and a worn one ठेंठी *thenthi*.



1. *Bent* (handle).
2. *Pāsa* (socket).
3. *Hūra*.
4. *Phari* (blade).
5. *Kanthi* (neck).

The Mattock (Phaura or Kodār).

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called हेंगा *henga*, and in East Bihār more usually चौंकी *chaunki* or चौकी *chauki*. In Patna it is also called सिखवे *sikwe*, पटवे *patwe*, or लगावरी *lagāwri*.

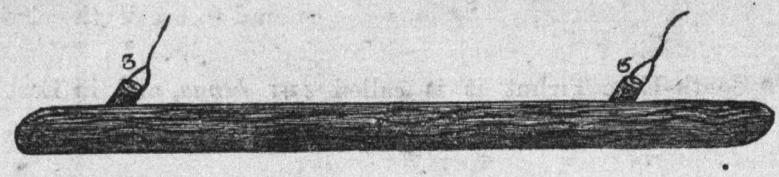
31. When drawn by one pair of oxen—one ox at each end—it is called हेंगी *hengi* in Champāran, दुगोड़ी *dugori* in Tirhut, एक हरा *ek hara* in South Bhagalpur, and दोबरन्दा *dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugora*, in the rest of Tirhut चरगोरी *chargori*, दो हरा *do hara* in South Bhagalpur, and elsewhere चौबरन्दा *chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally खूंटी *khūnti*. In Shahabad they are also called सँड़ु *sanrusa*, and in the south-west of the district गुल्ली *gulli*. In Gaya they are बाँखा *baunkha*, in Patna and South Munger बहखा *bahkha*, and in South Bhagalpur अँकोरा *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, बरन्ही *barhi*. North of the Ganges they are also हेंगही *hengahi*. In Shahabad chains used for the purpose are सींकर *sīnkar*, and in Patna and Gaya सीकर *sīkar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut they are also called मरिखर *marikhar*, and in South Bhagalpur जगन्डोरी *jagdori*. In South Munger they are सीकर *sīkar* when made of chain, and मरिखर *marikhar* when made of rope, and मझौतर *majhautar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मझोतर *majhotar* in East Tirhut. In East Tirhut, when made of leather they are called मैरन *mairan* or मेहन *merhan*, and when made of rope बरन्हा *barha* or बरन्ही *barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुडण्डी *kudandi*, in South Bhagalpur बसन्जोती *bansjoti*, and elsewhere अरौवा *araua*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur घघरी *ghaghri* or घाइ *ghāï*, in South Munger खदन्हा *khadha*, and elsewhere खड्डा *khaddha*. The channel is generally the

hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow). 2. *Khūnti* (pegs). 3. *Barhi* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol.* The block itself is called पल्ला *palla* (Patna), कड़ी *kari* (Gaya), एकण्ठा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौंकी *chaunki* or चौकी *chauki.*

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki,* &c., as above.

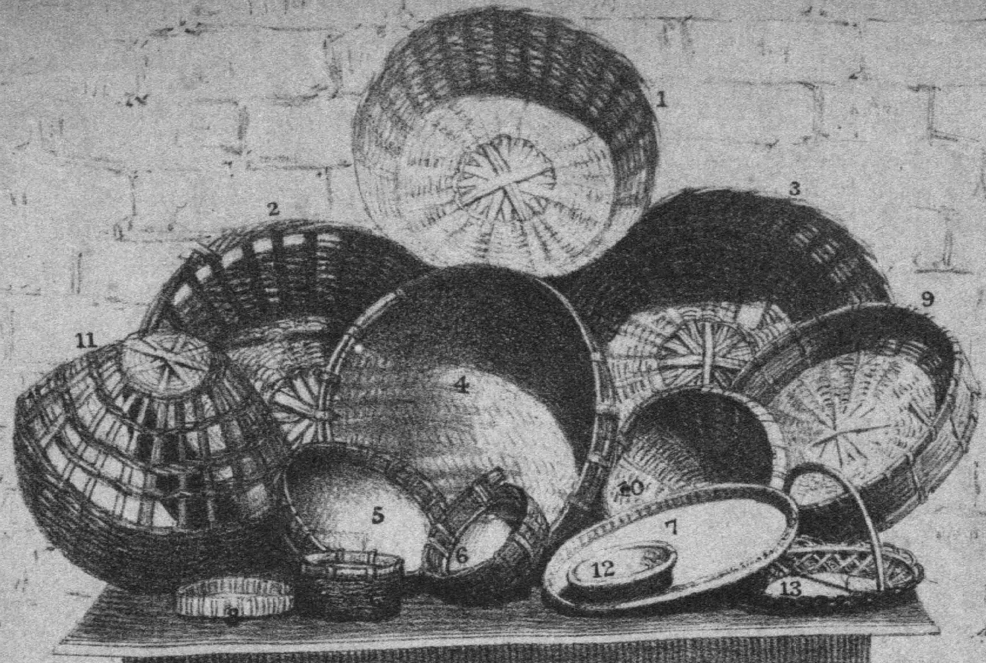
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कण्टा *kanta* or खखोरनी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचफरिया *pachphariya* or (in Sāran) गेल्हनी *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. *A pickaxe.*—North of the Ganges this is गैंता *gainta,* south of the Ganges it is गैंता *gainta* or गैंती *gainti.* In South Bhagalpur it is गैंचा *gaincha,* and in South Munger गाता *gāta.*

39. The *dredger,* used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चलना *chalna,* and in Champāran



A Collection of Baskets.

1. Chhainta.	made of	split bamboo.	
2. Ditto	"	ditto,	woven up with tāl fibre
3. Oriya	"	split bamboo.	
4. Daura	"	ditto	
5. Dauri	"	ditto,	strengthened with tāl leaves.
6. Two ditto	"	split bamboo.	
7. Dagra	"	ditto,	edge sewn with rattan.
8. Dagri.	made of	split bamboo,	edge sewn with tāl leaves.
9. Dāla	"	split bamboo.	
10. Tokri	"	tāl slips and bamboo	
11. Tāp	"	bamboo slips.	
12. Sikahuti	"	munj grass.	
13. Phuldāli	"	flower-basket	

Lith: by Bepin Behary Das Student Govt. School of Art Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.

तरच्छी *tarchhi*. In North-East Tirhut it is छीटी *chhīti*, कठुली *kathulī*, or पथिया *pathiya*. छीटी *chhīti* is also used in South-East Tirhut, where also occur कठवत *kathwat* and (also in Shahabad) तगाड़ी *tagāri*. Elsewhere south of the Ganges it is गैंता *gainta* or खन्ती *khanti*, and in South Munger छीटा *chhīta*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुण्टा *khunta* north of the Ganges generally, गजाड़ा *gajāra* in Sāran, and गोभन्नी *gobhni* in South-West Tirhut. In Gaya it is खोभन्ना *khobhna*, and in Shahabad खोभन *khobhan*, but in the south-west of the latter district it is लरन्हा *larha*. In South Munger it is डेभन *debhan*, and in South Bhagalpur it is गजाड़ा *gajāra* or खन्ती *khanti*.

41. The *hooked stick* for pulling down fruit from trees is generally लग्गा *lagga* or लग्गी *laggi*. The hook of this is अँकुसी *ankusi* or (in South Bhagalpur) कानी *kāni*. The long pole with a small net at the end to catch the fruit as it falls is झोला *jhola*, खोंची *khonchi*, or (in Sāran) झोरा *jhora*. Another optional name in South Munger is जलखरी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is झटन्हा *jhatha*, and also (in Sāran) लगूसी *lagūsi*.

SUBDIVISION II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

43. Baskets used specially by the sower are called generally ओड़ा *ora*, ओड़ी *ori*, or ओड़िया *oriya* (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, छैंटी *chhainti*, and to the east छीटा *chhīta* (a large one), छीटी *chhīti* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the *sīk* grass, *andropogon muricatum*), in Gaya (also in North-

East Tirhut) पथिया *pathiya* (also used for feeding cattle), and in South Munger खँचिया *khanchiya*. The only difference amongst all these is that in the case of the दौरा *daura* and दौरी *dauri* the bottom is woven of bamboo slips, like a mat.

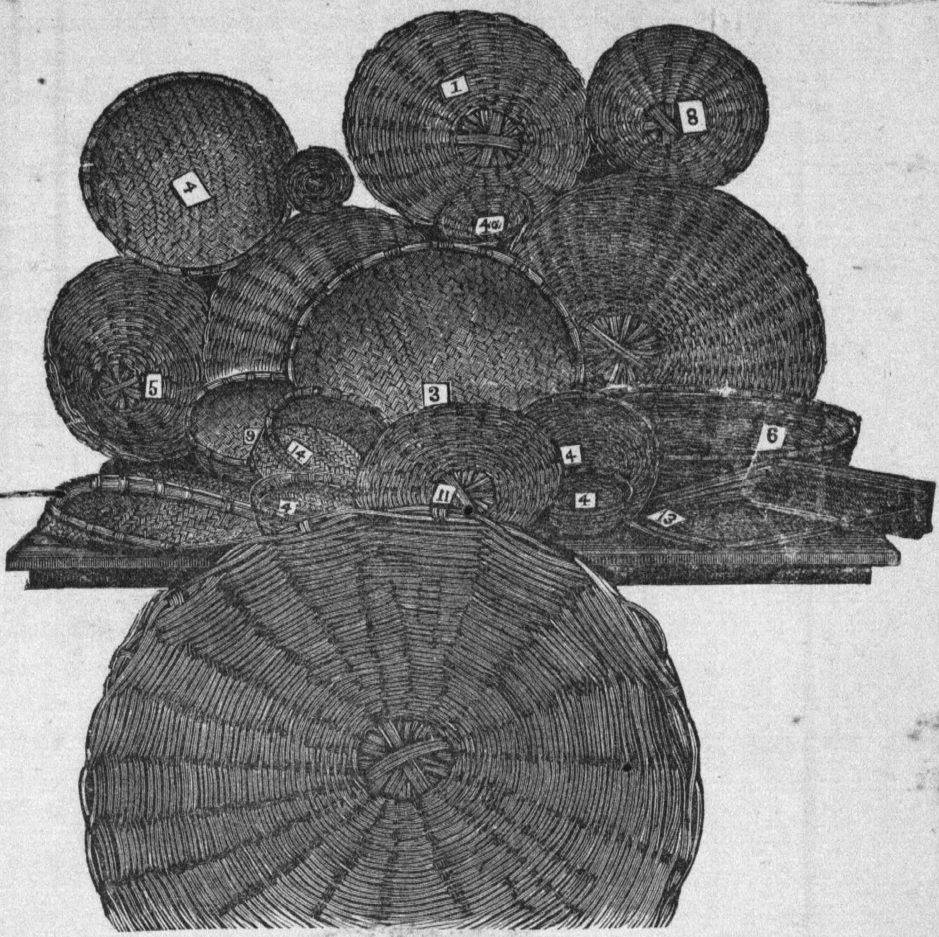
44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चँगेली *changeli* or चँगेरी *changeri*, and sometimes डाली *dāli* or डलिया *daliya*, especially towards the east. In Patna and South Munger they are called बटरी *batri*. Another very similar basket (but still smaller) is called very generally मौनी *maunni* or मौनिया *mauniya*, also बट्टा *batta* in Patna, Gaya, and South Munger, and फुलुकी *phūluki* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tāl palm is called टोकड़ा *tokra*, ढाका *dhākā*, ढाकी *dhāki*, ओड़ा *ora*, or छैंटा *chainta*. A smaller variety is called गाँजा *gānja*, टोकड़ी *tokri*, ढकीया *dhakiya*. When the bottom is very finely woven so as even to hold water, it is called ओड़ैसा *oraisa*. The धामा *dhāma* is an open basket made of rattan. The खैंचा *khaincha* or खाँचा *khāncha* is a large coarse basket made of twigs of *cytisus cajan* (*rahar*) or tamarisk (*jhāü*). South of the Ganges we also find डेली *deli*. A smaller basket of the same kind is known as खाँची *khānchi* (also खाँझी *khānjhi* in North-East Tirhut), खँचिया *khanchiya*, खचोली *khacholi*, पथुली *pathuli* (Gaya), नोनीहारी *nonīhāri* (Patna), or (South Bhagalpur) दमहरिया *damhariya*. The डगरा *dagra*, डगरी *dagrī*, also called south of the Ganges दौरा *daura*, दौरी *dauri*, or (in South Bhagalpur) डाला *dāla*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daura* or दौरी *dauri* (see above). In Shahabad करउ *karüi* or डोकी *doki*, and north of the Ganges सिकउती *sikahuti* or सिकौती *sikauti*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is छितन्नी *chhitni*, or in Gaya छतन्ना *chhatna*, or in South Bhagalpur छितन्ना *chhitna*.* The झाँपी *jhampi* or झँपिया *jhampiya* is a little basket with a lid. It is also called पौती *pauti* or पौतिया *pautiya* (being then generally made of *mūnj* grass) and पेटारी *petari* (made of bamboo or rattan). A larger kind is called झाँपा *jhāmpa*. The lid of all these is called पेहानी *pehāni* or झाँप *jhāmp*. ठैचा *thaicha* or चँगोर *changor*, or in Shahabad ठैंचा *thaincha* or ठौंचा *thīncha*, is a kind of large open basket. फुलडाली *phuldāli* is a flower-basket.

---

* A common curse amongst Gaya women is छितन्नी बढ़न्नी लागौ *chhitni barhni lāgau*,—may your wealth be swept away.

LIBRARY



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.

4 & 4*a*. Dauris of various sizes.

5. Deli.
6. Khaincha.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp. }
14. Chalni (sifting sieves).

MATERIALS.

Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.

4*a*, of the culm of the *sīk* grass (*andropogon muricatum*).

5 & 6, of tamarisk (jhāü).

7, of *rahar* (*cytisus cajan*).

11, of bamboo twigs.

13, of *sirki* (the upper joint of *saccharum procerum*).

The rest are of bamboo slips.

साजी *sāji* is one with a handle. In North-East Tirhut मटोर *mator* is a basket used by betel-growers (बरई *baraī*).

46. डेली *deli* is the basket employed by coolies when working on roads. In the North-Western Provinces the same word is used for a basket in which wild fowl, fish, or young pigs are kept.

47. A winnowing-basket or sieve is कोलसुप *kolsup*, or in North-West Tirhut डगरा *dagra*. A basket for sifting grains of various sizes is सूप *sūp*. A scale-pan is तराजू *tarāju* or तरजूई *tarjūi*.

48. There are several kinds of baskets used for catching fish, viz. टाप *tāp*, टापा *tāpa*, टापी *tāpi*; गाँज *gānj* or गाँजा *gānja*; सरैला *saraila* (Tirhut); अण्टा *anta* in East Tirhut; परवे *parwe* or आरसी *ārsi* in Patna; अरसी *arsi*, पेरवा *perwa*, or सैरा *saira* in South Bhagalpur; and छोपा *chhopa* in Shahabad. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran छोपी *chhopi*.

49. South of the Ganges भौंकी *bhaunkī* is a large basket with a narrow mouth. तरौना *tarauna* in Gāya is a basket made of tamarisk for carrying refuse, and in Patna बोगिया *bogiya* is a small basket for cowdung. In South-East Tirhut चाँग *chāng* is a large basket equal to four टोकरी *tokri* for carrying chaff. टँगौर *tangaur* is a similar kind, but made of *rahar*, and rougher.

50. In Sāran तरछा *tarchha* is a basket used in weeding poppies. टाप *tāp*, टापा *tāpa*, or टापी *tāpi*, or (in South-East Tirhut) खोंप *khomp*, and in Sāran झाँप *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytisus cajan*).

51. बत्ती *batti* or बाती *bāti* are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is झाड़ू *jhāru* and झाड़ुआ *jhārua* or झड़ुआ *jharua*. In South-West Shahabad it is also called सेथन *sethan*, and near Ara कूँचा *kūncha*. South of the Ganges, to the east, it is called बोढ़न *borhan* or बोढ़नी *borhni*.

54. The broom used by women in sweeping out the house and also by sweepers is बढ़नी *barhni*, or in North-East Tirhut also बाढ़न *bārhan* or बाढ़नि *bārhani*. According to Crooke it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कूँची *kūnchi*.

55. The broom used for sweeping up the grain on the threshing-floor has various names. North of the Ganges, in Sāran, it is सिरहथ

sirhath, and in North-West Tirhut सरहथ *sarhath*. In Champāran it is खरहरा *kharhara*, and in the rest of Tirhut खर्रा *kharra*. South of the Ganges it is, in Gaya and South Munger, कुच्चा *kuchcha*, in Shahabad कूँचा *kūncha*, and in the south-west of the district कुंची *kunchi* or सेथन *sethan*. In South Bhagalpur it is झटई *jhataī* or खरहरा *kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is झारु *jhāru* in Patna and Gaya, बढ़नी *barhni* in the south and east generally, लरना *larna* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, चलौनी *chalauni* to the west of the North Gangetic tract, and in South-East Bihār भुंजनाठी *bhunjnāthi*.

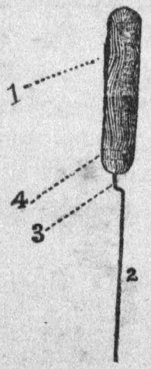
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, खरहरा *kharhara*, and to the east खर्रा *kharra*. South of the Ganges, in South Bhagalpur, it is खरहरो *kharharo*; but in Patna झाँटा *jhānta*, in Gaya झाड़ू *jhāru*, in Shahabad सिरहत *sirhat* or झाँखी *jhānkhi*, in the south-west of the same district झरना *jharna*, and in South Munger झाँटा *jhānta* or झटैनी *jhataini*.

58. To sweep is in Patna and Gaya बोहारब *bohārab* or बाढ़ब *bārhab*; the former is also used in the south-east. To the west it is बहारल *bahāral*, and in Tirhut बाढ़ब *bārhab*, झारब *jhārab*, or झारि झुरि देब *jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is खुरपा *khurpa*, or in North-East Tirhut पासङ्ग *pāsang*. The handle is बेंट *bent*. The iron ring-fastening in the blade is साम *sām* or सामी *sāmi*, and also in Shahabad चुरिया *churiya*, and in the south-west of the district मुंदरी *mundri*. The spike of the blade which goes into the handle is north of the Ganges नार *nār*, and south of it नार *nār* or डण्टी *danti* or (South-West Shahabad) डाँड़ी *dānri*. Towards the east we find, north of the Ganges, an optional variant लार *lār*, and in South Bhagalpur लारु *lāru*.



1. *Bent* (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *dānri* (spike).
4. *Sām* (ferule).

The Hoe (*Khurpa or Khurpi*).

61. A smaller instrument for scraping grass or weeding is called,

when the blade is curved, खुरपी *khurpi*, and (south of the Ganges) when it is straight पसनी *pasni*. An optional name for the curved variety in Gaya is बँकुआ *bankua*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyāri*. In South Bhagalpur they are called केयारी *keāri*. In South Munger गँड़ारी *ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges फरुही *pharuhi*, and in East Tirhut फरुहा *pharuha*. North of the Ganges, to the west, it is called फहुरी *phahuri*. In South Bhagalpur it is called फड़ुआ *pharua*, and in South Munger फड़न्ही *pharhi*. In Gaya it is called पँड़न्नी *penrni*.

64. A wooden shovel used in distributing the water in a field is called हथा *hatha* or हत्था *hattha*. South of the Ganges it is also called आभा *ābha*, in South Bhagalpur छिट्टा *chhitta*, and in South Munger कठौआ *kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally ढेलमास *dhelmās* or ढेलवाँस *dhelwāns*. In Patna, Gaya, and (optionally) Shahabad it is also called ढेंकवाँस *dhenkwāns*. Another name current in Shahabad is ढेकुआस *dhekuās*.

In South-East Tirhut it is also called ढेलौरी *dhelauri.* In South Munger and South Bhagalpur it is डिँड़ोर *dinror.* गुरन्देल *gurdel* or, to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूह *dhūh,* धूहा *dhūha,* or धुआ *dhua.* In Patna it is पुतला *putla,* and in Gaya ढही *dhahi.*

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges ढबढबवा *dhabdhabwa,* ठकरा *thakra* to the west, ढकढकिया *dhakdhakiya* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere तारक छजा *tārak chhaja* or धुआ *dhuā.* South of the Ganges it is in South-West Shahabad डमहौआ *damhaua,* elsewhere in the district डमको *damko.* In Patna it is डमकौला *damkaula,* and in Gaya ढलकौआ *dhalkaua.* In South Bhagalpur and South Munger it is हरका or हड़का *harka.*

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut टोटका *totka,* or in North-East Tirhut तौला *taula.* South of the Ganges we find also टोटका *totka,* with variants टोटमा *totma* (Gaya) and टोटवाँ *totwān* (South Bhagalpur). In Shahabad it is called टोना *tona* or नजर गोजर *najar gojar,* and in South Munger नजर गुजर *najar gujar.* Another general name is करिखाइ हाँड़ी *karikhāi hāuri* or करखाहि हँड़िया *karkhāhi hanriya,* from करिखा *karikha* or करखा *karkha,* 'soot.' Local variants of this last word are करखी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and करखो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Ara would say हँड़िया में करिखा लगा के चुन्ना के टीक दे के खेत में धै आवल जाला *hanriya men karikha laga ke chunna ke tīk de ke khet men dhai āwal jālā,*—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान *machán,* with an optional variant माँच *mánch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges झोंपड़ी *jhompri* and खोंपड़ी *khompri* generally, छपरी *chhapri* (North-West Tirhut), छाही *chhāhi* (North-East Tirhut), and लगौरी *lagauri* (South-East Tirhut). South of the Ganges we have छपरा *chhapra* to the west and मरुका *maruka* and छपरी *chhapri* to the east.

72. मड़ई *maraī* and also (in East Tirhut) मर्रा *marra*, गोहिया *gohiya* (South-West Tirhut) and पलानी *palāni*, is a shed on the ground without any platform.

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

73. (*a*) *With a sharp cutting edge.*—These are everywhere हँसुआ *hansua*. A kind with a heavier blade is called पघरिया *paghariya* or पघरुआ *pagharua*, or बधरा *badhra*, बधरी *badhri*, बधरिया *badhariya*, or बधारू *badhāru*. It is also called in East Tirhut सँगिया *sangiya*, in South Bhagalpur डाबा *dāba*, and in Gaya चिलोही *chilohi*.

(*b*) *With teeth.*—These are called दँतुला *dantula*, from दाँत *dānt*, 'a tooth.' They are also called कैंचिया *kainchiya*, of which कचिया *kachiya* is a variant in South-East Bihār.

74. हँसुली *hansuli* is a small sickle without teeth, principally used by girls for cutting spinach (साग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पहसुल *pahsul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कत्ता *katta* is an instrument used by Doms for cutting bamboos, and क्योंचा *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

लार *lār*. Other names are डाँड़ी *dānri* (South-West Shahabad), नरिया *nariya* (Gaya), and नाब *nāb* (Patna). The handle is बेंट *bent*.

Kathie

The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is अखैना *akhaina*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खेना *khena* and अखेना *akhena* (Patna, Gaya, and South Munger), अखैन *akhain* in South-West Shahabad, and उखैनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पचन्खा *pachkha* north of the Ganges, in South Munger, and in Shahabad, and पाँचा *pāncha* also in the last district. This is also called in South Munger पाँचख *pānchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1*st*.—*A structure of straw or brushwood in the open air*.—These are बखार *bakhār*, बखारी *bakhāri*, or कोठी *kothi*. Local names are बेड़ी *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badāri* (also in South Bhagalpur) or मुनन्हर *munhar*

in South-East Tirhut. In Tirhut a गोली *goli* is a round कोठी *kothi*; जबरा *jabra* in Gaya is a small granary.

2*nd.*—*Underground pits for storing grain.*—These are everywhere खाद *khād*, and also (south of the Ganges) खाता *khatta* or खाता *khāta*. Local names are चौर *chaur* in South-East Tirhut, माट *māt* in Gaya, and खाध *khādh* or खधा *khadha* in South Bhagalpur.

3*rd.*—*Granaries inside the house.*—In Sāran डेहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothi*, कोठिला *kothila*, or कोठिली *kothili* is everywhere generally made of sun-baked mud, and is larger.

4*th.*—*A space surrounded by mats for holding grain* is ठेक *thek*. A granary made of straw only is in South Bhagalpur खोंचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The *support* of the granary is गोड़ा *gora* generally. Local optional names are बेसन्ना *besna* (South-East Tirhut), बैसक *baisak* (East Tirhut and South Munger), खुरा *khūrā* (Patna), and ओटा *ota* (Shahabad).

79. The *cover* of a कोठी *kothi* is everywhere except in South-East Bihār पेहान *pehān* or पेहन्ना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are झपन्ना *jhapna* (South Tirhut and South Munger), ढपन्ना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँहखड़ *munhkhar* in Sāran. In the same district the cover of a बखारी *bakhāri* is खोंप *khomp*.

80. The *bottom* is called everywhere पेंद *pend*, पेंदा *penda*, पेंदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पेंदो *pendo*.

81. The *hole* through which the grain is removed is generally आन *ān* or आना *ānā*, local names being आएन *āën* or मोहखा *mohkhā* in East Tirhut and Patna, and मुंह *munh* north of the Ganges. The plug for filling the hole is दबकन *dabkan*, or in the south-east मूँदन *mūndan*. In Sāran and Gaya it is also पेहान *pehān* (see § 79), and in South Bhagalpur ढेपी *thepi*.

82. A heap of grain is ढेरी *dheri* or रास *rās*. In Gaya it is also सिल्ली *silli*. In South Munger a smaller heap is called कुद्दी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूँड़ा *kūnra*, माट *māt*, घैला *ghaila*, or हँड़िया *hanriya*. मटुका *matuka*, छोंह *chhonrh*, चेरुइ *cheruï* are also used, but principally to the west. South of the Ganges we have चरुआ *charua*,

खुम *khum*, खोरा *khora*, and मटकी *matki* in Patna, Gaya, and South Munger (the last two also in Tirhut); छोंड़ *chhonr* in Shahabad, and कूंड़ी *kūnrī* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are ढकना *dhakna* (Shahabad), झकना *jhakna* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothili*, but used for keeping cooking-pots and curd-dishes, &c., is called जबरा *jabra*.

SUBDIVISION V.

IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँड़ास *ganrās*, गड़ाँस *garāns*, गँड़ासा *ganrāsa*, or गँड़ासी *ganrāsi*. Local variants are गँड़न्सी *ganrsi* in North-West Tirhut and गड़ाँसा *garānsa* in South Tirhut. The word गँड़ासी *ganrāsi* is the usual one. It has a short heavy handle. Other similar implements are दाव *dāw*, टँगाड़ी *tangāri* (Tirhut), and (in Patna, Gaya, and South Munger) काकुट *kākut* or काँकुट *kānkut*. The गँड़ास *ganrās* and गँड़ासा *ganrāsā* are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

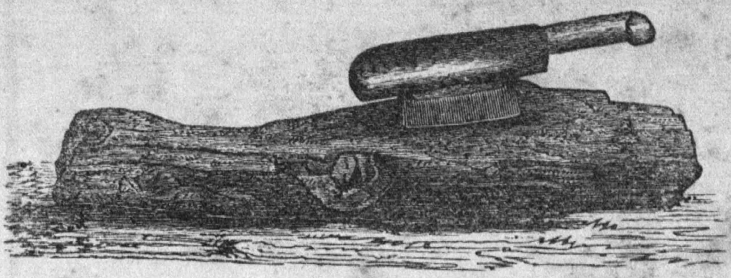
87. The heavy *wooden part* immediately over the blade of the fodder-cutter is called जाली *jāli*, जलिया *jaliya*, or मुँगरी *mungri*. Sometimes, especially to the east, it is simply called बेंट *bent*.

88. The *blade* is गँड़ासी *ganrāsi*, &c., as above. The handle is north of the Ganges मूठ *mūth* or मूठी *mūthi*, and south of it बेंट *bent*.

89. The *knob* at the end of the handle has various names, viz. एड़ा *era* north of the Ganges generally, हूर *hūr* in North-East Tirhut, ठेकवा *thekwa* in South-West Tirhut and in Shahabad, and आड़क *ārhak* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ *mūth* and मुठिया *muthiya* in South-East Bihār.

90. The *spiked part of the blade*, which goes into the handle, is खुरा *khura* or खुरी *khuri* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gora*, and in North-East Tirhut चोभी *chobhi*.

A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nāri* (Gaya), or लार *lār* to the east generally.



Fodder-cutter *(ganrāsi)* and block *(theha)*.

91. The *block on which the fodder is cut.*—This is north of the Ganges and in Shahabad ठेहा *theha*. Another name is परिकठ *parikath* (Shahabad and North-East Tirhut), or परियठ *pariath* (South-East Tirhut and Gaya), परकट्टो *parkattho* or परैठ *paraitha* (South Bhagalpur), and परहटा *parhata* (South Munger). Other local names are कुटकटना *kutkatna* (Shahabad) and निसुहा *nisuha* (South-West Shahabad).

92. The *feeding-trough*—When made of earthenware this is नाद *nād* or नाँद *nānd* generally, a local variant being लाद *lād* or लाएद *lāëd* towards the east.

93. In Champāran and North-East Tirhut पथिया *pathiya* is a basket used for the same purpose; elsewhere it is ओड़ैसा *oraisa*. In the same tract a wooden trough for feeding cattle is called नाव *nāw*, a general name for the same being कठरा *kathra*. In Shahabad चरन *charan* or चरनी *charni*, in Gaya गौरी *gauri*, and in South Munger गोंड़ी *gonri*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The *net cattle-muzzle*, which is put on them when treading corn and at other times, is जाब *jāb*; local variants being जाबा *jāba* (Gaya) and जाबी *jābi* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābi* means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब *jāb*, जाली *jāli* is used in South Munger. मोहरी *mohri* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The *conical wooden frame* put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dīla* (Shahabad

and the east) and डीलो *dīlo* in South Bhagalpur. In South Bhagalpur another name is कँटेलो *kantelo.*

96. In Patna धाठा *dhātha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *berua* (west), कजाई *kajaī* or लगामी *lagāmi* (south-east), टेमा *tema*, (north-east), and जूना *jūna* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāran अनपट *anpat*, and in Tirhut and the south-east खोलसा *kholsa.* To the east generally they are also खोल *khol* or खोला *khola.* In Shahabad they are छोपनी *chhopni* or नोकना *nokta*, in Patna अँधियारी *andhiyāri*, and in Gaya अँधेली *andheli.* In Patna टोकनी *tokni* or खोला *khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अँखमुँदनी *ankhmundni.*

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving *bullocks* is पेना *pena* or पैना *paina.* The latter is sometimes spelt पएना *paëna.*

99. Its *lash* is generally चाभुक *chābhuk*, with a variant चभुकी *chabhuki* in the north-west. In North-East Tirhut it is छिटि *chhiti.* साँटा *sānta* is found in South Bhagalpur, and local variants of this are साटा *sātā* in Sāran and South Tirhut and सटका *satkā* in Shahabad. छरकी *chharki* is used in Patna and Gaya, and झिट्टी *jhitti* in South Munger.

100. The *thong* at the end of the lash is झब्बू *jhabbū* in North-West Bihār, गिरह (the *knot*) in North-East Bihār, फुन्ना *phunna* in Gaya, फिक *phik* or फुदना *phudna* in South Bhagalpur, and फुँदना *phundna* in Shahabad.

101. The *spike* at the end of the stick is अरई *araī*, of which अरौआ *arauā* is a local variation in Patna and South Munger and आर *ār* or अरुआ *arua* in South Bhagalpur.

102. An *elephant-goad* is अङ्कुस *ankus* or आँकुस *ānkus.* A *spear* for driving elephants is भाला *bhālā*, बरछा *barchhā*, बरछी *barchhi*, or (in Shahabad and East Tirhut) बल्लम *ballam.* Another name is गजबाक *gajbāk* or (Patna and Gaya) गजबाग *gajbāg.* The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुगदर *mugdar.* The अकुरी *akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) कनार *kanār.*

103. डाँग *dāng* (East Tirhut and Patna), डेंग *deng* (Gaya), and सोंटा *sontā*, are short *sticks* which may be used for driving cattle.

छाकुन *chhākun*, छकुनी *chhakuni*, or (South-West Shahabad) छिटकन *chhitkan* and (Gaya) पिटौर *pitaur*, are twig whips used for the same purpose.

104. A *horse-whip* is कोरा or कोड़ा *korā* or चाबक *chābuk*, and a spur काँटा *kāntā*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are छान *chhān* or छाँद *chhānd*.* Other local words are पैड़ *pairh* or पैड़ा *pairhā* or (in East Tirhut) पैकर *paikar* or पैंकर *painkar* and (in South Bhagalpur) गोड़ानी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोकरा *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुँगरा *mungra* or मुँगरी *mungri*, and other local names are डगरन *dagran* (Gaya) and गरहर *garhar* or गड़हड़ो *garharo* in South Bhagalpur.

107. A cattle chain is सिक्कर *sikkar*, सीकर *sīkar*, सिकरा *sikra* or सिकरी *sikrī*. Sometimes these are spelt with a dotted *ṛ*: thus सिक्कड़ *sikkaṛ*, &c.

CHAPTER V.—ROPES.

108. *A. Those used for cattle.*—The rope for tethering cattle is everywhere पगहा *pagha*, and also in South Bhagalpur जोर *jor* or गेंठा *gentha*. In Sāran and Gaya it is also तगही *taghi*. The knots or loops by which they are tied are जोर *jor* or ठेका *theka*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is छान *chhān* generally, or (locally) गूड़ा *gūrha* (North-West Tirhut, Gaya, and Shahabad), गोड़ाँव *gorānw* (South-West Shahabad), गोड़ार *gorār* (Patna and Gaya), गोड़ावन *gorāwan* (Gaya and South Munger), डेढ़ौराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ानी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गदहा गेलाह सरग, छान लगले गेलैन्हि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; *i.e.*, vices follow one to a future life.

3222

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबग्गी *dobaggi*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबगल्ली *dobagli*, in North Bhagalpur दोबागी *dobāgi*, and in Sāran दुबगल्ली *dubagli*. South of the Ganges छरकी *chharki* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. नाथ *nāth* is a head-rope for cattle, passing through the animal's nose.

113. अगाड़ (or अगार) *agār* or अगाड़ी (or अगारी) *agāri* is a head-rope for horses, a local name being गलखोर *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिछारी) *pichhāri* is the heel-rope, which is also called (north of the Ganges) पछाड़ *pachhār*. बागडोर *bāgdor* or बगडोर *bagdor* is a rope for tying horses. ताँत *tānt* or मोजम्मा *mojamma* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरौनन्धन *garaundhan* or गरदाँव *gardānw*, or (in Shahabad) गर औनन्धा *gar aundha*, and (in North-East Tirhut) गरदम *gardam*.

114. To the west and north पैकर *paikar*, पैंकर *painkar*, or पैंकरा *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल *nakail*, नकेल *nakel*, or in Sāran नकलोल *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is रस्सी *rassi*, रसरी *rasri*, डोर *dor*, डोरी *dori*, or जेंवर *jemwar*. जोर *jor* is also used, and (in Tirhut, Patna, and Gaya) जौरी *jauri*.* रस्सा *rassa* is a cable. A ship's cable is लहासी *lahāsi*, or in Sāran लहास *lahās*; and a tow-rope, गून *gūn* or (in Gaya and the south-west) गोन *gon*. गैंता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champāran is घुरचीला *ghurchīla*. For the ropes used by a पासी *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (लोटा *lota*, &c.) is called डोरी *dori*; while the general name with other vessels is उबन्हन *ubhan*, उबहनी *ubahni*, or (in South Bhagalpur) उबन्हैन *ubhain*, and in North-East Tirhut उघेन *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad अरवन *arwan*, and in Patna, South Munger, and South-East

* As in the proverb जौरी जरि गेल, ऐंठन ठामे *jauri jari gel, ainthan thāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); *i.e.*, a rich man come down in the world retains his pride.

Tirhut रौना *rauna*. Other local names are फनन्की *phanki* (North-East Tirhut), फँदनी *phandni* (Gaya), फाँस *phāns* (East Tirhut and South Bhagalpur), and फँसरगाली *phansargāli* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पनछोर *panchhor*. A local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुनधी *mundhi* in Tirhut and the north-west, and मुड्ढी *muddhi* in Shahabad. A thick well-rope is रस्सा *rassa* or बरन्हा *barha*.

116. The rope which is used in working the irrigation lever (लाठा *lātha*, &c.) is बरन्हा *barha*, with an optional variant बरह *barah* in South Munger. Other names are हथबरन्ही *hathbarhi*, and in Champāran and North-East Tirhut उबहनि *ubahani*. The short rope joining it and the bucket by a slip-knot is पनछोर *panchhor* or छोरी *chhori* everywhere, with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jota* (Sāran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाधा *nādha* (optionally in Gaya), नधान *nadhān* (optionally in Sāran), and बगन्हा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chānr*, &c.) are known as डोर *dor* or डोरी *dori*. In Sāran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हेंगही *hengahi* or बरन्ही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *mojri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *gerua* or (also in Champāran) बन्हना *banhna*. In West Shahabad and Gaya it is गुर्ही *gurhi*, and in South Bhagalpur जड़बँधना *jarbandhna*.

120. The generic term for a grass rope is जुन्ना *junna* or जूना *jūna*, and in Patna and Gaya also जौरी *jauri*, and in Champāran पतन्हर *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गात *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखबँधना *ukhbandhna*, गतौरा *gataura* (South-West Shahabad), and पँगार *pangar* (North-East Tirhut) or पगड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरन्ही *gurhi* in Shahabad and north of the Ganges, to the east generally कचरा *kachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरन्ही *gurhi* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cytisus cajan* (*rahar*) and similar plants for tying up bundles is called बेंती *benti* in Patna, Gaya, and South Munger, and बेंतन्ड़ी *bentri* in South Bhagalpur. In Gaya it is also called बँधेरी *bandheri*. जुनेरी *juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges झलास *jhalās* or झलन्सी *jhalsi*. Bundles of *mūnj* grass twisted up for cleaning vessels are लूँड़ा *lūnra* or नूँड़ा *nūnra*. A thick hemp rope is बरन्हा *barha*, बरन्ही *barhi*, or (in Gaya and South Munger) बरन्ता *barta* or बरन्ती *barti*.

122. For most of the above the word जूना *junā* or (when the rope is made of straw) गतान *gatān* may be used, or a periphrasis may be used, *e.g.* कुसक रसन्री *kusak rasri* for जुनेरी *juneri*.

123. सूत *sūt*, सूता *sūta*, or तागा *tāga*, is ordinary thread for sewing and weaving. सुतन्री *sutri* or (rarely and only in the extreme west) सुतन्ली *sutli* is twine. This in South Bhagalpur is called सुथन्री *suthri*. Twisted string is south of the Ganges ठरन्रा *tharra*. North of the Ganges and in South Munger बाँटल रस्सी *bāntal rassi*, ऐंठल रस्सी *ainthal rassi*, or (to the west) बरल रस्सी *baral rassi*, is used.

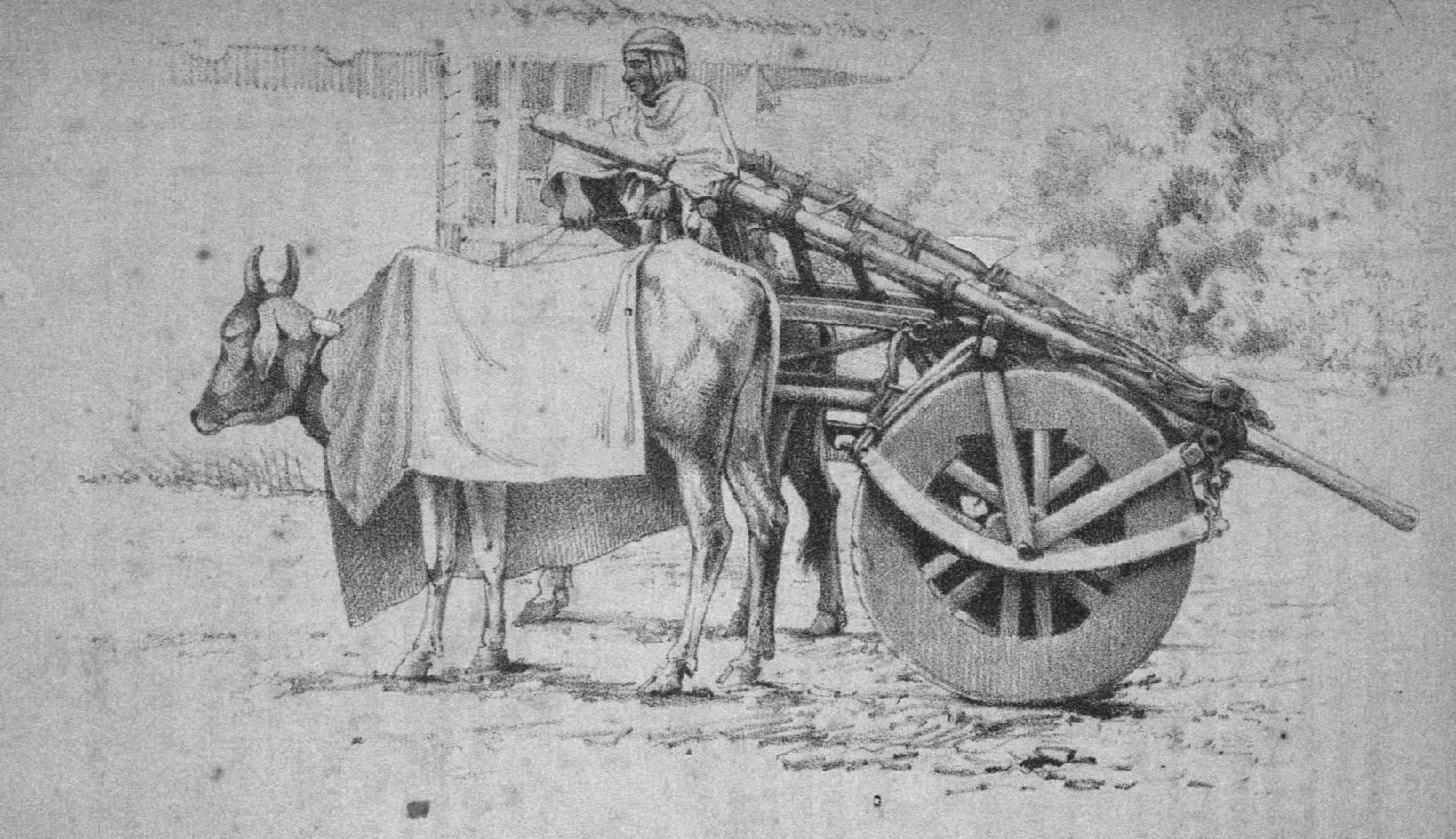
124. To the west चोप *chop* is string made of the bark of the *butea frondosa* (परास *parās*) or of the palm-tree. In Gaya it is called चौंप *chomp*.

CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddi* or पलान *palān*. In Patna, Gaya, and Shahabad बखन्रा *bakhra* is a leather sheet which goes over this. A खरहिया *kharahiya*, or in Sāran खरैया *kharaiya*, is a pad stuffed with खर *khar*, and under it is placed the कन्हेली *kanheli*. पेटार *petār* is in South-West Shahabad a belt for tying them, and पछोली *pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewa*, local names being पिठिया *pithiya* (Tirhut) and सुरन्का *surka* (also in East Tirhut) or तरन्छी *tarchhī* (Shahabad). In North-East Tirhut and Gaya छलौनी *chhalauni* is the cover of the pad. That of a bullock is (besides गद्दी *gaddi* and पलान *palān*) north of the Ganges and in South Munger कन्हेली *kanheli*, and south of it, to the west, छल्लाबखन्रा *chhallābakhra*, and to the east छल्ला *chhalla*.

127. An elephant's pad is गद्दी *gaddī*, and in Shahabad also गद्दा *gadda*. Underneath is placed a softer one called गदेला *gadela*.



A COUNTRY CART (CHHAKRA) SHOWING THE [illegible] OF THE BODY-CLOTH (JHOLI).

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are आखा *ākha*, आँखा *ānkha*, or तङ्गी *tangi*;* south of the Ganges they are also गेठिया *gethiya* or पट्टा *patta*. In Shahabad, however, they are जोरा *jora* or गोन *gon*.* A large grain-bag carried on a bullock's back is in Sāran लदौरी *ladauri*, or (also in North-West Tirhut) लगौरी *lagauri*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरन्जी *khurji* is a gunny (टाट *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान *matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is बोरा *bora* or तङ्गी *tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katāri*, and in South Munger it is हँड्रनवाय *hanrwāy*. In Sāran it is खास *khās*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाल *tirpāl* or (when made of छाल *chhāl*, leather) छल्ला *challā*.

133. झूल *jhūl* or झोली *jholi* is a body-cloth put over bullocks in cold weather. In Gaya it is also झोला *jhola*, and in Sāran ओढ़ना *orhna*. झूल *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is झोली *jholi*, or in Champāran झोला *jhola*. A horse's grain-bag is तोबड़ा *tobra*. In Patna कपाइ *kapāi* is a fodder bag for cattle.

135. Feeding-troughs are described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail.*—This has various names, according to locality. North of the Ganges generally they are झभड़ी *jhabhi* or डुद्दी

---

* As in the proverb बैल नइ कूदे, कूदे तङ्गी *bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल नइ कूदे कूदे गोन, ई तमासा देखे कोन *bail na kūde, kūde gon, ī tāmāsa dekhe kon*.

कँटिया *dudahi kantiya;* but they are also भाँड़ा *bhānra* in Champāran, घुरन्ला *ghurla* in the North-West generally, and चपई *chapaī* in North-East Tirhut. South of the Ganges we have टहरी *tahri* or पूरा *pūra* in South-West Shahabad, and कँटिया *kantiya* in the rest of the district and East Bihār; चाँपी *chāmpi*, टेहरी *tehri*, or पतल्ला *patla* in Patna and Gaya; दुहनी *duhni*, चुक्की *chukki*, कटिया *katiya*, मेटिया *metiya*, कठली *kathli*, or कठई *kathaī* in South Bhagalpur; and चुकड़ी *chukri* or चुक्का *chukka* in East Tirhut and South Munger.

137. डाबा *dāba*, डबही *dabhi* (also in Champāran), पाथा *pātha*, राइस *rāïs*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपड़ी *thapri* is a smaller one. काँड़ी *kānri* or कठई *kathaī*, also in North-East Tirhut कट्ठा *kattha*, are in Tirhut wooden milkpails. In South Munger राष *rāš* is used instead of राइस *rāïs*.

138. *Vessels used in making and keeping clarified butter* (घृत *ghyū*, &c.) *and curds* (दही *dahi*, &c.).—This also has various names, viz. north of the Ganges दहियाही हाँड़ी *dahiyāhi hānri* or कड़ाही *karāhi*. A local name is करना *karna* (Champāran and Tirhut) or कौरना *kaurna* in North-East Tirhut. South of the Ganges we meet भाँड़ा *bhānra* generally, with a variant भाँड़ह *bhānra* in South Bhagalpur and दहेंड़ी *dahenri* to the west. In Patna and Gaya we have चम्पा *champa*, महाड़ा *mahāra*, and नदिया *nadiya*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कँतरी *kantri* and छाँछ *chhānchh*.

139. There are sometimes special names for special sizes. Thus while हाँड़ी *hanri* or हँड़िया *hanriya* is everywhere used for the larger size, the next smaller size is in Tirhut कोहा *koha* or करुना *karuna*. कोहा *koha* is also used in South Munger, and पतिला *patila* or पतुकी *patuki* is used with the same meaning in Sāran. The next smaller size is कोही *kohi* or कहतरी *kahtari*. A still smaller size is छाँछी *chhānchhi*, टमकुरी *matkuri* (of earth always) or मटकूही *matkūhi* (North-West Tirhut), and the smallest size of all is छँछिया *chhanchhiya* or नदिया *nadiya*.

140. The vessel for holding clarified butter is घिवही भाँड़ा *ghiwahi bhānra*, कँटिया *kantiya*, कोही *kohi*, राइस *rāïs* (large), चुक्का *chukka* (small), &c. Other names in North-East Tirhut are घिवक कड़हा *ghiwak karha* (large) or घिवक कड़ही *ghiwak karhi* (small). In Patna, Gaya, and South Munger चम्पा *champa* or चाँपी *chāmpi* are used, and रसोली *rasoli* (large) and फेरुआ *pherua* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कुप्पा *kuppa* or कुप्पी *kuppi*. The latter is smaller than the former, and is also used for

holding oil. In North-East Tirhut it is also called चमरी *chamri* or चौकठी *chaukthi*. नदोइ *nadoï* is used in Gaya, and गेल्हा *gelha* is a similar smaller vessel.

142. *The churn.*—To churn is महल *mahal* to the west and महब *mahab* to the south and east. The act of churning is महाइ *mahāï* or मथाइ *mathāï*; local variants being मही *mahi* in Champāran and South Bhagalpur, and मथई *mathaï* or महन *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मटमहनी *matmahni*. In Tirhut and Gaya it is कूँड़ा *kūnra* or (south-east and also in Gaya and Champāran) कुण्डा *kunda*, and (north-east) खोर *khor*. South of the Ganges it is कमारी *kamāri* in South-West Shahabad, तौला *taula* in the rest of the district (also in East Tirhut), घोरमाहा *ghormāha* north of the Ganges and in Patna and Gaya, and महाँड़ा *mahānra* in South Munger.

144. The stirrer or stick moved in the churn is रही *rahi* generally, and also महनी *mahni* to the west and in Tirhut. The latter has local variants, viz. मथनी *mathni* (Tirhut and the West), महान *mahān* (West), and महोंनी *mahonni* (Gaya). Local names are गजही *gajhi* (South-East Tirhut), छोही *chhorhi* (South-West Shahabad and East Tirhut), and घोराठी *ghorāthi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasri* or डोरी *dori*; but more specific names are नेत *net* (generally), with local variants नेवत *newat* or नेवता *newta* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिँचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels.*—In South Bhagalpur काईं *kāīn* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चुका *chuka* four *ser*. In Sāran a चुक्का *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गाड़ी *gāri*, but in Sāran it is more usually गड़ी *gari*. The छकड़ा *chhakra* or

गाड़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चघूस गाड़ी *chaghūs gāri*. The सग्गड़ *saggar* or सागड़ *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लड़न्हिया *larhiya*.

148. For carrying passengers the रथ *rath* or रन्थ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called साँवगी गाड़ी *sāmugi gāri* or (in Gaya) सौंगी गाड़ी *saungi gāri*. It is also called मँझोली *manjholi* in Tirhut and Gaya and बहल *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and बहल्ली *bahli* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Sāran it is also called घोड़ बहल *ghor bahal*. The किराँची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरन्दा *dobarda* or दोकन्ड़ा *dokra*. One drawn by two pairs is चौबरन्दा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धूरी *dhūri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बौंड़ *bānr* or बिंड़िया *binriya* to the west and झिट्टी *jhitti* (also in Sāran) or नाटा *nāta* to the east.

CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is चकन्ड़ा *chhakra*, गाड़ा *gāra*, or चघूस गाड़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel.*—This is everywhere पहिया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of *sisu* wood, called each पुट्ठी *putthi*.

153. The *nave* is called नाह *nāh*. In Gaya it is also नह *nah*, and in Sāran नाहा *nāha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,

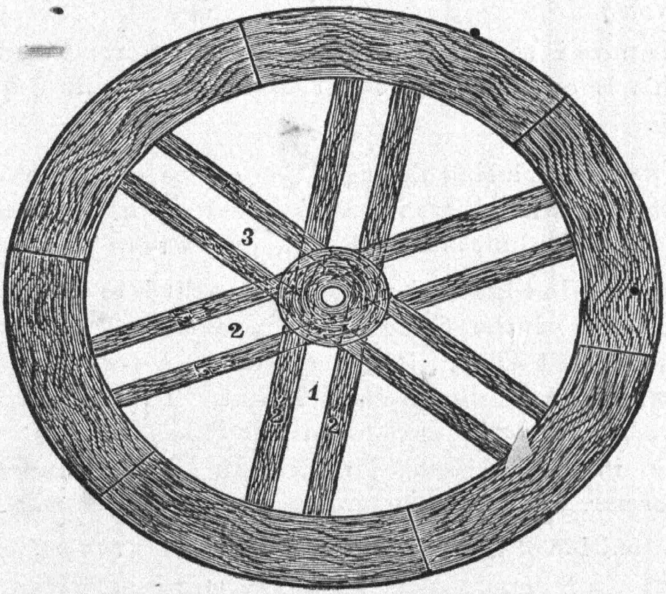
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called आरा *āra*. This is the thickest and strongest pair of spokes in the wheel.

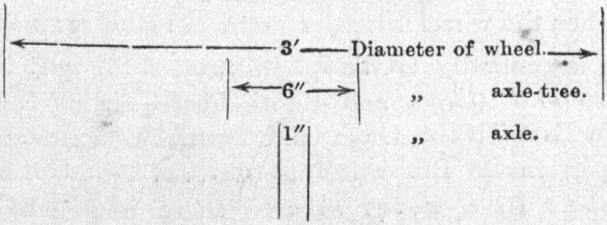
2.—The second thickest and second strongest pair of spokes is called निमारा *nimāra*, other names being बेलि or बेली *beli* (Tirhut and South Bhagalpur), नीम धूरी *nīm dhūri* or नेबारा *nebāra* (South-East Tirhut), and लेवारा *lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called गज *gaj*.

To the west and in Gaya, both the second and third pairs are called गज *gaj*. The spokes are collectively called डँड़िया *danriya*, and to the west also आरागज *ārāgaj*.



1. *Āra.*
2. *Nimāra.*
3. *Gaj.*



Scale 1 *inch to a foot*

155. The six segments of the felloe are fastened together by a wedge of wood called चूर *chūr* or, in Gaya, चूल *chūl*, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चोन्ही *chonhi* generally, also जोन्ही *jonhi* or जोन्हिया *jonhiya* to the west of the North Gangetic tract and गरब खिल्ला *garab khilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad it is also called चोंटी *chonti* or चेंघी *chenghi*, and in Patna चूल *chūl*.

156. The mortice in the end of each segment of the felloe is called छेद *chhed* or भूर *bhūr*, or in Sāran खोल *khol*. The end of the wedge is called डाकनी *dākni*.

157. A wedge driven through the segment of the felloe from outside to tighten the spokes in their places is called पच्चर or पच्चड़ *pachchar*, or in Sāran पच्ची *pachchi*.

158. The *iron hoop* round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहनरी *mohanri*, and in Gaya also मोहनन्दी *mohandi*.

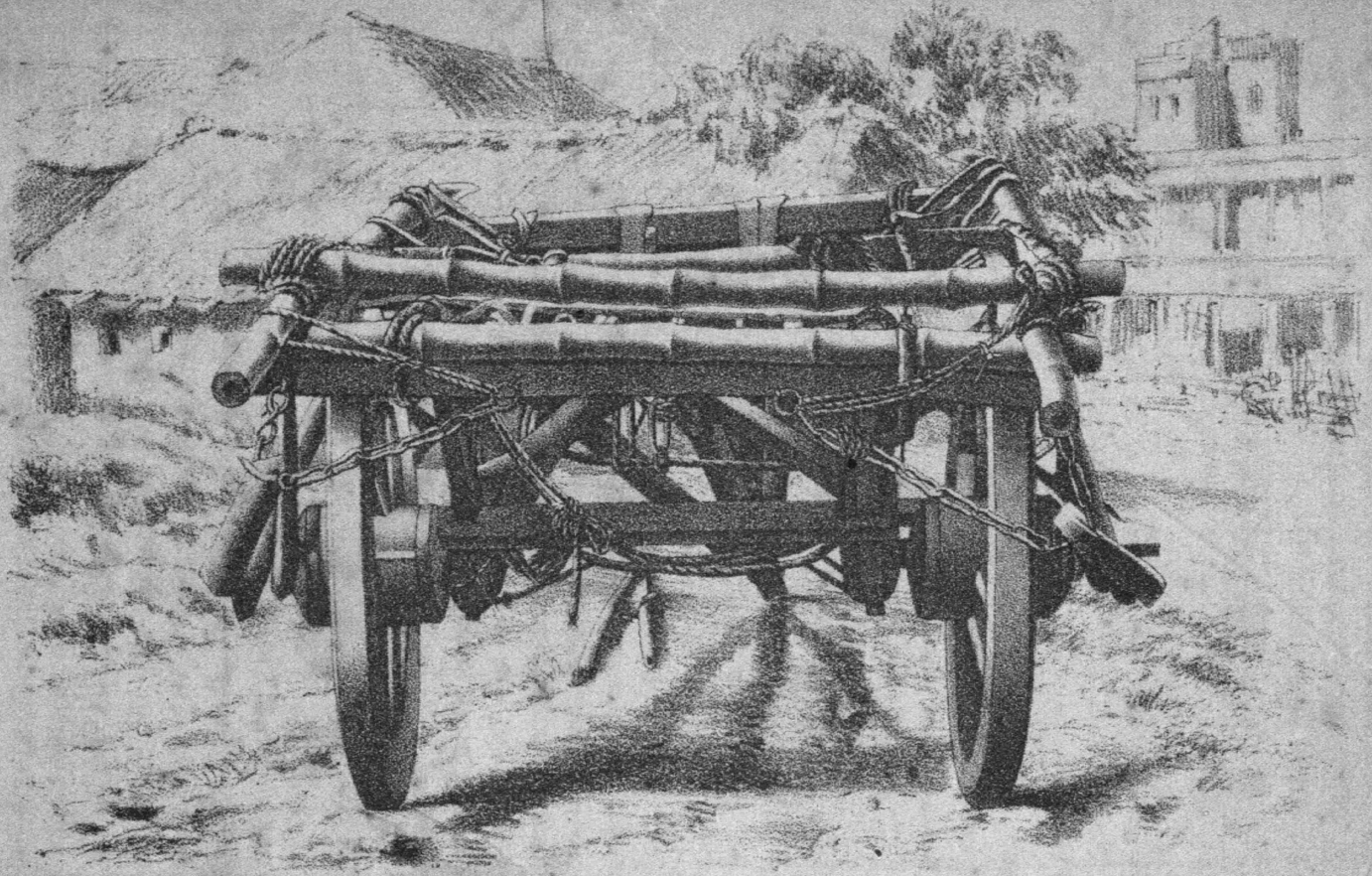
160. The *iron axle-box* passing through the centre of the nave inside the मोहनरी *mohanri*, when there is one, is called आवन *āwan*, and also (in Champāran, North Tirhut, and South Munger) आओन *āön*.

161. When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad ताल *tāl*, with variants टलुआ *talua* (East Tirhut, Patna, and Gaya), टलन्हा *talha* in West Tirhut, and टलाह *talāh* in South-East Tirhut. To the east it is also called मङ्गर *mangar*, मँगन्रा *mangra*, or मैगर *maigar*, with a variant मेघन्रा *meghra* in North-East Tirhut. In South Munger it is called कोरमार *kormār*.

162. When the outside of the felloe is flat it is called पाथर *pāthar*, but this rarely occurs.

163. *The tire.*—When the wheel is tired, the tire is called हाल *hāl*.

164. The *linch-pin* is generally धुरकिल्ली *dhurkilli*, local optional names being रनकिल्ली *rankilli* (Gaya and South-East Tirhut) and कील *kīl* in Shahabad. In East Tirhut, Gaya, and South Bhagalpur it is पचड़ *pachchar*. The peg inside the wheel is फरकिल्ली *pharkilli*, or in Sāran फरकिल्ला *pharkilla*. In a छकड़ा *chhakra* there is generally only one linch-pin, on the inside end of the axle.



FULL SIZED BULLOCK CART (CHHAKRA)—BACK VIEW.

Lithd. by Hem Chunder Ghosal, Student, Govt. School of Art, Calcutta.

W. Newman & Co., Limited, Calcutta.-Imp.

165. The outside washer of hemp (सन *san*) is चेनी *cheni*, चेंदी *chendi*, or (in Sāran) चेन्ही *chenhi*. That inside the wheel is खानन *khānan*, with variants खनन *khanan* (Sāran), खनन्हन *khanhan* (South-East Tirhut), खाँगन *khāngan* (South-West Shahabad), and खाँदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle.*—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhūri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhūri* when it is of iron; but this is by no means universal.

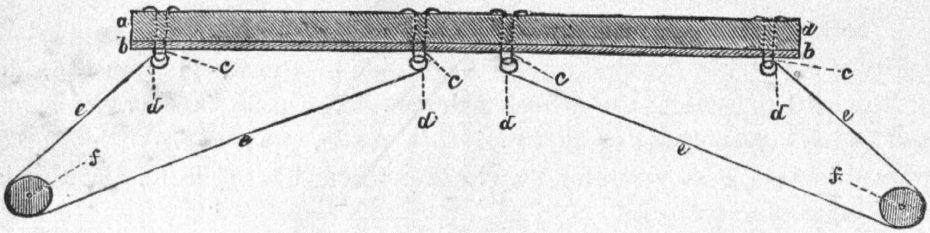
167. *The outside supports of the axle.*—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, *&c.*), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The *curved branch* of *sisu* wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पैंजनी *painjani*, wtih variants पँजनी *panjani* (Shahabad optionally) and पेंगनी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पैंजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *kari*. One of these hooks is fastened to the टेकानी *tekani*, and the other to the bottom of the cart, farther on in front, to one of the कड़ःहड़ी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेढ़ी *amerhi*, or in Sāran सलैया *salaiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पैंजनी *painjani* is called कुलँगन्ड़ा *kulangra*, or in Sāran तुलँगन्ड़ा *tulangra*. It generally consists of one iron chain. Two rings (खड़ःखड़िया *kharkhariya*) hang in two staples (कोंड़ा *konrha*) to the underside (परड़ाक *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

at the end near the wheel. The chain is fastened to one, then passes round the end of the पैंजनी *painjani*, and the other end is fastened to the other ring. In this way the पैंजनी *painjani* is held in its place. The accompanying sketch will make this clear.



a—a	= the *āk*.	d	= the *kharkhariya*.
b—b	= the *parāk*.	e	= the *kulangra*.
c	= the *konrha*.	f	= the rear end of the *painjani*.

171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The आक *āk* or आग *āg* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called आँख *ānkh*. Another and lighter piece of wood going underneath the आक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk*. A slip of bamboo tied on behind the आक *āk* and forming the tail of the cart is known as पछ्लकड़ा *pachhlakra*, with local variants, viz. पँचलकड़ा *panchlakra* in West Tirhut, पिछलकड़ा *pichhalkara* in Patna and Gaya, and पिछलकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अँकोरा *ankora* or पछेड़ना *pachherna*.

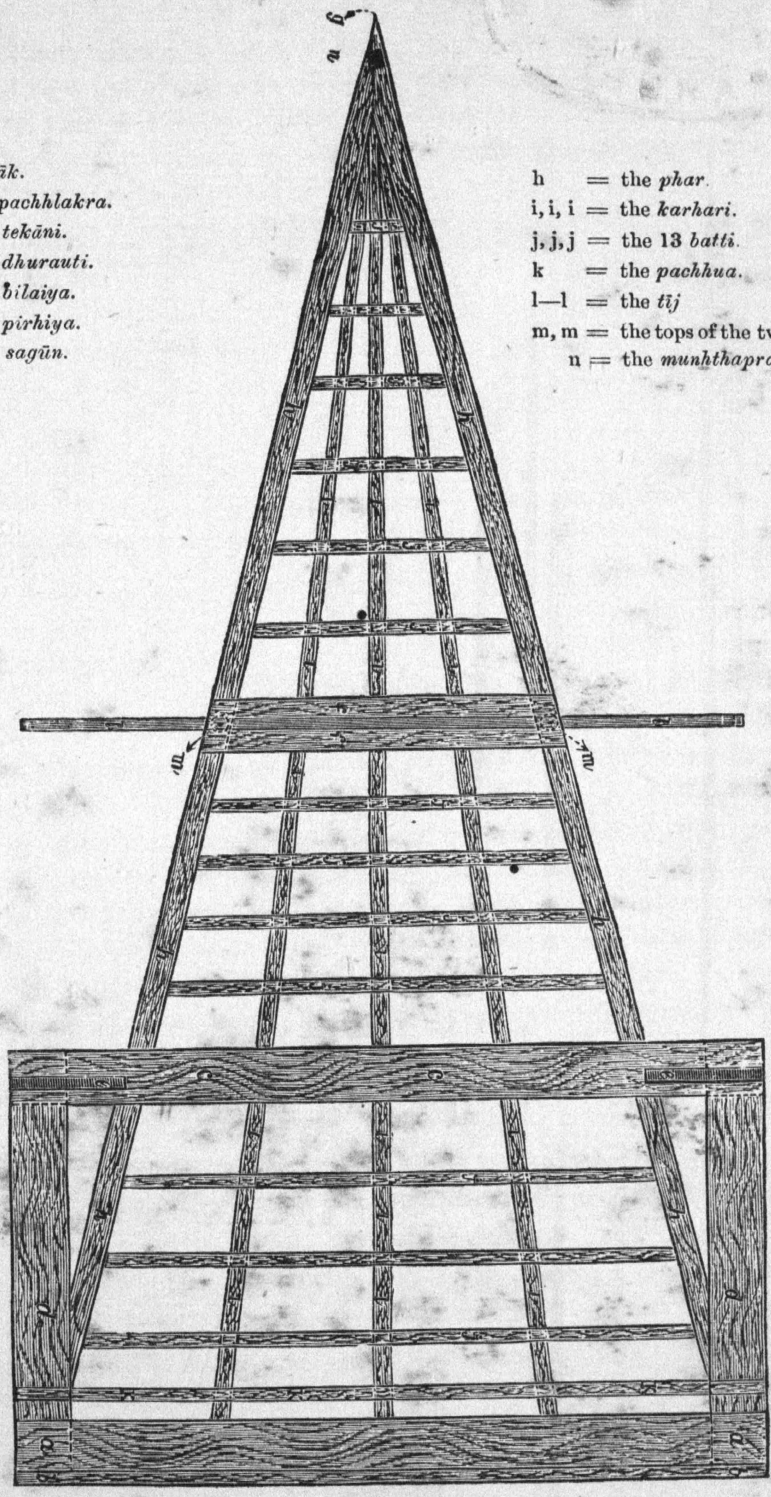
173. The *front bar* of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

174. The *sides* of the square part of the body, going over the wheels and joined at one end to the आक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

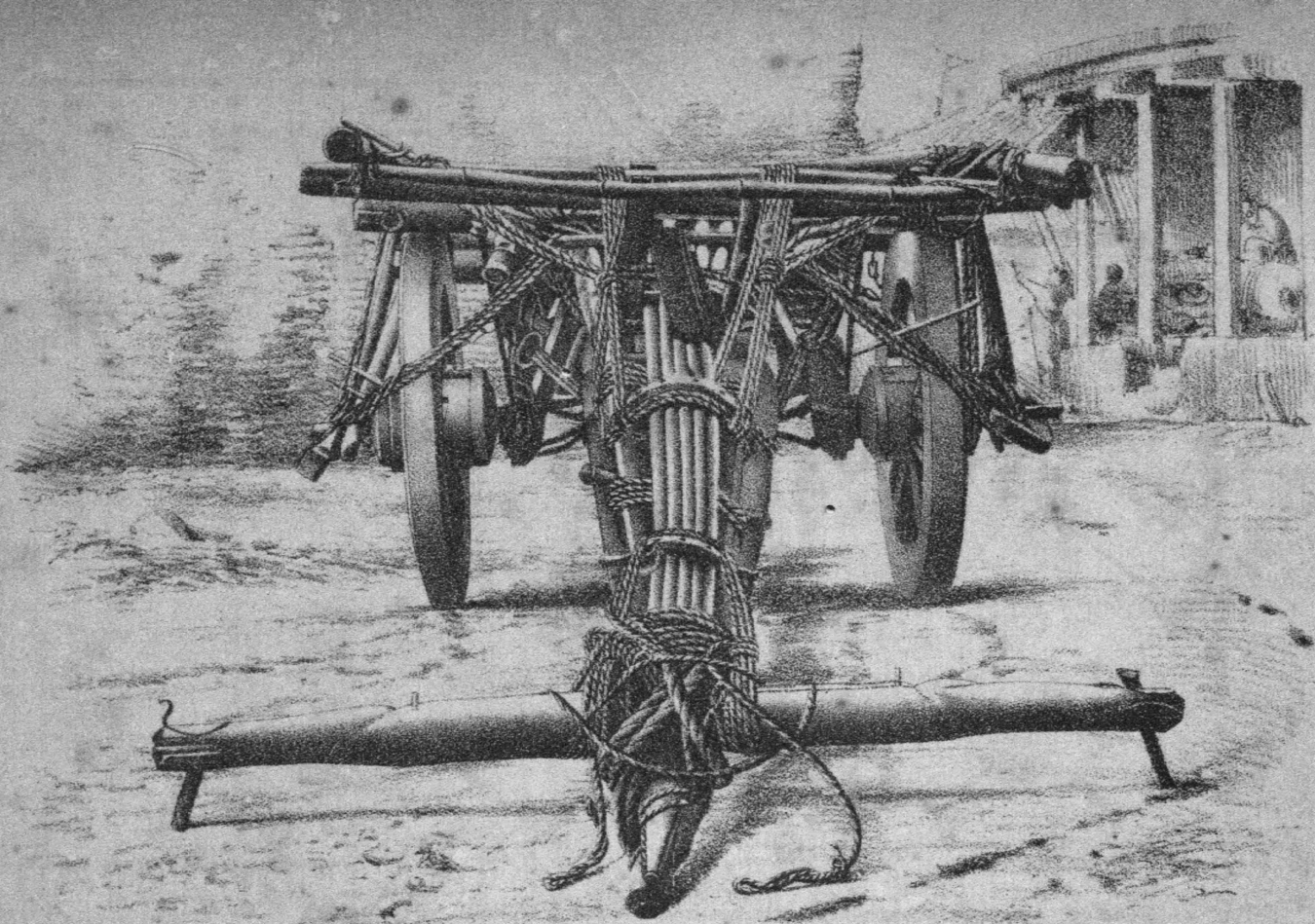
175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलैया *bilaiya*.

a—a = the *āk*.
b—b = the *pachhlakra*.
c = the *tekāni*.
d, d = the *dhurauti*.
e, e = the *bilaiya*.
f = the *pirhiya*.
g = the *sagūn*.

h = the *phar*.
i, i, i = the *karhari*.
j, j, j = the 13 *batti*.
k = the *pachhua*.
l—l = the *tīj*
m, m = the tops of the two *khuntri*.
n = the *munhthapra*.



Plan of a Cart (chhakra) from above.



FULL SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW.

W. NEWMAN & CO., LIMITED, CALCUTTA.-IMP.

176. The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिड़िया *pirhiya.*

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगून *sagūn,* or in Patna and Gaya सगुनी *saguni.* The lower portion of this is called in Sāran थोप *thop.*

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक *āk* and meeting in the सगून *sagūn,* are known as फर or फड़ *phar,* a local variant being फैड़ *phair* (North-East Tirhut). They are also called ताँगा *tānga* south of the Ganges and हरन्सा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron. called पत्तर *pattar,* बन *ban,* or बन्द *band.*

179. The whole *bottom* of the cart is called छज्जा *chhajja.* It is composed of the फर *phar,* the आक *āk,* the टेकानी *tekāni,* and the पिड़िया *pirhiya,* and has in addition three long strips running the length of the cart, called कड़न्हड़ी *karhari,* and thirteen cross-pieces called बत्ती *batti,* or in Sāran बत्ता *batta,* and in Gaya also चाली *chāli.* The कड़न्हड़ी *karhari* are also called फरी *phari* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges they are also called मञ्झा *manjha,* माँझा *mānjha,* or भरानी *bharāni.* They are fastened in their places by pegs, called फरन्किल्ला *pharkilla,* कठन्किल्ली *kathkilli,* or किल्ली *killi,* पच्चर *pachchar* (&c.), or काँटी *kānti.* Of the thirteen बत्ती *batti* or cross-pieces, there are three between the आक *āk* and the टेकानी *tekāni,* four between the टेकानी *tekāni* and the पिड़िया *pirhiya,* and six between the पिड़िया *pirhiya* and the सगून *sagūn.*

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in one cart:—

181. At the rear of the cart, just in front of the आक *āk,* is tied a thick bough of wood. This is called the पछुआ *pachhua.* It prevents goods falling out behind.

182. Over the पिड़िया *pirhiya,* and of equal length to the टेकानी *tekāni,* runs a bamboo called the तीज *tīj,* supported by two stout pillars about a foot high, each standing on one end of the पिड़िया *pirhiya.* These pillars are called the खुँटन्री *khuntri* or खुँटन्रा *khuntra,* local variant

being खुँटहरी *khuntahri* (Sāran and South Tirhut) and खुँटेहरी *khuntehri* or खूँटिहरी *khuntihri* in Shahabad. In Gaya similar posts are called माँची *mānchi*.

183. Two very long bamboos now form *sides*, each resting on one end of the आक *āk*, on a बिलैया *bilaiya*, and on one end of the तीज *tij*. Each projects behind the आक *āk* and a long way in front of the तीज *tij*, and is called बल्ला *balla*. Other names are बाँस *bāns*, बँसबल्ली *bansballi*, बँसौरा *bansaura* (Shahabad), or चँदवा *chandwa* (Patna).

184. Sometimes bamboos run from end to end. These are called चीप *chīp* when they commence at the टेकानी *tekāni* and run close under and fastened to the फर *phar*, up to the सगून *sagūn*. They serve to strengthen the फर *phar*. When they run the whole length of the cart, from the आक *āk* to the सगून *sagūn*, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the झटका *jhatka* (*vide post*), they are called लप्पा *lappa* or (in Tirhut) लप्पू *lappu*. They are fastened to the body of the cart by ties, known as दाँगली *dāngli* in Sāran, दौंगड़ी *daungri* in East Tirhut, बाधी *bādhi* in Shahabad, जौंड़ा *jaunrha* in Gaya, and सोंठ *sonth* in South Bhagalpur. Elsewhere they are simply रस्सा *rassa*, &c.

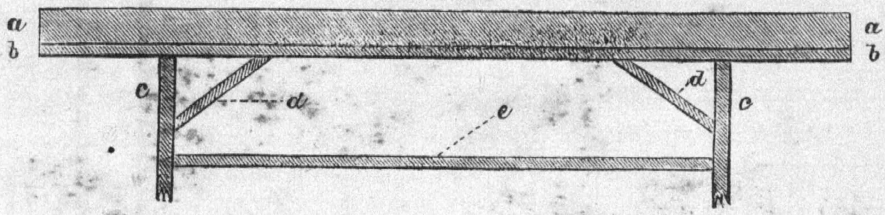
185. Sometimes the बल्ला *ballā* is raised behind by a pillar (खुँटरी *khuntri*) at each end of the आक *āk*, and the space between it and the body of the cart filled up with a *rope siding*. This rope siding is then called हँथवासा *hanthwāsa*, or in Patna फड़का *pharka*, and in Sāran एड़ा *era*.

186. The flat board forming the *driver's seat* is called मोहरा *mohra*, or in South Bhagalpur मोड़ा *morha* and in Shahabad मुँहड़ा *munhra*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुड़िया *guriya* or गोड़िया *goriya*, or (in Patna) खजाना *khajāna*. Like the rear तुलावा *tulāwa*, its upper end is fastened into the आक *āk*. It is strengthened in its place in the आक *āk* by a strut, called मेहराब *mehrāb*, and the two गुड़िया *guriya* are further strengthened by a cross-piece called हँड़री

ning the two, which thus prevents them approaching each
annexed illustration will make this clear.

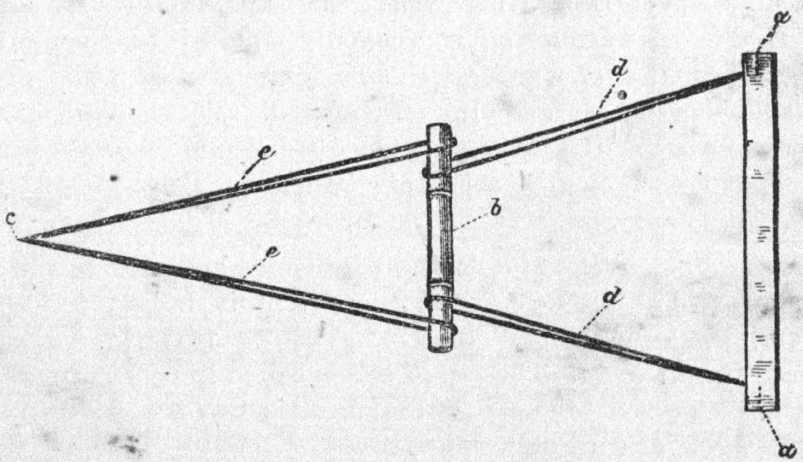


a—a	=	the *āk.*	d, d	=	the two *mehrāb.*
b—b	=	the *parāk.*	e	=	the *danrheri.*
c, c	=	the two *goriya.*			

189. The front supports of these pairs are each called थोभ *thobh* or *thop.* The upper ends of these are fixed in the टेकानी *tekāni.*

190. *The apparatus for keeping the body of the cart curved.*—This consists of a set of strings called झटक्का *jhatkā,* which passes right under the cart from end to end, one end being fastened to the आक *āk* and the other to the सगून *sagūn.* This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



a—a	=	the *āk.*
b	=	the *danta.*
c	=	the *sagūn.*
d	=	strings fastened to the *āk,* passing round the *danta* and back to the *āk.*
e	=	strings fastened to the *sagūn,* passing round the *danta* and back to the *sagūn.*

191. The डण्डा *danta*, or in south Bhagulpur अमेड़ी *ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the झटन्का *jhatka* when necessary. Sometimes bamboos run parallel to the झटन्का *jhatka* from the सगून *sagūn* to each end of the आक *āk* as further strengtheners. These are called लप्पा *lappa* or (in Tirhut) लप्पू *lappū*.

192. The छतिया *chhatiya* is a slip of wood fastened across and under the body of the cart from थोभ *thobh* to थोभ *thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the सगून *sagūn* or सगुनी *sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उटन्रा *utra*. On the top of the सगून *sagūn*, to afford a boss for fastening the yoke to, is fixed the मुँहन्थोपन्ड़ा *munhthopra*, मुँहन्थपन्ड़ा *munhthapra*, or (south of the Ganges) मोथापन्ड़ा *mothāpra*. In Champāran it is called मोहन्ड़ा *mohra*.

194. The *yoke* is जूआ *jūa*, and also in Shahabad जूआड़ *jūar*, as distinct from पालो *pālo* or जुआठ *juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name समैल *samail* is generally applied to them when of wood, and सेमल *semal*, सम्मल *sammal*, or सिम्मल *simmal* when of iron; but this distinction is not always observed. To the east they are called कनैल *kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिरैया *chiraiya*. They may be of either iron or wood.

195. *Props.*—When the bullocks are unyoked, the front of the cart is supported at the सगून *sagūn*, to prevent it falling forward, by the सिपावा *sipāwa* or (in North-East Tirhut) सिरपाया *sirpāya* and (in Sāran) सिपन्वा *sipwa*. The top of this is called in Gaya माँझा *mānjha*. The prop to prevent the cart falling back is एड़ा *era*, उलरुआ *ularua*, सिधन्वाइ *sidhwāi*, or (in Patna) लरुआ *larua*.

196. The *ropes* which go round the bullocks' necks are जोता *jota*, जोती *joti*, or गलजोती *galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west बिंड़िया *binriya* or बिरिया *biriya*, and in Sāran and the east झिट्टी *jhitti*. The rope (रस्सी *rassi*, &c.) by which the yoke is kept in its place is called बिछुआ *bichhua*, or in North-East Tirhut झोंक *jhonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out is चटाइ *chatāi* generally, but it is हरियार *hariyār* in Patna and भँडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran a canvas mat used in the same way is called ढाला *dhāla.*

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sīkar* or जनञ्जीर *janjīr.* Local names are पाही *pāhi* or डाँड़र *dānrar.* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal,* (also in Gaya) पैकर *paikar,* or पैँकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गरन्दनी *gardani.*

199. The above is the description, except where otherwise stated, of a very complete छकन्ड़ा *chhakra,* which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to 1½ feet:—

		Cubits.
Length from आक *āk* to टेकानी *tekāni*	...	1½
„ टेकानी *tekāni* to पिढ़िया *pirhiya*	...	1½
„ पिढ़िया *pirhiya* to सगून *sagūn*	...	3
Total length	...	6 cubits, = 9 feet.

The आक *āk,* टेकानी *tekāni,* and तीज *tīj,* were each three cubits long.

The बल्ला *ballā* were each six cubits long, and the खुँटन्री *khuntri* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिढ़िया *pirhiya,* where it was one cubit.

The height of the सगून *sagūn* from the ground when supported by the सिपावा *sipāwa* was 2½ cubits, and that of the आक *āk,* at the same time, 1½ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सग्गड़ *saggar,* सागड़ *sāgar,* or लड़न्हिया *larhiya* (see § 147). In Sāran it is called गाड़ा *gāra.*

This cart is rougher, lighter, and cheaper than the छकन्ड़ा *chhakra.*

202. The *wheel* is the same as in the छकन्ड़ा *chhakra.*

203. *The axle.*—There is only one axle (धूरा *dhūra*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मँद्रा *mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरकिली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सग्गड़ *saggar* are protected by a board outside, one end being fastened to the आक *āk* and the other to the टेकानी *tekāni* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पैंजनी *painjani*, पँजनी *panjani* (Shahabad optionally), or (North-East Tirhut) पेंगनी *pengni*, and must be distinguished from the different wheel support bearing the same name in the छकड़ा *chhakra*.

204. The body of the सग्गड़ *saggar* is not arched, as in the छकड़ा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक *āk* and ending together at the सगून *sagūn*, are called, as in the छकड़ा *chhakra*, फड़ *phar*, &c. As the सग्गड़ *saggar* has no तुलावा *tulawa*, थोभ *thobh*, or गुड़िया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेतला *tetla*, तेतलिया *tetaliya*, or in Sāran तेंतुला *tentula*, each of which rests on one end of the मँद्रा *mandra*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

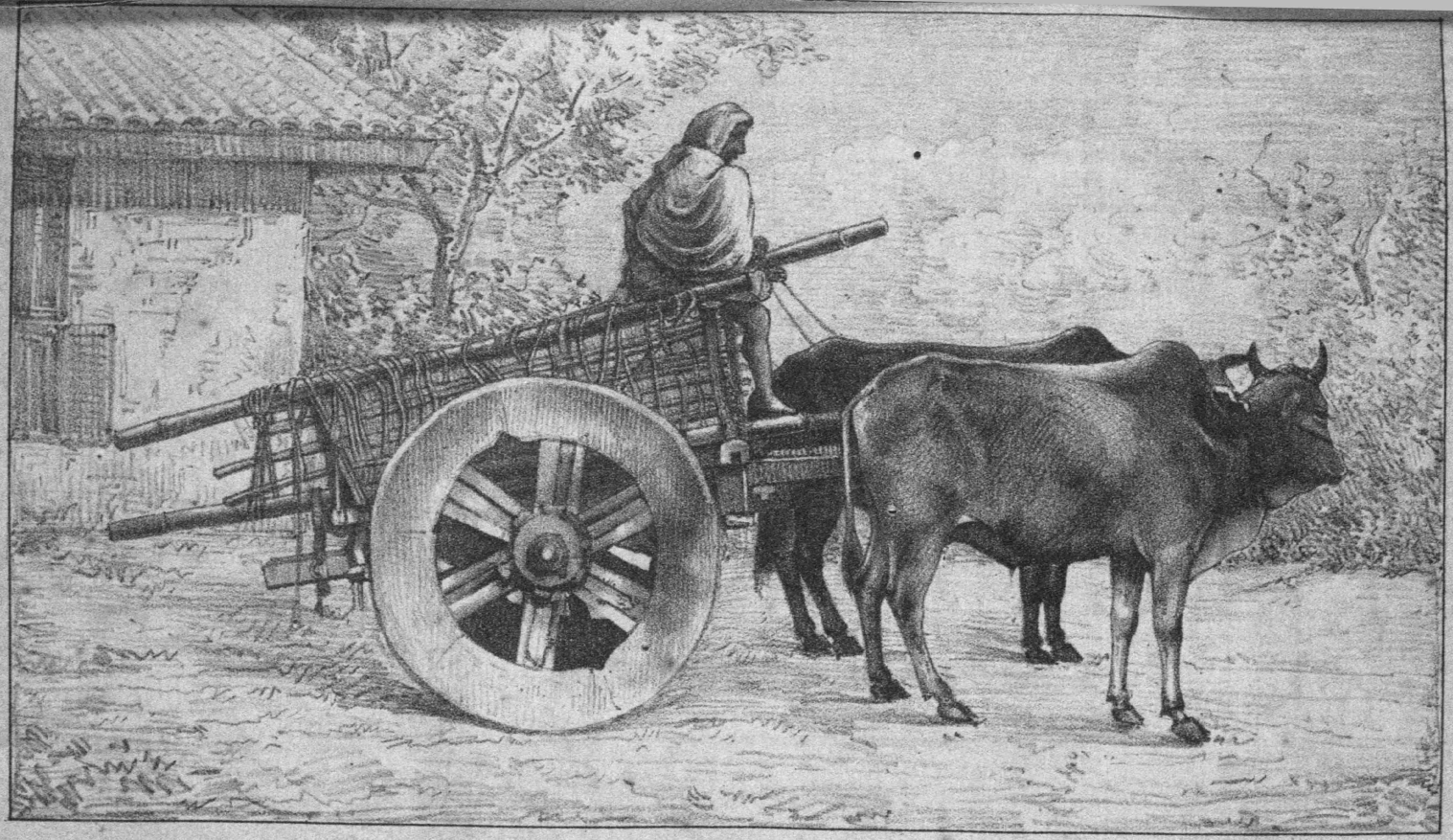
205. In other respects a सग्गड़ *saggar* differs little from a छकड़ा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no झटका *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रन्थ *ranth*. This is rare in Bihār.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहली *bahli* (Shahabad and Gaya).

208. This cart is almost exactly the same in principle as the छकड़ा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called सौंवगी *sāmwgi* or सौंगी *saungi*; hence the cart is also called a सौंवगी गाड़ी *sāmwgi gāri*.



The light Country Cart (Saggar)

Lith by Sutto Prosunno Mukerjee Student Govt. School of Art. Calcutta.

Printed by Abdool Rohim. Govt. School of Art Calcutta

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

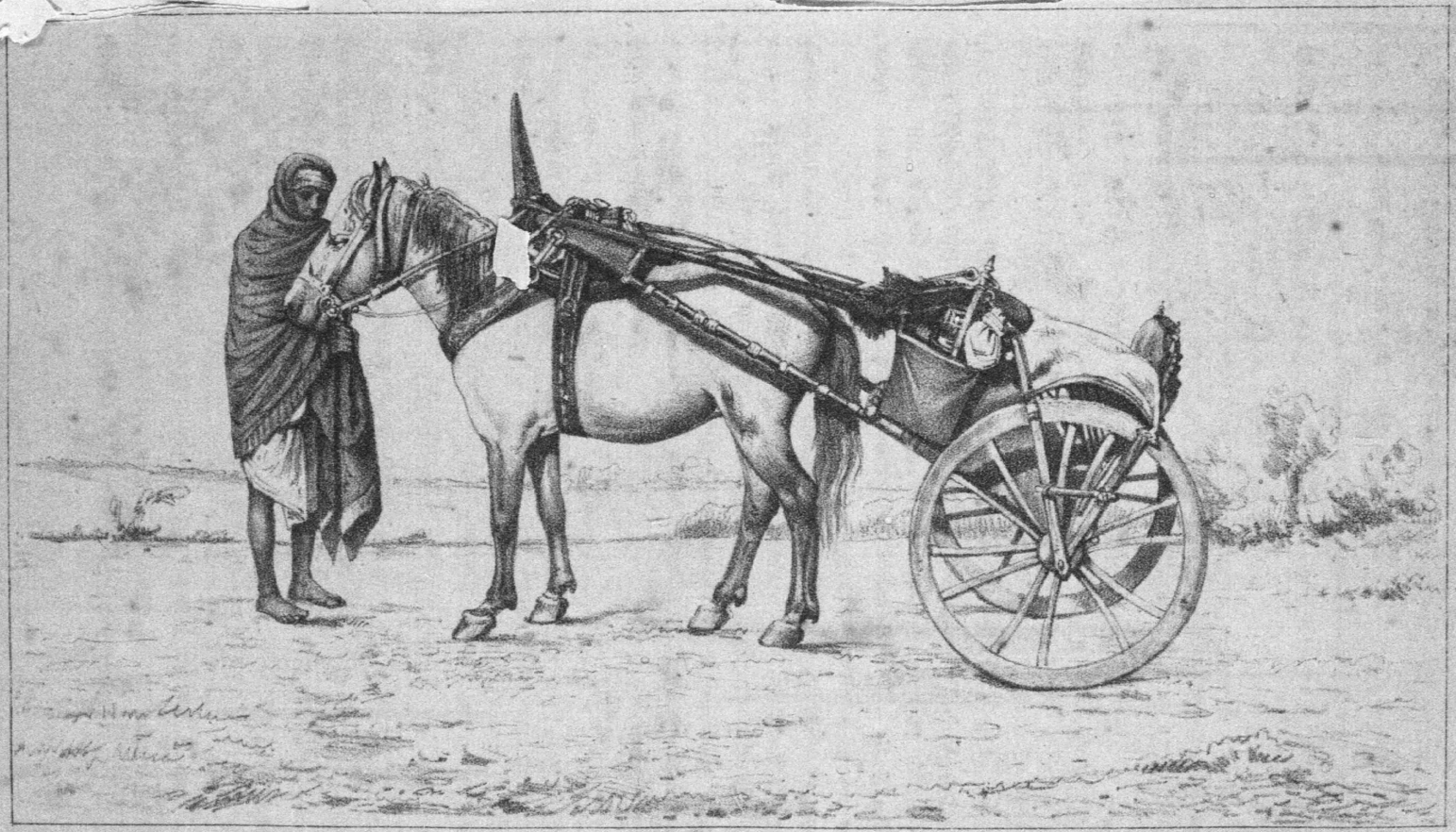
220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, साँमा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोभ *thobh* or गुड़िया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the आक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called सलाइ *salāi* or सलैया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the आक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अँकुरी *ankuri* or (Champāran, South Tirhut, and South Munger) अँकुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलाइ *tulāi*. हाल *hāl* is the tire of the wheel. The leather splashboard over the wheel is तखता *takhta* or तखती *takhti*. In South-West Shahabad it is called पटरा *patra*.

223. The props of the *body* are डण्डा *danda* (west), डण्टा *danta* (east and Champāran), or खूँटा *khūnta*. The top of the awning is छतरी *chhatri*, and the roof of it is छत *chhat* or (in Gaya) तड़क *tarak*; गदेला *gadela* or (in South-East Tirhut and South Munger) गद्दी *gaddi* is a cushion at the top to keep off the sun. The awning at the sides is परदा *parda*, or in Sāran घटा टोप *ghata top*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) खोली *kholi*. The ropes which support the awning poles are हथकाँसा *hathkānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

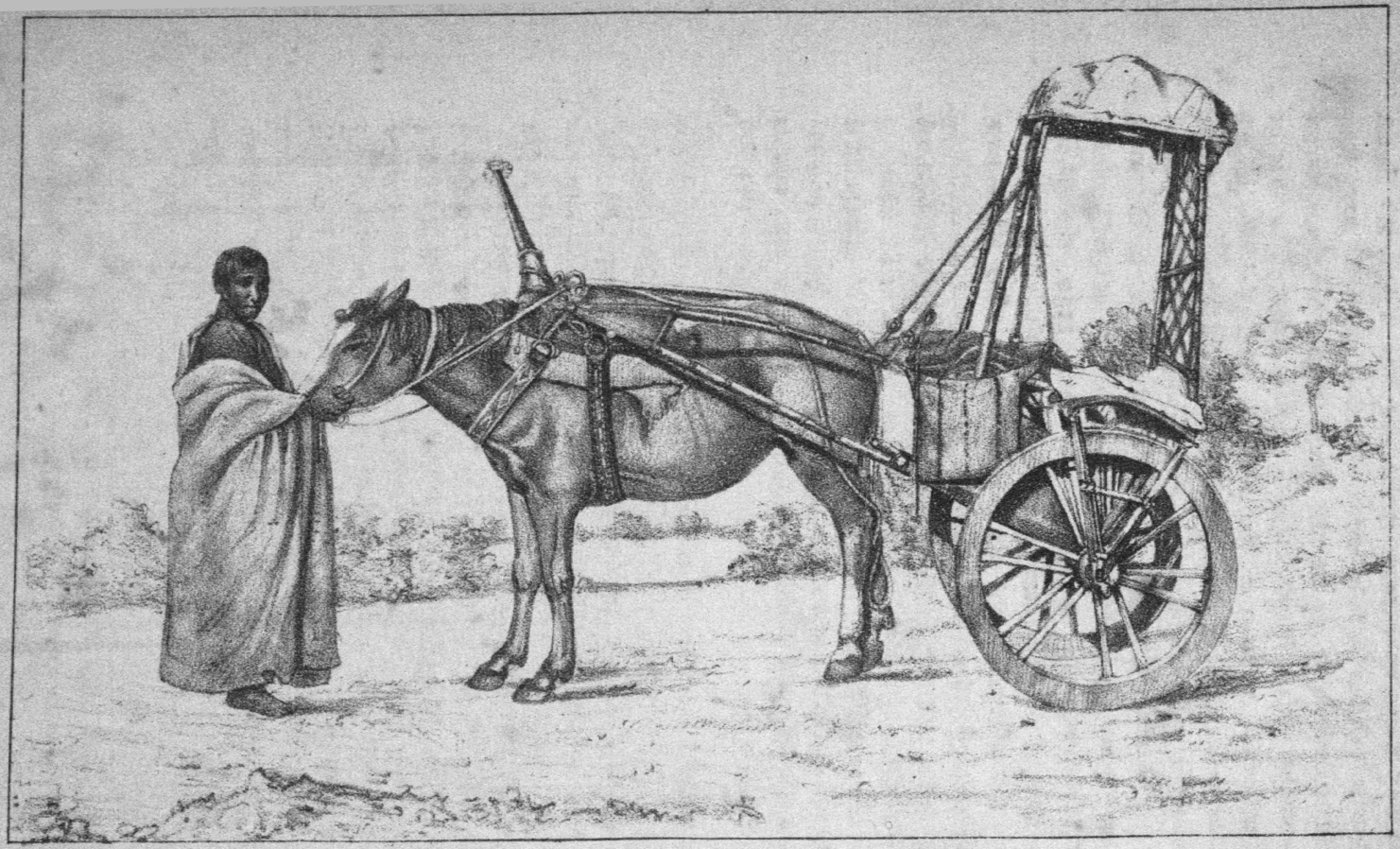
224. The खूँटा *khūnta* or खुंटरा *khuntra* are posts which support the body in front on the axle. धरुआ *dharua*, धारुआ *dhārua*, or (in South Bhagalpur) धालुआँ *dhāluān*, are the posts which support the body on the axle behind the खूँटा *khūnta*. बावली *bāwli* or बौली



PONY CARRIAGE (*EKKA*), WITHOUT CANOPY.

Lith: by Hem Chunder Dutt, Student, Govt. School of Art, Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.



AN EKKA WITH CANOPY

bauli are similar posts behind the खुँटा *khūnta*, but in front of the धरुआ *dharua*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called गञ्ज *ganj*. The पोंछिया *ponchhiya* or (to the west) पिछुआ *pichhua* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दगली *dagli*. तान *tān* are the four iron bars which support the body on the axle. Two of them are called खुँटातान *khuntātān* or (in South-West Shahabad) गजबाग *gajbāg*. माँझा *mānjha* are similar wooden supports. The सामुगी *sāmugi* or सौंगी *saungi* is the twine net under the seat, and the straps which keep it up are the सौंगी के नारी *saungi ke nāri*. The गोड़िया *goriya* are side ropes which fasten the splash-board to the axle, and the धमाका *dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are तांगा *tānga* or (in Patna) टांगा *tānga*. The छाती के नारी *chhāti ke nāri* is a strap inside, fastening the body to the axle in front of the सौंगी के नारी *saungi ke nāri*. The लदाव *ladāw* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called फठी *phathi*, and in South Bhagalpur बत्ता *battā*. The net at the bottom is जाला *jāla*, and the झटका *jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The *driver's seat* is करतली *kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are लतखोरा *latkhora* generally north of the Ganges, or डरेंड़ी *darenri* in Sāran and डंड़ेड़ा *danrera* in South-East Tirhut. In Shahabad they are लतेड़ा *latera*, in Patna and Gaya डंड़िया *danriya*, and तरेरा *tarera* in South Bhagalpur. The गोड़िया *goriya* or (in South-East Tirhut) घोड़िया *ghoriya* are pieces of wood which join the upper and lower shafts. पङ्खी *pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, मुठरा *muthra*, and to the south of it मोठड़ा के नाड़ी *mothra ke nāri*, or in Shahabad मुंहड़ा के नारी *munhra ke nāri*. In Patna and Gaya it is called छड़ा *chhara*. The मोथपड़ा *mothapra* is a brass cap fitting on to the ends of the two shafts.

226. *Harness.*—The pointed part of the saddle is खोगीर *khogīr*, or in Shahabad and East Bhagalpur खगूर *khagūr*. The pad is गदी *gadi* or गद्दी *gaddi*. The wooden block is कठरा *kathra* or (in South-West Shahabad) कठला *kathla*. The rings through which the reins pass are कड़ा *kara* or रास कड़ी *rās kari*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is पुश्तङ्ग *pushtang* or पुसङ्ग

pustang. Another name is जोत *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक *tawak*, the leather cover of the saddle; नागला *nāgla*, नगला *nagla*, or तसमा *tasma*, the straps which fasten the shafts to the saddle; and कैंची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैंचिया *kainchiya* (Champāran and Tirhut), गोड़िया *goriya* (South Tirhut, Patna, and Gaya), टिकठी के लकड़ी *tikthi ke lakri* in South-West Shahabad, and टेटखी *tetkhi* in South Bhagalpur. दुमची *dumchi* or दुमकजा *dumkaja** is the crupper. The bridle is पूँजीपट्टा *pūnji patta*, and the iron bit लगाम *lagām*. The martingale is जेरबन्द *jerband*, the cloth over the eyes which serves as blinkers अँधारी *andhāri*, the neck-ornament कण्ठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiga* or तोबड़ा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमडण्डा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

229. Boats are of various kinds. The following may be noted :—

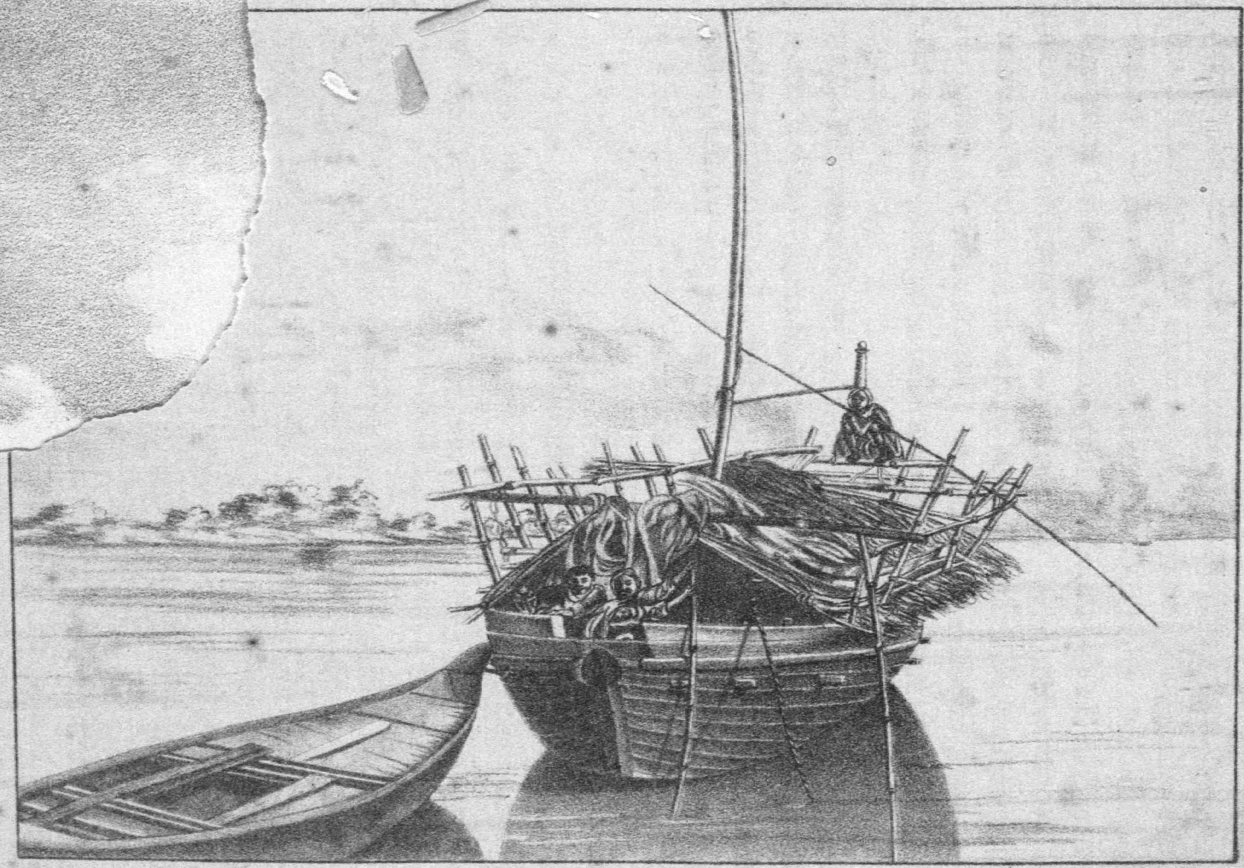
The general term for a boat is नाव *nāw*, and to the west also नैया *naiya*.

230. The larger *kinds* of boats are उलाँक *ulānk* (which has a long narrow bow overhanging the water in front), मेल्हनी *melhni* (which has a broad bluff bow), पटेली *pateli* or पटैली *pataili*, also called in Sāran कतरा *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्छा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलीना *salīna*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट *dohat* or in Shahabad डोएट *doët* (which has a flattish bottom for shallow water, and has its bow and

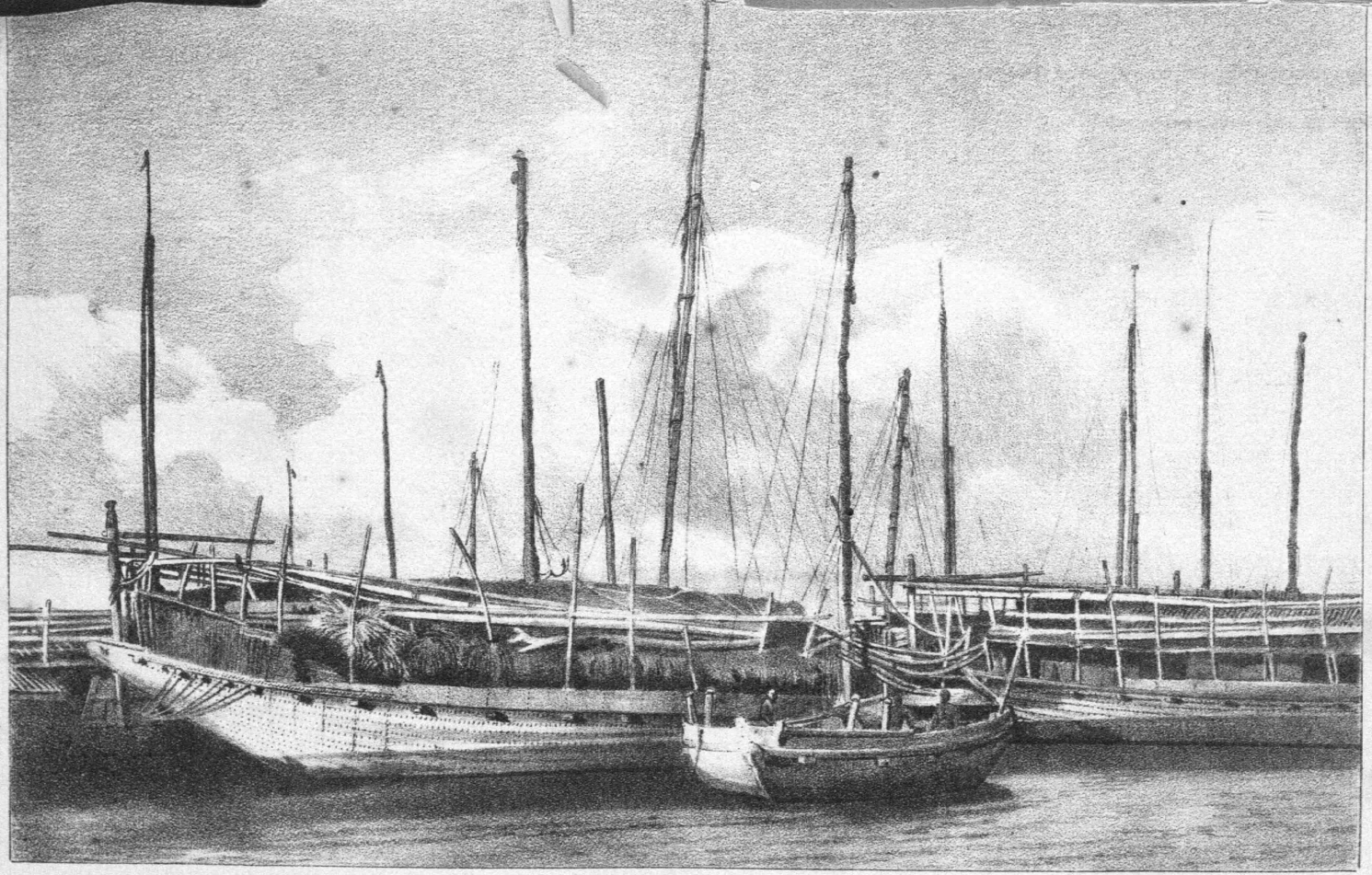
---

* The fate of the *ekka* pony is well shown in the proverb दाना न घास दुनु साँझ दुमकजा *dāna na ghās, dunu sānjh dumkaja*,—no grain or grass, and the crupper on night and morning.

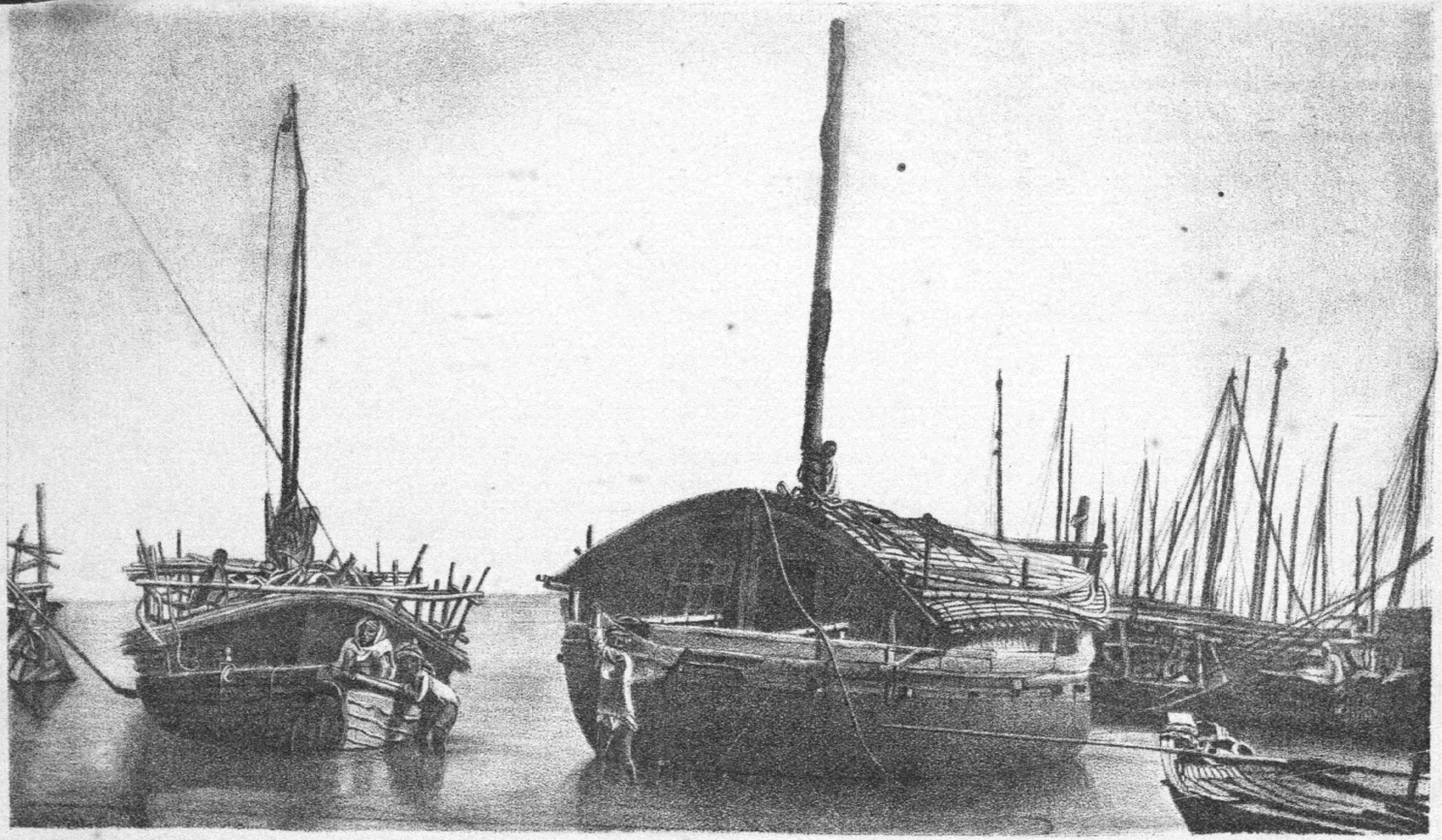


PALWĀR. SARANGA.

Lith. by H. C. Ghosal Student Govt. School of Art Calcutta.

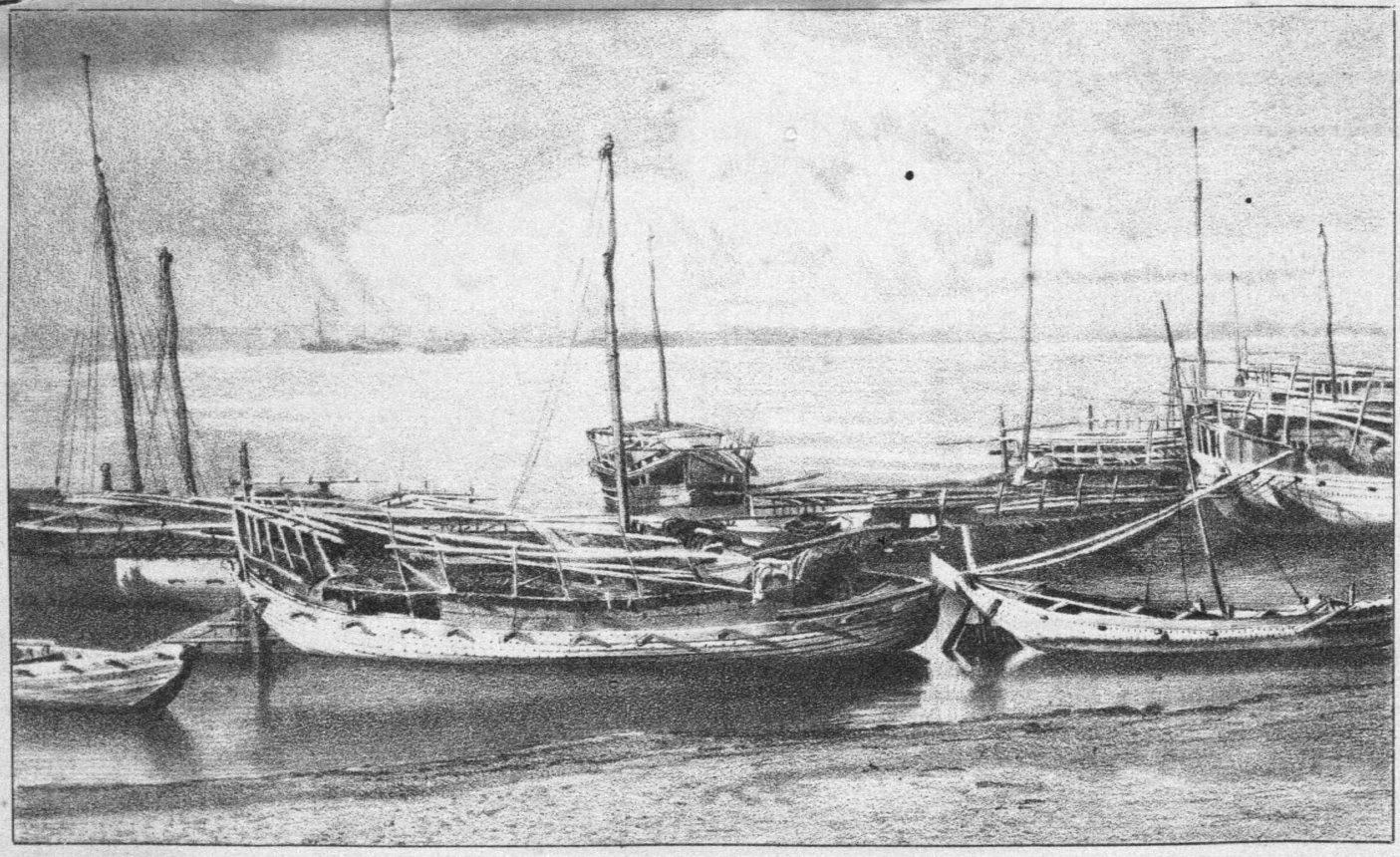


ishaches



Stern of a Melhni. Dohat. Pansùhi. Bow of a Dengi Machhua.

BOATS USED IN BIHAR.



SARINGA.

PATAILI.

PATAILIS

ULĀNK.

J. Schaum)

Printed by Abdool Rohim Govt. School of Art Calcutta.

stern portions cut out of solid wood), and पनसूही *pansūhi* (which has a round bottom, but goes in shallow water).

232. The smallest kinds are पलवार *palwār* or skiff and एकठा *ektha* or dug-out. The latter is also called बँगड़ा *bangra*. Also the खोलनैया *kholnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the डेंगी मछुआ *dengi machhua*, or dingy. घरनई *gharnaī* (South Bihār) is a temporary raft made of water-jars (घड़ा *ghara*) and bamboos tied together.

233. The *parts of a boat* are as follows:—The thwarts are गूरा *gūrha* and the ribs बाता *bāta* or (in Champāran) तड़बाता *tharbāta*, तड़िया *tharhiya* (in Champāran and North-West Tirhut), गोछा *gochha* (in Sāran and South-West Tirhut), गुच्छा *guchchha* (in North-East Tirhut), and काछ *kāchh* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काछक पाटी *kāchhak pāti*. In Gaya it is जलमहार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the "wall" or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patwatan*, or in Sāran पटौरी *patauri*. A long plank running over this is in Shahabad अपती *apti*. The grating above the bottom of the boat is चाली *chāli* or (in South-West Tirhut) उड़हा *urhrha*, and (in North-East Tirhut) पटाइ *patāi*. In a पटैली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mareya*, and in Sāran मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बितन *bitan*. When on the roof of a large boat, it is बीट *bīt* or पटाइ *patāi*, or in Shahabad हलमचानी *halmachāni* or मचान *machān*. The deck planks in the middle are पाटना *pātna*. चचार *chachār* is brushwood put in the bottom to stand on. कड़वा *karwa* or कँड़वा *kanrwa* are the posts which support the thwarts. जोंका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ी *kari*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रसवत *raswat*, and when with hemp it is गहनी *gahni*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सिक्का *sikka*. In Champāran it is सहन *sahan*, and पतैन *patain* or डण्डा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

सिक्का *sikka* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and the stern post गलन्ही *galhi*. The prow is मलङ्ग *malang*, माँगि *māngi*,* or माँग *māng*.

236. The rudder is पतवार *patwār* or (in North Tirhut) पतियार *patiyār*. In Gaya it is पटवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gaula*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is सैला *saila* or (in South Munger and North-East Tirhut) दण्डा *danta*, and the socket in which it works बनरा *banra* or (in North-West Tirhut) ठेल *thel*, and (in North-East Tirhut) ठेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गँड़रकस्सा *ganrkassa*, and another, by which it is held up, is अँकवरिया *ankwariya*. The steersman is माँझी *mānjhi*.

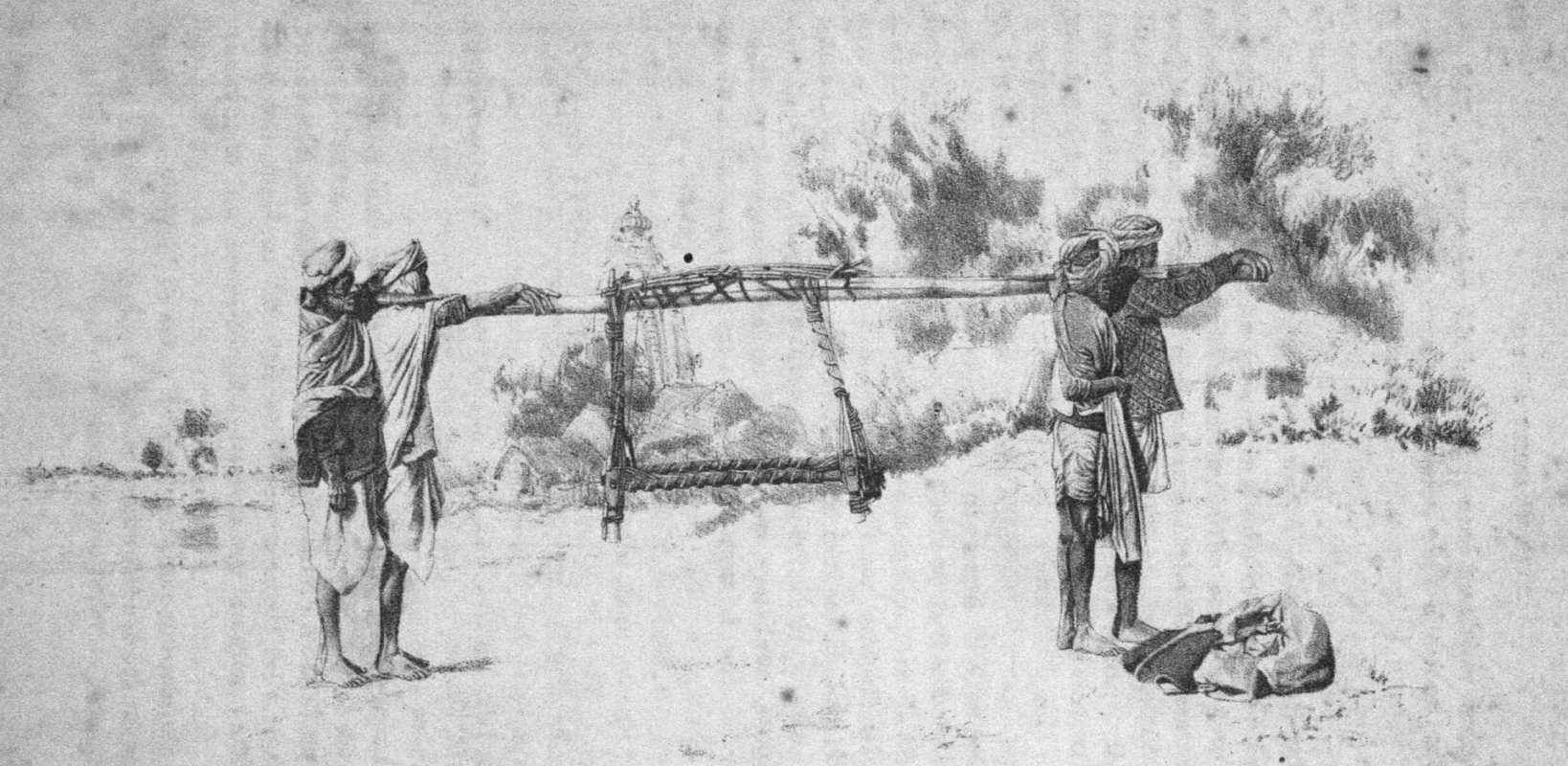
237. सेवन्ता *sewta* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle करुआर *karuār*, केरुआर *keruār*, or in Sāran करुआरी *karuāri*, and the blade of it पाता *pāta*. A punting pole is लग्गी *laggi* or लग्गा *lagga*.

238. The mast is गुरखा *gurkha* or मसतूल *mastūl*, or in Shahabad गुनरखा *gunarkha*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दरसूधा *darsūdha* or जसोधा *jasodha* in South Munger and Tirhut, जरसुधा *jarsudha* in Champāran, and जवसधा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दरसूधा के मलिया *darsūdha ke maliya* or मलवा *malwa*. The सतवनियाँ *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूर्त *sūrt* or सुतवनियाँ *surtwaniyān*.

239. The tow-rope is गून *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खूँटा *khūnta*, or in Shahabad बरुआ *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवाह *gunwāh*. लहासी *lahāsi* is a cable, and लङ्गर *langar* or गिराबी *girābi* the anchor. A large iron anchor is लोहलङ्गर *lohlangar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ब *pāni torab* to the east and पानि तूरल *pāni tūral* to the west, *e.g.* ई कच्छा बहुत कम पानि तूरत

* The most comfortable seat is in the bow. Hence the proverb जनिका खेवा नहिं से अगिला माँगि सवार *janikā khewa nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.



THE ORDINARY COUNTRY LITTER (DOLI).

बा *i kachchha bahut kam pāni tūrat bā*,—this *kachchha* draws very little water. To be aground is टीकब *tīkab*.

CHAPTER VII.—THE LITTER.

241. The litter is खटोली *khatoli*, डोली *doli*, or (in North-East Tirhut) खोटली *khotli*. डोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चनडोल *chandol* or तड़न्तड़न्वाँ *tartarwān*. The last word is said by natives to be a corruption of the Persian تخت روان *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बियहुती पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatoli*, and is a kind of small bed (चरपाय *charpāy*) with a bottom made of rough twine (सुतरी *sutri*). The sides and ends of the bed are पाटी *pāti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिरवा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपाहा *sipāha*, and in Sāran सिपवा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरकस *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेंड़वा *tenrua* or टेरवा *terua*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौवा *paua*, and the strings for tightening the bottom of the bed are ओरचन *orchan*, and also in Shahabad ओरन्दावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called छतरी *thatri*, and in South Bhagalpur also छतनी *chhatni* or छतरी *chhatri*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or परदा *pardā*.

247. A superior kind of litter, used by richer women, is मेघाना *meāna*, मँघाना *meñāna*, महप्पा *mahappha*, डाँड़ी *dānri*, or डँड़िया *danriya*. It has a domed roof, called ठटन्री *thatri*, supported on eight pillars (four at each side), called दण्डा *danta*. The side-boards of the body are called दीवाल *diwāl*, or in Shahabad दिलन्हा *dilhā*, and the doorway दुहारी *duhāri*, or in South Munger दुवारी *duāri*. The rest is like the डोली *dōli*.

248. The बरन्दरी *bardari*, or in Shahabad बरहन्दरी *barahdari*, also called in Sāran खरखरिया *kharkhariya*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pāti* or पटिया *patiya*, the net bottom बिनावट *bināwat*, the legs पौआ *paua*, the side-boards पटन्री *patri*, the four pillars at each side सिपौआ *sipaua*, the doorway दुहारी *duhāri*, and the roof छत *chhat*. The shelf inside at the feet end of the litter is दराज *darāj*.

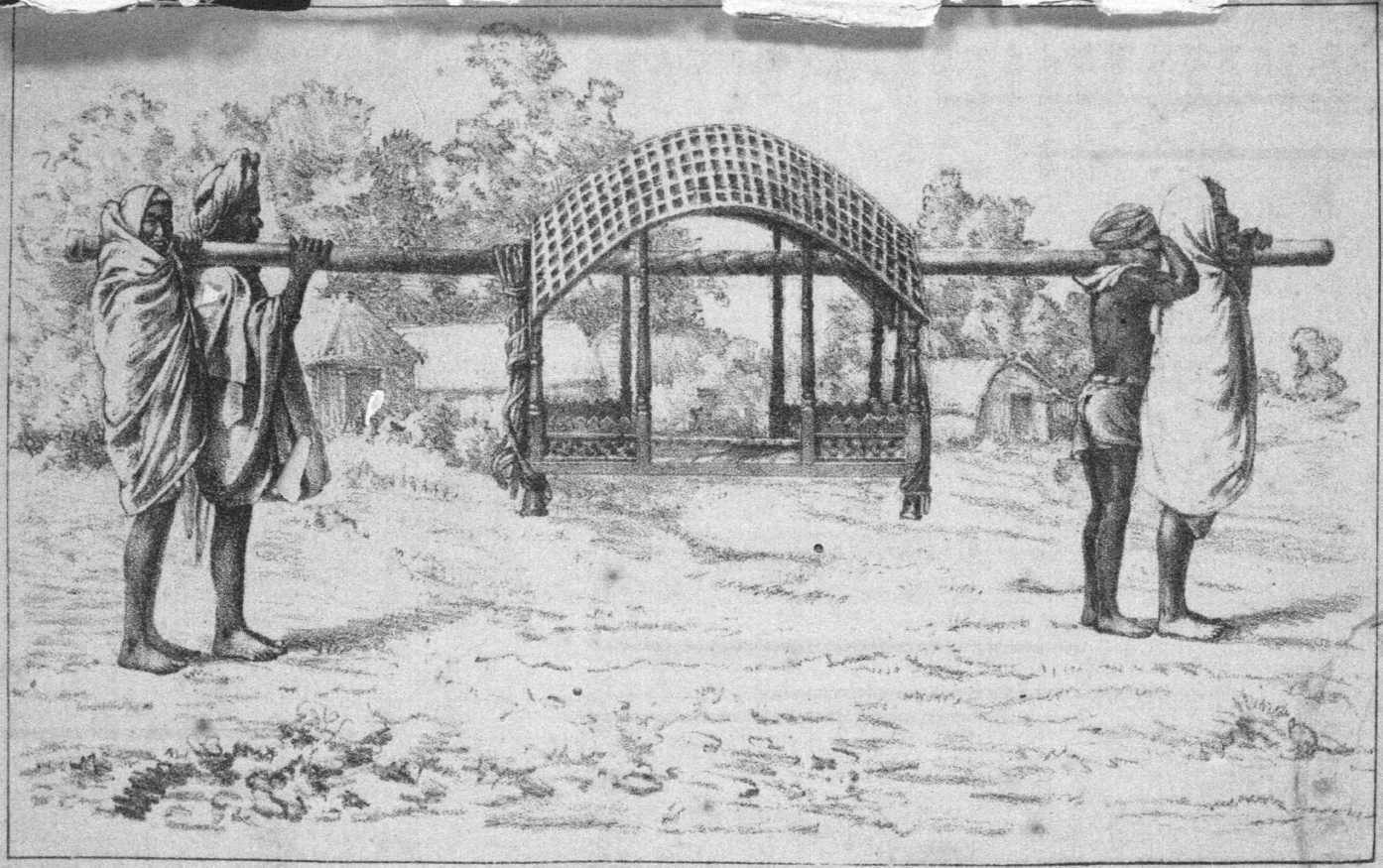
249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप *thop*. The four iron struts at each end are called तान *tān*, and they meet in a ring (चुकिया *chukiya* or in South Bhagalpur सामी *sami*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुकिया *chukiya*, and also in South Munger सामी *sāmi* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसावट *kasāwat*, or in South Bhagalpur कसन *kasan*.

SUBDIVISION VII.

APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

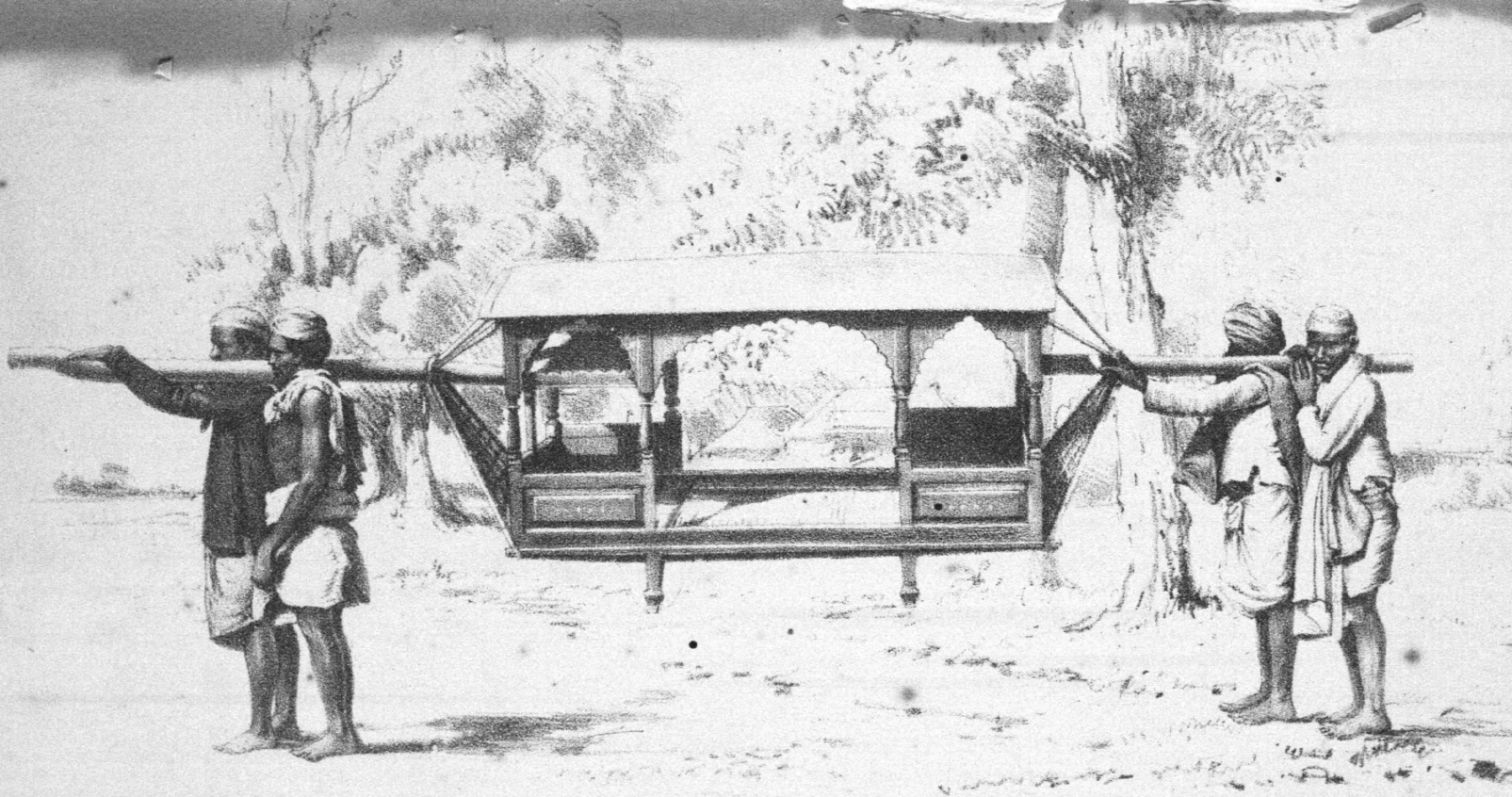
250. The oil-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. In Gaya it is also केल्हू *kelhu*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb



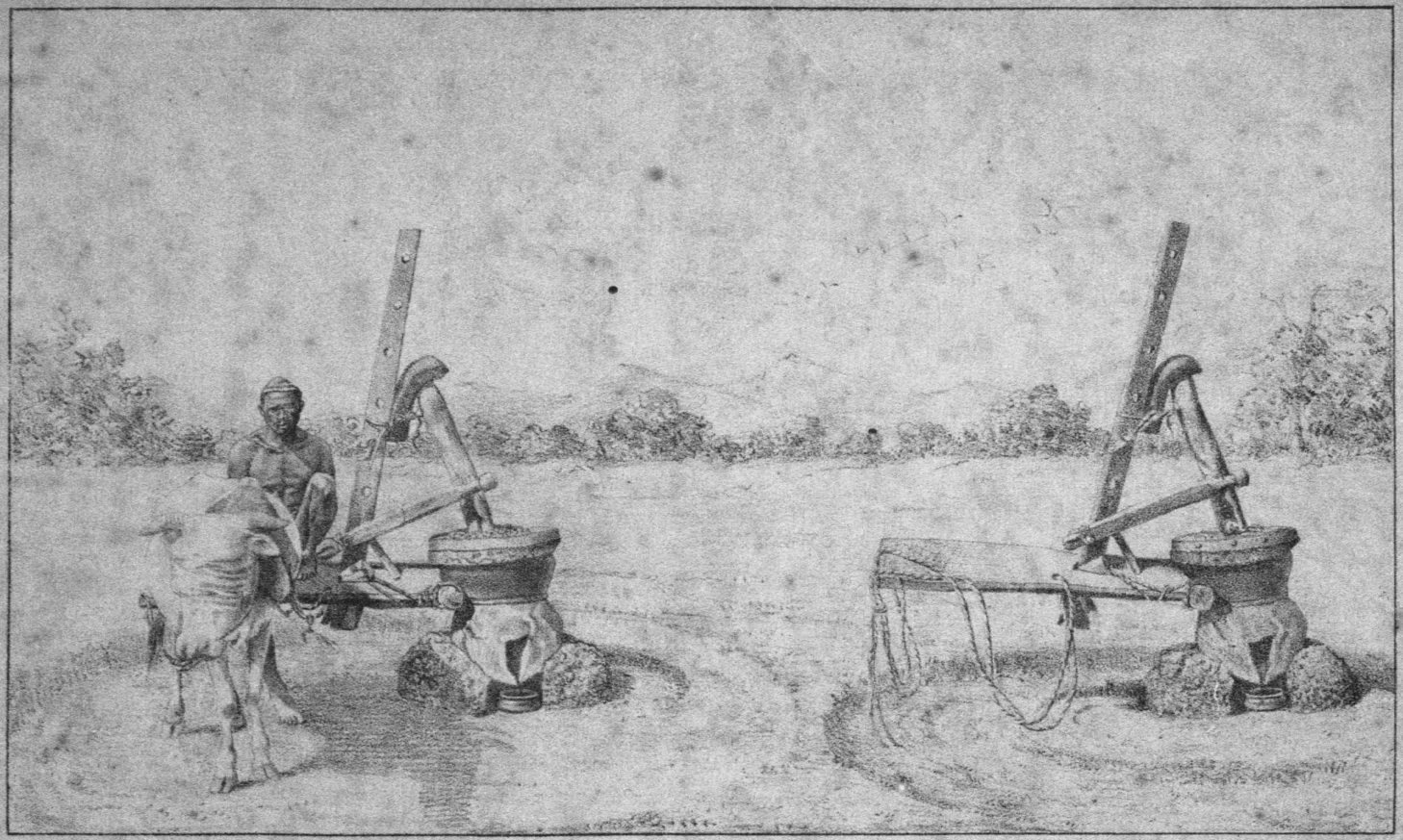
THE LITTER USED BY RICH WOMEN (MEYĀNA).

Lith: by Nirtya Kali Mookerjee Student Govt. School of Art Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.



BARDARI (COUNTRY PALANKEEN).



An oil-mill, showing the manner of yoking and blind-folding the bullock.

An oil-mill (kolhu)

ghanna

about the oil-mill is देल खरी खाय नहिँ, कोल्ह चाटै जाय *del khari khāy nahiñ, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; *i.e.*, stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोल्ह *kolh* or कोल्हू *kolhu*, and in Gaya also केल्हू *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हण्डा *handa*, or in North-East Tirhut कूँड़ *kūnrh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरी *athri*. The lower end (मूँड़ी *mūnri*) of the pestle (महन *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called तरपचरा *tharpachra*, or in North-East Tirhut तरपचरा *tarpachra*, and the new inner lining पेटपचरा *petpachra*.

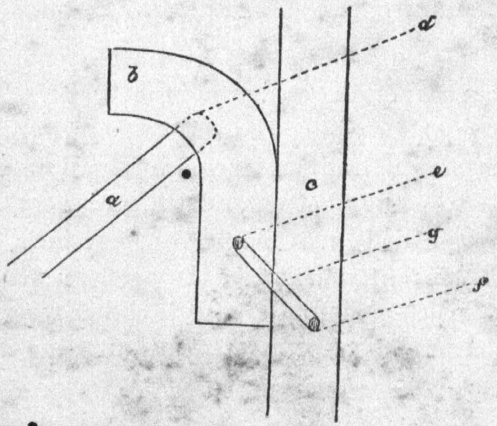
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भौंता *bhaunta*, or in South Bhagalpur भौंठो *bhauntho*, in North-East Tirhut भत्ता *bhatta*, and in Sāran मँझौटा *manjhauta*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Sāran and Tirhut also नरोह *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कतरी *katri*. On it the oilman (तेली *teli*) sits, and while drives the bullocks he at the same time keeps pressing down the This into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*—This is मोहन *mohan* or महन *mahan*. To the west it is also called जाठ *jāth*, or in Shahabad मोँहन *monhan*, and in North-East Tirhut मोहैन *mohain*. The ball at the end of this beam, which fits into the narrowest part of the hollow of the block, is मूँड़ी *mūnri*. The ferrule round this is मुड़न्वारी *murwāri*. The notch above this is कान्ह *kānh* or कन्धा *kandha*. The upper end of the pestle rounded off is चूर *chūr* or पूँछी *pūnchhi*, and the curved piece of wood joined to this is ढेँका *dhenka*, or in North-East Tirhut ढेँकुआ *dhenkua*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam: thus—



257. In the above sketch *b* is the ढेँका *dhenka*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the two pegs *e* and *f*.

258. The upright post is called मरन्थम्ह *marthamh*, or in Sāran मलिक थम *malik tham*, the pegs *e* and *f* खूँटी *khūnti*, and the string *g* नाधन *nādhan*, or in East Tirhut लाध *lādh* and South Bhagalpur लेधऽ *ledha*. The string is generally made of straw. The upright post is fastened to the horizontal board, कतन्री *katri*, by a wedge, गड़न्किल्ली *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called फेँटा *phenta*, or in Sāran फेटा *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called माँदर *māndar*) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचाली *kharchāli*, or in North-East Tirhut खँड़न्चारी *khanrchāri*, and in Gaya and Shahabad खँड़न्चर *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called रेवन्टी *rewti*, or in South Bhagalpur भरनाठी *bharnāthi* or उटकनी *utkani*, and does not exist in the sugar-mill. It consists of a peg, खूँटी *khūnti*, standing up in the cavity amidst the oil-seeds, alongside the peste; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, मरन्थम्ह *marthamh*, by another peg, खूँटी *khūnti*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastend to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काड़ा *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*. The canvas pad on the bullock's hump is काँधी *kāndhi*, and the cloth or wicker basket by which he is blindfolded is टोकनी *tokni* or खोला *khola*, or to the east खोलन्सा *kholsa*. The rope from the bullock's neck up to the curved block or ढेंका *dhenka* is पगन्हा *pagha*, and the iron link fastened to this close to the bullock's neck is भौंर कली *bhaunr kali*. The rope round his neck, connected to the पगन्हा *pagha* by this link, is गरन्दवानी *gardawāni*, or in North-East Tirhut गरन्दामी *gardāmi* and in Champāran गरन्दानी *gardāni*, and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called a नाटा बैल *nāta bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called पौर *paur* or पौरी *pauri*, and in South Bhagalpur also भर *bhar*.

263. The pot into which the oil drops is called छन्ना *chhanna*. As much oil-seed as can go into the press at one time is called घानी *ghāni*. The oil-cake which remains after the oil has been expressed is called खली *khalli*, or in Sāran खरी *kharri*, except the oil-cake of poppy seeds (पोसन्ता *posta*), which is called पीना खली *pīna khalli*, or simply पीना *pīna*.

264. To work the mill is पेरब or पेड़ब *perab*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference :—

(1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.

(2) The sugar-mill has no रेवन्टी *rewti*.

(3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.

(4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolh* or कोल्हू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घर *ghar*; and to the east, कुण्ड *kund* or कूँड़ *kūnr*. In Shahabad it is known as हण्डा *handa* or हँकोलवा *hanrolwa*. In South Munger it is हाँड़ा *hānra*, and elsewhere south of the Ganges हण्ढा *handha* or हण्डा *handa*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पींड़ *pīnr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मरन्रो *marro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally मोरन्वार

morwār, with variants मोरन्वाह *morwāh* (North-East Tirhut), मुड़न्वार *murwār* (Shahabad and Patna), मूड़ *mur* (Gaya), मुरेरा *murera* or मुड़न्वारी *murwāri* in South Munger, and चनन्वा *chanwa* in Sāran. The पाचड़ or पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. रोड़ा or रोरा *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चँदिया *chandiya* in Champāran and North-East Tirhut, and खोंच *khonch* to the east. In Sāran and Champāran रौन *raun* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रैन *rain*, in North-East Tirhut रसपैन *raspain*, and in South-East Tirhut खाता *khāta*.

270. The drain for the juice cut in the bottom of the block is to the north नरन्दोह *nardoh;* also in Tirhut नरोह *naroh*, in North-East Tirhut नरोही *narohi*, and in South-East Tirhut रसेड़ *raser;* in South-West Shahabad it is गुजुरुआ *gujurua*, and in the rest of the district जोहा *joha* or रसन्हा *rasha;* in Patna it is रसन्घारा *rasghāra* or निरोह *niroh;* in Gaya it is छोनी *chhoni;* in South Munger, चोना *chona;* and in South Bhagalpur, लरन्लो *larlo*.

271. The wooden spout through which the juice drops is पतन्नारी *patnāri*. In the body of the block a channel is cut in which the block, फेंटा *phenta*, of the driving gear works. This is called घरन्रा *gharra* in Shahabad and माँदर *māndar* in Patna.

272. *The horizontal board to which the bullocks are attached.*—This is कतन्री *katri*, with a variant, कातरि *kātari* or कातर *kātar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. *The upright beam or pestle which moves in the hollow of the mill and crushes the cane.*—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, महन *mahan*, in Gaya and North-West Tirhut, and मोंहन *monhan* in Shahabad, लाठ *lāth* (Tirhut and Champāran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मूँड़ *mūnr*, मूँड़ा *mūnra*, मूँड़ी *mūnri*. The notch above this is north of the Ganges and in Patna कान्ह *kānh*, or कन्धा *kandha*. In North-West Tirhut it is कन्हिया *kanhiya*, and in South-East Tirhut पञ्जा *panja*. In Shahabad it is कान *kān* or लँगन्रा *langra*. In Gaya it is

मोहनथम्भा *mohanthambha*, and in South Munger ढेंका *dhenka*. The upper end rounded off is चूर *chūr* or चुरिया *churiya*, or (in North-East Tirhut) मूँड़ *mūnr*; and the curved block of wood joined to this is ढेंका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) ढेंकुआ *dhenkua*, and in Sāran ढेंकुहा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरसा *harsa* or हरिसा *harisa*, and to the east (and in South Bhagalpur) मनिकथम *manikthamm* or मानिक थम *mānik tham*. In Shahabad it is मनखम *mankham*, in Patna and Gaya खूँटा *khūnta* or मरथम्ह *marthamh*, and मानिखम *mānikham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिभिया *jibhiya*, or in Sāran the front one is called फटा *phenta*, and the back one कनैल *kanail* or (south of the Ganges) कन्हेली *kanheli*, and in Sāran कनैली *kanaili*. In North-East Tirhut they are called जिबिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nādhan*, in Champāran नधन्ना *nadhna*, in Tirhut नधान *nadhān*, but in East Tirhut लाध *lādh*. In Shahabad it is टँड़न्ना *tanrna*, in Gaya नाध बरत्ता *nādh barta*, in Patna नाधन *nādhan*, in South Munger नाध *nādh* or बरह *barah*, and in South Bhagalpur सारँगी *sārangi* or लेधत *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरचाँड़ी *kharchānri*, or south of it कमोरा *kamora* (Shahabad), खँड़न्चर *khanrchar* (also in Shahabad), खड़न्चर *kharchar* or खरचाली *kharchāli* (Patna and Gaya), कुडँड़िया *kudanriya* in South Munger, and खँरचारो *khanrchāro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nāran* or नाधा *nādha*, or in East Tirhut लारन *lāran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kātari*, कातर *kātar*, or कतरी *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nādha* or (in Sāran) कन्हेली *kanheli*, (in Gaya) नाधा बरत्ता *nādha barta*, and in Patna माँझा *mānjha*. काड़ *kārh* or (in North-East Tirhut and Shahabad) काड़ा *kārha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti.*

280. *Miscellaneous.*—The circle in which the bullocks move has various names, viz. गोरपौर *gorpaur* (Sāran), पौदर *paudar* (Champāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बड़हरा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड़ियारी *genriyāri* generally, and गेड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyāri,* with variants टोनियाठी *toniyāthi* (Sāran, Champāran, and South-West Tirhut), टोनियासी *toniyāsi* (North-West Tirhut), and टोनखाद *tonkhād* (South Bhagalpur). In Shahabad it is called अँगरवार *angarwār.*

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpi;* also in North-East Tirhut मिलिट *milit.*

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरवाह *morwāh* or मोंरवाह *monrwāh,* or in South Bhagalpur घनवाहा *ghanwāha.* This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *khor,* other local names being नाद *nād* (Shahabad) and कुण्डा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) छन्ना *chhanna.* Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally छन्ना *chhanna,* रसछन्ना *raschhanna,* or छेनी *chheni.* Local names for this are तरौड़ी *tarauri* (Sāran and Champāran), छिट्टा *chhitta* (also in East Tirhut), or छिरछिरा *chhirhira* (Shahabad), and डलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathaila.*

285. From these vessels the juice is removed to the boiler in a pot called कराह or कड़ाह *karāh,* or sometimes कराहा *karāhā.*

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuha,* a variant being निसुआ *nisua* in South Bhagalpur. Other names are ठेहा *theha* (North-West Tirhut), परियेठा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), परकठ *parkath* (South Bhagalpur), and टोनकट्टा *tonkatta* or टोनकट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Āzamgarh.

288. The basket from which the mill is fed is चैंटी *chainti* north of the Ganges, with a variant, छीटी *chhīti*, in North-East Tirhut. In Shahabad it is ओड़ी *ori* (also in East Tirhut) or खैंची *khainchi*, and in South Bhagalpur ओड़िया *oriya*. In Patna it is बट्टा *batta*, and in Gaya पथिया *pathiya*. The pieces of cane cut up ready for the mill are गेंड़ी *genri* to the west and optionally in East Tirhut, and टोनी *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are अँगारी *angāri*.

289. As much chopped cane as can go into the press at one time is घानी *ghāni*, and as much juice as can be boiled at one time ताव *tāw*. The latter is also खेपान *khepān* in South-East Tirhut, पाक *pāk* in Patna, and रान *rān* or रान्ह *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called खोइया *khoïya*, with local variants खोहिया *khohiya* (Patna, Gaya, and the east) and खोइहा *khoïha* in South Bhagalpur. In Shahabad it is also छेफुआ *chephua*.

291. To work the mill is पेरब or पेड़ब *perab*, and when several cultivators take it in turns, each turn is called भाँज *bhānj*, पारी *pāri*, or (Gaya) पल्टी *palti*. When men work it turn by turn they are said to do it भाँजा सिरे *bhānja sire* north of the Ganges, फेरा फारी *phera phāri* in Tirhut, and elsewhere पारा पारी *pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is भँजन्हरिया *bhanjhariya*, सझियैती *sajhiyaiti*, or (Tirhut) सबन्ठैती *sabthaiti*, and also in North-East Tirhut सझिया *sajhiya*. In South Munger ढेंक *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill* are as follows :—

(1) *The man who cuts the standing cane.*—This man is अँगेड़ीहा *angerīha* to the west generally, गेंड़न्वहिया *genrwahiya* in the north-west, पजन्वाहा *pajwāha* and पगरन्वाह *pagarwāh* or पँगरन्वाह *pangarwāh* in Tirhut. In Shahabad he is also गेंड़न्छीला *genrchhīla*, or in the south-west of the district छोलन्वा *chholwa ;* in Patna and Gaya he is केतरन्पारा *ketarpāra* (from केतारी *ketāri*, sugar-cane), परन्ताहर *partāhar*, or परन्निहार *parnihār*, and in South Munger कतरन्पारा *katarpāra* or पतरन्पारा *patarpāra*. In South Bhagalpur he is घुरन्कट्टा *ghurkatta* or कटनिया *kataniya*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānu* in South Tirhut and Sāran. In Champāran he is पकवाह *pakwāh*, and to the west he is गेंड़िकाटा *genrikāta* or अँगरवाह *angarwāh*. Elsewhere he is टोनकट्टा *tonkatta*, with a variant, टोनिकट्टा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजूरा *majūra*, and in North-East Tirhut sometimes जान *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरवाह *katarwāh*, with variants कतरिवाह *katariwāh* or कतरवाहा *katarwāha*, and in South Bhagalpur कतरबहा *katarbaha*. In South-West Shahabad and in Tirhut he is called हँकवा *hankwa*.

295. (4) *The man who feeds the mill.*—He is मोंरवाह *monrwāh* or मोरवाह *morwāh* generally. In Patna and Gaya he is घनवाहा *ghanwāha* or (in South Bhagalpur and South Munger) घनबहा *ghanbaha*.

296. (5) *The man who removes the crushed cane.*—He is हलुआइ *haluāï* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोल्हुआर *kolhuār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोलसार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गेंड़ियार *genriyār*, or गेंड़ियारी *genriyāri* to the west and टोनियारी *toniyari* to the east. Local varieties of this last are टोनियासी *toniyāsi* in North-West Tirhut and टोनखाद *tonkhād* in South Bhagalpur.

299. *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *makār bīr*, or in Shahabad महकार बीर *mahkār bīr*, and in North-East Tirhut महकार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is बिस्वकर्मा *biswakarma.*

B.—THE BOILING-HOUSE.

300. This is in Sāran गुड़ौर *guraur*, and in Shahabad गोलौर *golaur;* elsewhere it is simply कोल्हुआर *kolhuār* or कोलसार *kolsār* as above.

301. The fireplace is चूल्हा *chūlha*, or in South Munger गमन्हेर *gamher.* The hole through which the fire is fed with fuel is generally मुह *muh* or मुँह *munh*, but in Patna and Gaya it is मोहन्खा *mohkha.* The hole through which the fire is raked is साँसी *sānsi* generally north of the Ganges, नँगन्ड़ा *nangra* in North-East Tirhut, लँगन्ड़ा *langra* in Shahabad, and उधान *udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran लँगन्ड़ा *langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is धुआँकस *dhuānkas* north of the Ganges and in Shahabad. In South-West Shahabad it is धुँधुका *dhundhuka,* in Gaya it is हिक्का *hikka*, in Patna हींक *hink*, and नँगन्ड़ा *nengra* in South Bhagalpur and South Munger.

303. The stick used as a poker is खोरन्नी *khorni*, or in Patna खोरन्ना *khorna.* Local names are खोदौना *khodauna* (South-West Shahabad), लहवाइ *lahwāi* (Shahabad), and अँचन्ना *anchna* (to the east). In Shahabad फरुही *pharuhi*, or in the west generally फहुरी *phahuri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called कानू *kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are धुरकमिया *dhurkamiya* (South-East Tirhut), चुलझोंका *chuljhonka* (East Tirhut and Shahabad), चुल्हञ्चा *chulhanchā* (East Tirhut and Gaya), अँचवाहा *anchwāha* (Patna), and अँचताहर *anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is नाद *nād* or नादी *nādi*, or (in Gaya) चट्टी *chatti*, (North-East Tirhut) गगरी *gagri* or घैला *ghaila.* Generally, however, it is kept in the छन्ना *chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, कठही *kathahi* or कठखुरपी *kathkhurpi*, and to the east (also in Shahabad) सैक *saik* or सैका *saika.* Elsewhere south

of the Ganges it is सफई *saphaī* or सफैया *saphaiya*. In South-West Shahabad it is, however, डोहरा *dohra*, and in South Bhagalpur it is डपटी *dapti* or डब्बू *dabbu*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is खुरपी *khurpi* generally. In Sāran and Champāran it is खुरपा *khurpa*, and in North-East Tirhut कठखुरपी *kathkhurpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेंड़नी *perni*, and डपटन *daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer पौना is *pauna*, or (North Tirhut) मैलछन्ना *mailchhanna*, (South-West Shahabad and South Bhagalpur) थापी *thāpi* (also made of wood), and झँझरा *jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is खुरपा *khurpa* in South-West Shahabad, हथा *hatha* or हत्था *hattha* (of earthenware) in Patna, Gaya, and South Munger, and छनौटा *chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called कराह, कड़ाह *karāh* or कराही *karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *saik* or सका *saika*, and in Shahabad it is पँगौरा *pangaura*; in Sāran it is पौंड़ा *paunra*. The pot in which the boiled syrup is placed is called मटुकी *matuki* south of the Ganges, also (South-West Shahabad) ओड़ी *ori*, (Gaya) नदुवा *nāduwa*, खोरा *khora* in the South-East, and कूँड़ी *kūnri* in South Bhagalpur.

309. नाद *nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौंड़ा *paunrha* or पौंड़ी *paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरदम *gurdam* or (in South-West Shahabad) गुरदन *gurdan*. In Tirhut it is also called दबकन *dabkan*, and in South-East Tirhut सपई *sapaī*.

310. In North-East Tirhut माट *māt* or कोठी *kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरपौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहरी *dehri*.

311. राब *rāb* is undrained raw sugar, and गुर *gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

C.—THE SUGAR REFINERY.

312. A sugar refinery is known as चीनी के करखाना *chīni ke karkhāna* or चीनी के गोदाम *chīni ke godām*. South of the Ganges the word खँड़सार *khanrsār* or खँड़सारी *khanrsāri* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is भट्ठा *bhattha*.

313. In making coarse sugar (काँची चीनी *kānchi chīni*), a vat, a drain, a reservoir, and a treading-floor are used.

314. The *vat* is in Shahabad हौद *haud* or हौदी *haudi*, in Gaya चहबच्चा *chahbachcha*, in Patna खँड़गरना *khanrgarna*, and in South Bhagalpur गुरहण्डी *gurhandi*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

315. The *drain* is नाली *nāli* or नारी *nāri*, or in South Bhagalpur करहा *karha*. In Sāran it is also called खाता *khāta*.

316. The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is डोभा *dobha*, in Patna हौद *haud* or चरुआ *charua*, and elsewhere south of the Ganges चहबच्चा *chahbachcha*.

317. The *treading-floor* is पट्टा *patta* north of the Ganges. South of it, it is in Shahabad पाटा *pāta*, in Patna and Gaya चबतरा *chabutra*, and to the east चट्टी *chaṭṭi*.

318. In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motri*, or in Patna नारगी *nārgi*, in Gaya थैया *thaiya*, and in South Bhagalpur गाजा *gāja*) of sugar are tied up in cloths [लोथा *lotha* or (in Patna and Gaya) छलना *chhalna*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खाँच *khānch* or खाँचा *khāncha*, or (in Champāran and East Tirhut) छैंटा *chhainta*. In Shahabad it is ठटरी *thatri* or टिकठी *tikthi*, in Patna and Gaya टेकठी *tekthi*, and in South Bhagalpur चाँचरी *chānchri*. The weights are चाँपा *chāmpa*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpi*.

319. The following *utensils* are used in the boiling-house :—

(*a*) An iron boiler, कराह *karāh*, कराहा *karāha*, or कराही *karāhi*. When an earthen boiler is used, it is called खपड़ा *khapra* or खपड़ी *khapri*, or in South-West Shahabad and East Tirhut अथरी *athri*.

(*b*) An iron ladle for removing the scum. This is छनौटा *chhanauta* or पौना *pauna*, also in Patna and Gaya झँझरा *jhanjhra*.

(*c*) An earthen pot with holes in it, used as a filter, नाद *nād* or नाँद *nānd*. In South-West Shahabad it is ठेंठियाल नाद *thenthiwāl nād*.

(*d*) A. filter of river grass, known as सेंवार *semwār* or सेवार *sewār*, or in North-East Tirhut सेमार *semār*.

(*e*) A scraper for removing the layer of clean sugar. When made of shell it is called सितुआ *situa*, or in South-West Shahabad सितुहा *situha* or सुतुहा *sutuha*. A curved knife used for the same purpose is सिहोरनी *sihorni* in Sāran and Champāran, सेहोरना *sehorna* in Shahabad, and सोहरना *soharna* in North-East Tirhut.

(*f*) The filtering-basket for cleaning the same is खाँचा *khāncha* or खाँची *khānchi*. In Gaya it is डलवा *dalwa*, and in the east also डेली *deli*.

(*g*) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तामिया *tāmiya* or (in Sārān and North-East Tirhut) तमिया *tamiya*. South of the Ganges it is डब्बू *dabbu*, (in Shahabad) गुरन्दन *gurdan*, or in South Bhagalpur झँझरा *jhanjhra*.

(*h*) The iron stirring ladle used for taking syrup from the boiler and larger than the last is तामा *tāma* north of the Ganges; in Shahabad it is खुरचनी *khurchani* or डोहरा *dohra*; in Patna and Gaya it is छोलनी *chholni*; and in South Bhagalpur डोहला *dohla*.

(*i*) The earthenware jug for pouring the syrup into the boiler is सैका *saika*, also हत्था *hattha* in Patna and Gaya, and पँचनी *panchni* in South Bhagalpur. A larger jug of the same kind is निमड़ा *nimra* north of the Ganges, and निबड़ा *nibra* or परछा *parchha* south of it; also तौला *taula* in the east.

(*j*) The wooden supports of the filter are north of the Ganges खाता *khāta*, or खूँटा बल्ला *khūnta balla* south of the Ganges. They are in Shahabad सिड़ी *sirhi* (also in South Munger) or तिरपाइ *tirpāï*, and टेपाइ *tepāï* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called गोड़ी *gori*.

(*k*) The shovel for stoking the fire is फरुही *pharuhi* or फहुरा *phahura* in Sāran and Champāran, and फरुहा *pharuha* or कोदारी *kodāri* in East Tirhut. In Shahabad it is खर्मा *kharma*, or in the south-west of the district फरसा *pharsa*. In Gaya it is कर्हनी *karhni*, in Patna अगकर्हना *agkarhna*, and in the east करचुल *karchhul*.

(*l*) The ladle for stirring the hot syrup in the cooling pan is तमियाँ *tamiyān* north of the Ganges and तँबिया *tambiya* in Shahabad. In South-West Shahabad it is डब्बू *dabbu*, in Patna and Gaya घटना *ghatna*, and in the east also दाबा *dāba*.

(*m*) The piece of matting or cloth in which the sugar is dried in the sun is पाल *pāl*, also in South-West Shahabad पाटा *pāta*, in Gaya टप्पर *tappar*, in Patna टाट *tāt*, and in South Bhagalpur चट्टी *chatti*.

(*n*) The flat wooden pans for cooling the syrup are कठौता *kathauta* or कठौती *kathauti*, also in the east कठौत *kathaut*, and in Sāran कठवत *kathwat*. In Sāran and Champāran they are नाद *nād* or ओसौनी *osauni*.

(*o*) The vessel into which the juice drops as it is filtered is परछा *parchha* or (North-East Tirhut and Shahabad) तौला *taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is महाइ के हौज (or हौद) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut महनिया हौद *mahaniya haud*. The water reservoir is खजाना *khajāna*. The upper or steeping-vat is बोझाइ के हौद *bojhāi ke haud*, or in East Tirhut बोझनिया हौद *bojhaniya haud*. The rake for agitating the fermented liquor is फहुरी *phahuri* in Sāran and फरुहा *pharuha* elsewhere. In North-East Tirhut it is also फरमा *pharma*.

---

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौटा *dabauta* in Sāran and Champāran, सहतीर *sahtir* in Tirhut and Sāran, दाब *dāb* or धरन *dharan* in North-East Tirhut, and बीम *bīm* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called सिरपाहा *sirpāha*. Under these pressing-beams are placed, बल्ला *ballal*, or in Sāran कैंच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The हौदरी *haudri* (Sāran and South Tirhut) or माल झड़ी *māl jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nāli* or नारी *nāri*, or in Sāran मोरी *mori*, and the छेकन *chhekan* is the door by which it is closed. The strainer is छन्ना *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बालू मेज *bālu mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिच *pīrich* or पीरिस *pīris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran डाला *dāla*, and elsewhere चलना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच *pench*. The square boss or nut on it is ढिबरी *dhibri*. The मोरनी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोरनी *mamorni* or पेचकस *pechkas*. The large wooden beam through which the screw passes is ठेहा *theha* in Sāran, and elsewhere दबौटा *dabauta* or दाब *dāb*; when it is made of iron it is called in South Tirhut बाँक *bānk*. The कुटका *kutka* are small pieces of wood placed below and above the डाला *dāla* or चलना *chalna*.

326. The machine for cutting cakes is फरमा *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *goti*, and they are dried in a drying-house, गोटी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाली *chāli*.

328. The following are among the implements used in indigo agriculture:—

(1) The धरम लग्गी *dharm laggi*, a wheel for measuring land, each revolution of which covers one लग्गी *laggi*.

(2) The कुदार *kudār* or कुदारि *kudāri*, a mattock for digging.

(3) The हर *har* or plough, which is of two kinds—

(*a*) बिलाएती *bilāëti*, or English plough.

(*b*) देसी *desi* or कठौर *kathaur*, the country plough.

(4) टाँड़ी *tānri*, the drill plough.

(5) कण्टा *kanta* or खखोरनी *khakhorni*, the rake or harrow.

(6) खुरपी *khurpi*, the spud for weeding.

(7) हाँसू *hānsu* or हँसुआ *hansua*, the sickle for cutting the plant.

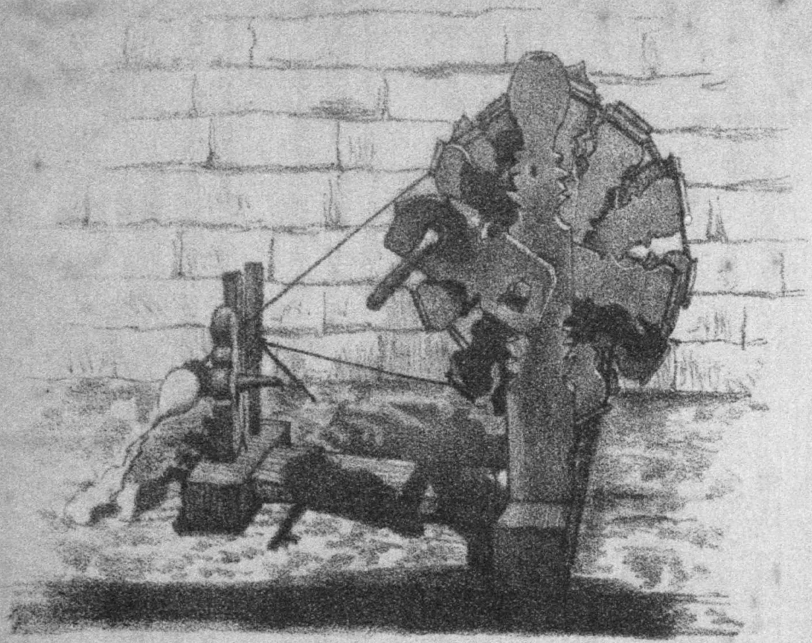
CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879:—

On the 20th September the writer bought 24 *sers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bānga* (see § 1016 for the various names and varieties) was of the kind called कोकटी *kokti*, which ripens in the month of *Bhādon* (August-September). It was pulled out of the husks from the tree.

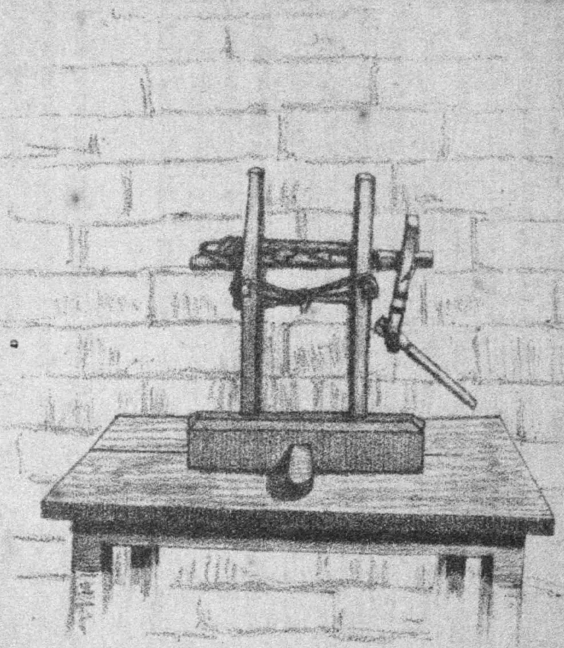
20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called करकुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बँगौर *bangaur*, from the बाँगा *bānga*. This is done by a machine called चरखी *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the



THE SPINNING-WHEEL (CHARKHA).

Lith: by Bepin Behary Dass Student Govt. School of Art Calcutta.



MACHINE FOR CLEANING RAW COTTON (CHARKI).

Printed by Abdool Rohim Govt. School of Art Calcutta.

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The बाँगा *bānga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called खूँटा *khūnta*, and each of the rollers जाठि *jāthi*, or in Sāran सँड़ारी *sanrāri*. Underneath the rollers is a cross-bar, called कल *kal*, joining the two uprights and holding the machine together. The खूँटी *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The पचरी *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called मकरी *makri*, and it is held to it by the किल्ली *killi* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called लागनि *lāgani*, or in Sāran चलौनी *chalauni* and in Gaya हथौरी *hathauri*

332. The base of the machine in which the uprights rest si called पीढ़ा *pīrha*, or to the west पिढ़िया *pirhiya*, and out of this projects behind, along the ground, the मझवा *majhwa*, on which the foot of the operator is placed to keep the machine steady.

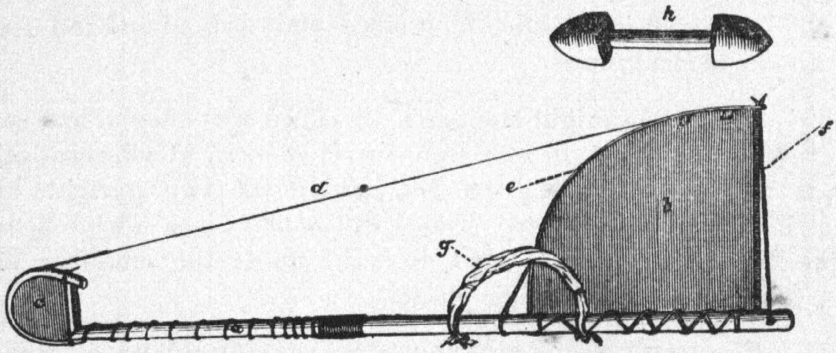
333. The cotton, when cleaned from the seeds by this machine, is called रू *rū*, रूई *rūi*, or तूर *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. रूआ *rūa* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (तूनब *tūnab*, तूँनब *tūnnab*, or (in Shahabad) तूमब *tūmab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

21st October.—The cotton was to-day put out in the sun preparatory to being carded (धूनब *dhūnab*, to card).

22nd October.—To-day two cotton-carders (धुनिया *dhuniya*) came to card the cotton. Each brought with him a machine, called a धुनकी *dhunki*, or to the west धनुही *dhanuhi*. In Gaya it is धुनेठी *dhunethi*, in South Munger and South-East Tirhut धुनैठ *dhunaith*, and in South Bhagalpur धुनहठ *dhunhath*.

335. It is composed of the following parts :—



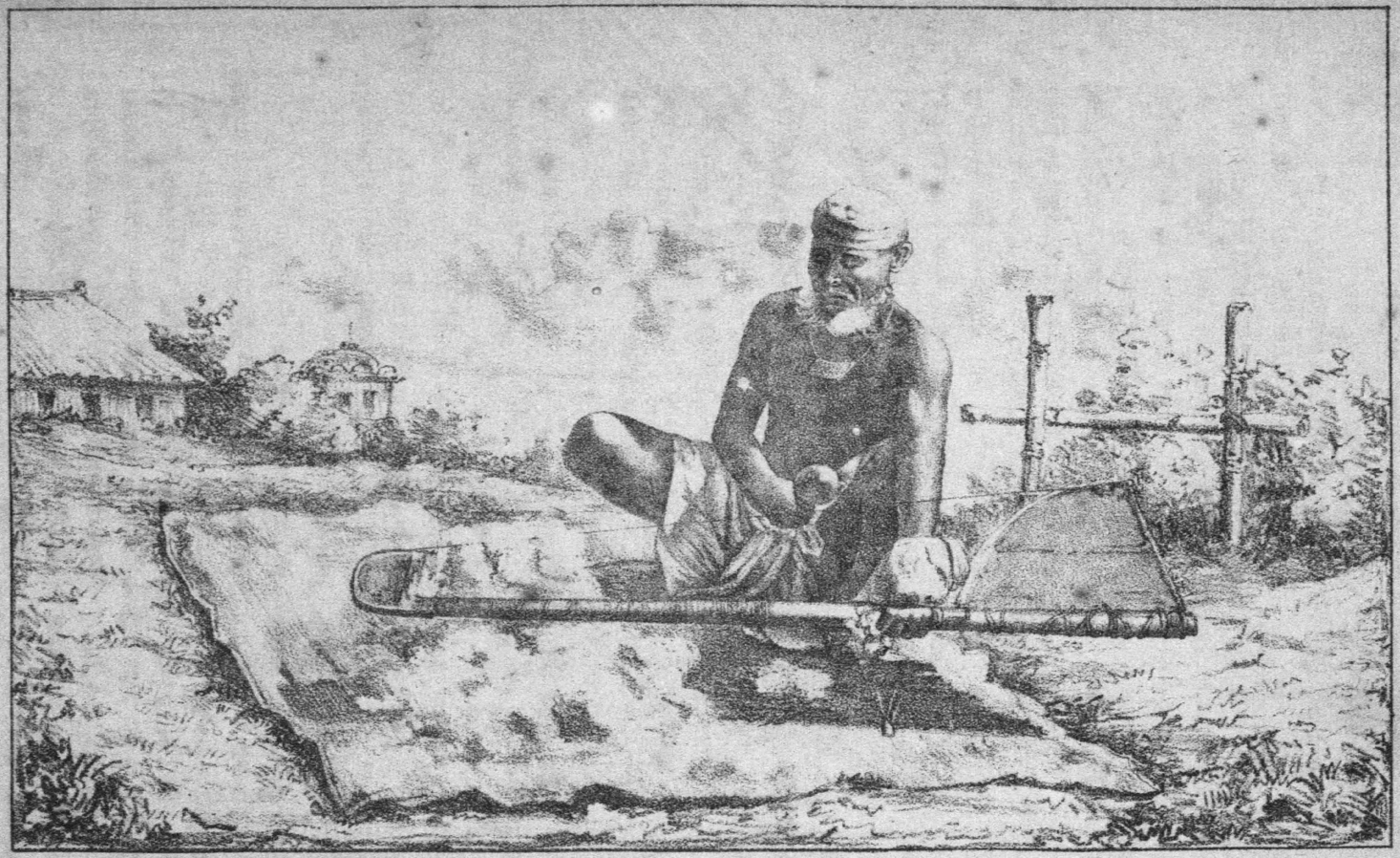
(*a*) The flexible piece of wood acting as a bow, called डण्टी *danti* or डण्टा *danta* to the east and डाँड़ी *dānri* to the west.

(*b*) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरुहा *pharuha*, and elsewhere as फरन्हा *pharha*.

(*c*) The bridge over which the string is passed, माँगी *māngi*. In Shahabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मथन्वा *mathwa*, and in South Munger मगन्वासी *magwāsi*.

(*d*) A leather string, called ताँत *tānt*. In Patna and Gaya it is also called रोदा *roda*.

(*e*) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुछेट *puchhet* or पुछेटा *puchheta* generally,



A Cotton-carder (Dhuniya) at Work

Dhunia

पछौटा *pachhauta* in Tirhut, and काँकर *kānkar* in Sāran and Champāran. In North-East Tirhut it is पुश्तैल *pushtail*, and an optional name in Shahabad is पुछौटा *puchhauta*.

(*f*) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the ताँत *tānt* is attached, while the other end is fastened to the डण्टी *danti*. It is used to tighten the ताँत *tānt*, and is called घिरन्ची *ghirchi* or घुरन्ची *ghurchi*. When pegs are used for tightening this, they are called बीरी *bīri* or बिरिया *biriya*.

(*g*) The हथन्हर *hathhar*, हथन्गर *hathgar*, or हथन्कर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथन्कर *hathkar*, with variants हथन्कड़ *hathkar* or हथन्कड़ा *hathkara* in Shahabad. In North-West Tirhut it is हथन्रा *hathra*, in South-West Tirhut and Sāran हथा *hathā*, and in Sāran and Champāran मुठन्वारा *muthwāra*.

(*h*) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the ताँत *tānt* is struck and twanged with it. It is called जिस्ता *jista*, and also (in Tirhut and South Bhagalpur) दिस्ता *dista*. In Patna it is called दस्ता *dasta*, and in South Munger दिस्था *distha*.

336. In using this instrument it is held by the left hand under the हथन्कर *hathkar*, which passes over the wrist, and the ताँत *tānt* twanged in the midst of the cotton by the जिस्ता *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुनन्की *dhunki* is not allowed to rest on the ground, but is supported in the air by the हथन्कर *hathkar* passing over the wrist, and it springs up and down as the ताँत *tānt* is twanged.

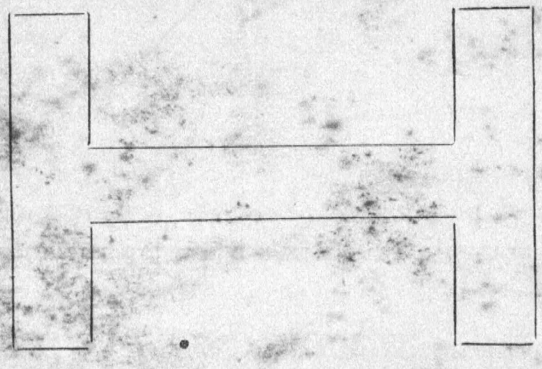
337. The whole pile of cleaned cotton was called गोठी *gothi*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनी *pīni*, and to the west पिउनी *piuni* or पेवन्नी *pewni*. A local name in East Tirhut is पीर *pīr*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिंहन्सरि *pinrhsari*, and is then rolled on a board, called पिहिया *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुट्ठी *mutthi*.

338. These पीनी *pīni* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चरखा *charkha*, but in South-West Shahabad it is रहन्टा *rahta*, and in the south-east जरखा *jarkha*.

340. Its parts are as follows :—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पीढ़ा *pīrha* or पिढ़िया *pirhiya* to the east, and पिढ़ई *pirhaī* to the west. The connecting bar between the two cross-pieces is मँझवा *manjhwa* or माँझा *mānjha*, in Patna and Gaya it is लतखोरा *latkhora*, and in South Bhagalpur मनझाई *manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

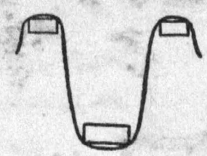
(*a*) The central boss or nave, and

(*b*) The four spokes on each side of the nave.

343. The nave is called मूँड़ी *mūnri* or मूड़ी *mūri* south of the Ganges, and मूँरी *mūnri* or मुँरिया *munriya* north of it; in East Tirhut it is also तामा *tāma*, and in South Bhagalpur and South Munger पैला *paila*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पुत्ती *putti* or पूती *pūti*, or in South-West Shahabad कमरी *kamri*; sometimes they are also called खूँटा *khūnta* or खूँटी *khūnti*.

345. These spokes are held in their places by a string, called अवाल *awāl* to the west, अँवाल *amwāl* in Patna and Gaya, and अमाल *amāl* or अमाल्ह *amālh* to the east. In South Munger it is अम्हाल *amhāl*. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called लाठ *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाठ *jāth*, and in North-East Tirhut also लाइठ *lāïth* or जाइठ *jāïth*. South of the Ganges it is generally बेलन्ना *belna*. It is caused to revolve by a crank end called मकन्री *makri*, or in Shahabad and West Tirhut नाक *nāk*. It is दाड़ी *dārhi* or दड़िया *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again मकन्री *makri*. To this is attached a handle, called to the west and in Gaya चलौना *chalauna*, and to the east लरन्ना *larna* or लारनि *lārani* In South-West Shahabad it is called भौंती *bhaunti* or भाँवत *bhāmwat*, and in Sāran optionally चलौनी *chalauni*.

347. *The driving-band* is called माल *māl* or माल्ह *mālh*. It is rubbed with rosin (धूमन *dhūman*) and oil (तेल *tel*), and is then blackened with charcoal (कोइला *koela*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मलन्काठी *malkāthi* (*vide post*), and once not.

348. *The spinning apparatus.*—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called खूँटी *khūnti*, and the middle one is called मलन्काठी *malkāthi*. In Patna these three uprights are called together पचन्कठिया *pachkathiya*, and in South-West Shahabad खुँटिपुत्ती *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरख *chamrakh.* These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called टकुआ *takua,* and also to the west टेकुआ *tekua.* It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called छुच्छी *chhuckchhi.* Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirki,* and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाठी *malkāthi,* then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाठी *malkāthi;* and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी *kukri,* or in Sāran कुकुड़ी *kukurhi,* and is wound off on a winder, called परन्ता *parta* or परेता *pareta.* It is also called in South-West Tirhut नटन्वा *natwa,* and in East Tirhut लटन्वा *latwa* or नटन्वा *natwa.* In South Bhagalpur it is called नटई *nataī.* This is like an ordinary silk-winder. The handle (चलौना *chalauna*) of the driving-wheel is taken out of its socket in the crank (मकरी *makri*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोलिया *poliya*. Local names are नत्ती *natti* (North-East Tirhut), लत्ती *latti* (Patna and Gaya), and करची *karchī* in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोलन्हा *jolha* or मोमिन *momin*, and a Hindu weaver is तँतन्वा *tantwa* or ताँती *tānti*, or, in Shahabad ताँतो *tānto*. Sometimes the Hindi word जोलाहा *jolāha* is used instead of जोलन्हा *jolha*.

356. The Musalmān weaver or जोलन्हा *jolha* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

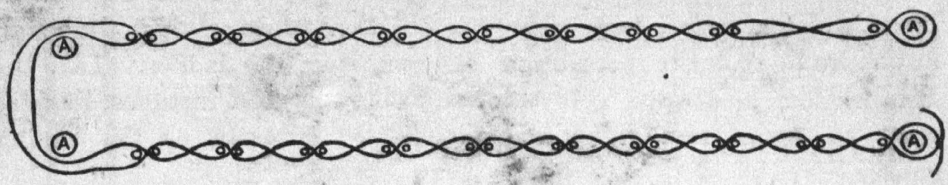
करिगह छाड़ तमासा जाय
नाहक चोट जोलाहा खाय.

Karigah chhār tamāsa jāy,
Nāhak chot jolāha khāy.

—'He left his loom to see the fun, and for no reason got a bruising.' Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यों करन्बा तऽ गोड़ काटन्बों, यों करन्बा तऽ हाथ काटन्बों, और यों करन्बा तब ना-, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*, —if I do *so* I cut my leg, and if I do *so* I cut my hand; but unless I do *so* my no—, and his nose *was* off. A proverb जोलन्हा जानथि जौ काटै *jolha jānathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौआ चलल बास कें, जोलन्हा चलल घास कें *kaua chalal bās ken, jolha chalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोलन्हा भुतिऐलाह तीसी खेत *jolha bhutiaitāh tīsi khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहन्सलि जोलन्हिनि बापक दाँढ़ी नोचे *bahsali jolhini bāpak dānrhi noche*,—a wilful weaver's wife will pull her own father's beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

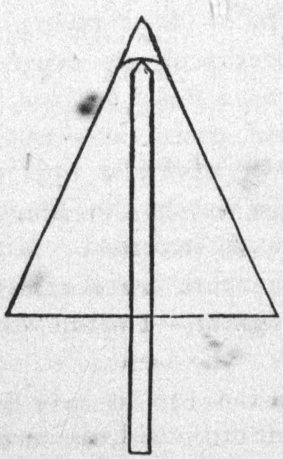
those at one end another smaller staff. Round these sticks the thread is twisted as follows:—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करब *tāni-karab*, or in Shahabad ताना करब *tāna karab*. The bamboo posts are called खूँटी *khūnti*, and each stick, सर *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सरन्का *sarka*.

359. The sticks immediately in front of the bamboo posts are called to the west छिटुआ *chhitua*, in Shahabad छिपन्की *chhipki*, and to the east छिटकी *chhitki*, also in North-East Tirhut डोरीक सर *dorīk sar*. The whole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the thread to be stretched is put on a kind of pyramidal reel called चरन्खी *charkhi*. It spins on a spindle, called दगन्नी *dagni*, or in Shahabad दाँगी *dāngi*, and in the inside of the apex of the cone is a cup called थोड़ी *thori*, or in Shahabad थोलन्री *tholri*, in South Munger थोड़न्ली *thorli*, and in South Bhagalpur टोई *toï*, which rests on, and revolves on the point of, the spindle: thus—

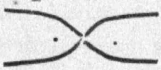


360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

ference (चक्कर *chakkar*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूँड़ी *khūnri* or खोँड़ी *khonri*, or in South-West Shahabad खुण्डा *khunda*, in South Munger खुण्डी *khundi*, and in North-East Tirhut and Shahabad खूँड़ा *khūnra*, and shaped as follows :—

The hook at the top is made of iron.

362. *5th February* 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूँटी *khūnti*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूँटी *khūnti* were then carefully drawn out, and a bamboo staff, called सिरार *sirār* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus  Another kind of सर *sar* is now taken, made like a long shallow bow, except that the string is made of a thin strip of bamboo. This bow is called सुतन्री *sutri*, or in Tirhut बन्हक्का *banhka*. The arch of the bow is also made of bamboo. The bamboo string is called डोरी *dori*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

362A. *9th February.*—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (माँड़ *mānr*), to which some मड़ुआ *marua* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कूँच *kūnch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मजन्ना *majna* in West Tirhut, माँजा *mānja* in South Bhagalpur, and माँजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called माँझा *mānjha*, and the cross bamboos at each end are ठेंघन्नी *thenghni* or लाठी डोर *lāthī dor* to the west, गोड़ा *gora* to the east, खसरैया *khasraiya* in North-West Tirhut, ढट्ठा *dhattha* also in North-East Tirhut, ढाँठा *dhāntha* in South Bhagalpur, and लाठी *lāthi* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads, and not across them. The bristles of the brush are made of खसःखस *khaskhas*, called also in Sāran कतन्रा के जड़ *katra ke jar*, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पाइ करब *pāï karab*, and also in East Tirhut तासन करब *tāsan karab*. The phrase आइ पाइ *āï pāï* means the brushing and other preparations, and there is a proverb, जोलन्हा के आइ पाइ, चमन्रा के बिहान *jolha ke āï pāï, chamra ke bihān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoemaker who says 'the boots will be ready to-morrow.'

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The *loom* is little different

from that used in England. It is called करिगह *karigah* to the west and कारगह *kargah* to the east. It consists of the following parts:—

(1) The *shuttle.*—This is ढरकी *dharki* in Gaya and to the west, and कपरबिन्नी *kaparbinni* or कपरबीनी *kaparbīni* to the east. In North-East Tirhut it is also called कपरनी *kaparni.*

(2) The *needle* inside the shuttle, on which the thread is wound, is तिरी *tiri,* and the tube which revolves on this छुच्ची *chhuchchhi,* or in Shahabad छुन्छी *chhunchhi.* When thread is wound on this tube the whole is called नरी *narī,* also in East Tirhut लरी *lari.* This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरी *pakhnari* to the west and in South-East Tirhut, बीर *bīr* in South Bhagalpur, and पखबीर *pakhbīr* or पखेआरी *pakheāri* to the east. A weaver estimates his work by the number of नरी *nari* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, टँगबह त टाँगह, नहिँ त नौ नरीक हरकति होएत *tangbah ta tāngah, nahiñ ta nau narīk harkati hoet,*—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.

(3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hathā* or हत्था *hattha* in West Shahabad, Patna, and West Tirhut, कमनहँर *kamhanr* in the west generally, कमनहर *kamhar* in the north-west, and कमनहण्डा *kamhanda* in Gaya. In North-East Tirhut it is ताना *tāna,* and in South-East Tirhut तानी *tāni* In South Bhagalpur it is तनकर *tankar.*

(4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राछ *rāchh.*

(5) The *heddles,* which alternately raise or depress the threads of the warp, are बए *bae* or बै *bai.*

(6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is

अतरावन *atrāwan* north of the Ganges generally and in Shahabad, and तरावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भँजन्नी *bhanjni* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अतरावन भाँज *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

(7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पन्निक *pannik* south of the Ganges; north of the Ganges it is पन्निख *pannikh*, and also पन्नी *pannī* in East Tirhut.

(8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan;* elsewhere it is चौपत *chaupat*.

(9) This is supported by *posts* called खूँटा *khūnta;* also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिभेला *jibhela* everywhere, in North-East Tirhut also जिहला *jihla*, and in South-East Tirhut also जिहेला *jihela*. In South Bhagalpur it is गाली खूँटा *gāli khūnta*. The left-hand one, against which the roller rests, is बँघेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *bamwāri* or बँवरिया *bamwariya*, in Shahabad it is also पछेला *pachhela*, and in South-West Tirhut कँधेला *kandhela*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagulpur it is simply खुट्टा *khutta*.

(10) The woof is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkaut* to the west and खरकौटी *kharkauti* to the east or खरकूटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनैली *kanaili* to the north and west, खूँटा *khūnta* in East Tirhut, थूम *thūm* in Patna, थुम्भी *thumbhi* in Gaya, and थुम्भा *thumbha* in the east, and also खरको खूँटा *kharko khūnta* in South Bhagalpur.

(11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खूँटा *agela ke khūnta*, or in Tirhut सरकौनी के खूँटी *sarkauni ke khūnti;* the second peg is called डोरबन्धा के खूँटा *dorbandha ke khūnta*, or in South Bhagalpur कनकिल्ली *kankilli*.

(12) The *treadle*, which the weaver moves with his foot, is पौंसार *paunsār* or पौसार *pausār* generally, and in East Tirhut पसार *pasār*. The knob on this, held between the weaver's toes, is पौतान *pautān*.

(13) The *upper levers*, to which the heddles are attached, are नचनी *nachni* generally. In East Tirhut they are लोचनी *lochni*, and in South Munger लचनी *lachni*.

(14) These levers are fastened to an *upper beam*, which has various names, viz. अभेर *abher* to the west, भितभेरा *bhitbhera* in Sāran and Champāran, धचाना *dhachāna* in South-West Tirhut, धचान *dhachān* or अकासी *akāsi* in North-East Tirhut, उपरकर *uparkar* in South-East Tirhut, करबार *karbār* in Gaya, and कर *kar* in Patna and South Munger.

364. The loose end of the woof (पाइ *pāi*) is called सिरारा *sirāra*, and it is wound up on a टँगनी *tangni*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called नोनियाँ *noniyān*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी *kothi* north of the Ganges, and south of it अहरी *ahri*. The mother liquid thus produced flows out through a drain called पनार *panār* in Tirhut and to the east, and पौनार *paunār* to the west; also in Sāran मोहान *mohān*, and in South-West Shahabad परनौहा *parnauha*. It flows into an earthen vessel fixed in the ground, called नदहा *nadha*, नाद *nād*, or नादा *nāda*, also परछा *parchha* in Tirhut and towards the west, and गड़नी *garni* in South-East Tirhut.

366. The mother liquid is called रस *ras*, or in South-West Shahabad अगरस *agras*. After the saltpetre has been deposited, the

refuse liquid from which salt can be educed is called पछाड़ी *pachhāri*, or in South-West Shahabad काही *kāhi*. In Sāran काही *kāhi* means the liquor from which salt is educed, and पछाड़ी *pachhāri* the refuse which is thrown away.

367. Ove the round vat are placed bamboo rafters, which are called कोरई *koraī* to the west, कोरो *koro* in North-East Tirhut, and पटन्वटन *patwatan* in South-East Tirhut. These are supported on bricks, ईंटा *īnta*, and over them is spread straw, called छाजा *chhāja*, छिट्टी *chhitti*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तौला *taula*. When made of earth it is called कुण्डा *kunda*, or in Sāran खोर *khor*. The fireplace is called चूल्हा *chūlha*. The pot for cooling the boiled liquid is हँड़िया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped from the ground or wall is खुरपा *khurpa*, and the mattock for digging is फहरा *phahura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudāri* in Sāran. The basket for carrying the saline earth is टोकन्ड़ी *tokri*, and that for carrying the saltpetre छैंटी *chhainti*

370. In South-West Shahabad—

(*a*) जरुआ सोरा *jarua sora* is saltpetre prepared by boiling ;

(*b*) आबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays ; and

(*c*) कलमी सोरा *kalmi sora* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्ठीदार *bhatthidār* or आबकार *ābkār* is a distiller. In Sāran he is also called राँकी *rānki*. कलाल *kalāl* is a Muhammadan who sells country-wine ; कलवार *kalwār* is a Hindu who does this. कलाल *kalāl* and राँकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *gaddiwān*. भट्ठी *bhatthi* is a distillery. कलाली or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called भट्ठी *bhatthi*, and consists of the following parts :—

(1) देग *deg* or डेग *deg*, the boiler.—This has a baked earthen cover called अधकार *adhkār*, or in Sāran अधकर *adhkar*.

(2) Over this is inverted a wide-mouthed globular copper vessel; this is called तामी *tāmmi*, or in Sāran तमिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.

(3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनली *paunalli*, or in South Bhagalpur पन्नाली *pannāli*, and in Sāran also धोंगा *dhonga*, on to the top of the condensing-vessel.

(4) The spirit thus condensed flows out through a pipe called मधनरी *madhnari*.

(5) The spirit is collected in an earthen jar called टाँक *tānk* or मटुका *matuka*, and in this it is carried to the place of sale.

(6) The refuse left in the boiler is रस *ras*; also, in Gaya, बकसः *baksa*, and in South Bhagalpur also गोरा *gora*.

(7) साजन *sājan* or छाबन *chhāban* is water used for diluting spirit, so as to increase the quantity for sale.

(8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मीठा *mītha*) are mixed and buried in the ground. This mixture is called कसौंजी *kasaunji*. When it is ripe महुआ *mahua* is poured into it. This act of mixing is called भरती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोझाई *bojhāi*. The constituents of the रस *ras* and of the मीठा *mītha* vary, and are not detailed here.

(9) Earthen cups for drinking country-spirit are चुक्कड़ *chukkar*, गुड़की *gurki*, or पिटौआ *pitaua*.

(10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korena*, or in Shahabad कौरेना *kaurena* and बुइयाम *buiyām*. In Sāran another name is कराबा *karāba*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Sāran खसिया *khasiya*; the next strongest (when made of गुर *gūr* only) is कन्दी *kandi* or (when made of other materials) दोबारा *dobāra*; the next strongest is सौंफी *saumphi*, or in South-East Tirhut सेबारा *sebāra*; and the strongest of all, महरन्दार *mahardār*.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pāsi.*

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi.* In Shahabad it is पक्सी *paksi*, and in Tirhut and Patna फँदिया *phandiya.* The body-rope is generally डँड़नवाँस *danrwāns.* In the east it is also रस्सा *rassa*, and in South Munger बारता *bārta.*

376. The longish earthen pot in which the juice is collected is called लबनी *labni*, or to the east उरहर *urharh.* Round its neck is tied a string, called to the west अरवन *arwan* and to the east फन्नी *phanni* or फनकी *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अँकुरा *ankura*, or in Sāran अँकुरहा *ankurha*, in Shahabad अँकुसी *ankusi*, and in South Bhagalpur अँकोरा *ankora*, which is tied to the man's waist by a rope, लेवार *lewār*, or in Sāran डँरकस *danrkas*, in Champāran डाँड़ा *dānra*, and in South Bhagalpur पेटार *petār.*

377. The sickle used for cutting the palm-tree is हँसुली *hansuli* to the west and हँसुआ *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंठा *sonta*, or बलुआठ *baluath* in South Bhagalpur and बलेठा *baletha* in South Munger.

378. A हथौना *hathauna* or तरकट्टी *tarkatti*, or in Sāran लबना *labna*, is a large longish earthen pot for holding toddy (ताड़ी *tāri*). In South Bhagalpur तौला *taula* or कुण्डा *kunda* is an ordinary vessel for holding it. नापा *nāpa*, or in Sāran नपनी *naphi*, is a small earthen pot used for measuring it, and जोरवा *jorwa*, बररिया *barariya*, and गोलवाँ *golwān* are in South Bhagalpur earthen vessels in which toddy is sold.

379.* A toddy palm-tree is ताड़ or ताड़ *tār*, and the juice is ताड़ी or ताड़ी *tāri.* There are two kinds of this tree—the female one, which bears fruit and is called फलताड़ *phaltār*, or in South Bhagalpur फल्ला *phalla*, and the male one, which produces hairy flowers and is

called बलन्तार *baltār* or फुलन्तार *phultār*, or in North-East Tirhut फुलन्दो *phuldo*, and in Sāran बलिहा *baliha*. A खँगरा *khangra*, खगरा *khagra*, or खगरी *khagri* is a young palm-tree. A कोढ़ी *koṛhi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बाँझी सिसवा *bānjhi siswa* or अनाथु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basanti* is a tree which produces juice in spring, and जेठुआ *jethua*, or in Sāran साल *sāl*, one which does so in summer, while घौद *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is छेवब *chhewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lāsa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phānd* or फाँदा *phānda* and चौगोड़ा *chaugora* are two kinds of nooses. बटियारी *batiyari* is a net used in the day-time, and चातर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हजाम *hajām*, ठाकुर *thākur*, नाइ *nāi*, नाउ *nāu*, or नौआ *naua*. In North East Tirhut he is also नहेरि *naheri*, and in Sāran sometimes ओस्ता *osta*. He has his लोखर *lokhar* or किसमत *kismat*, किसबत *kisbat*, or किसबद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauta* or चमौटी *chamauti*, or piece of thick leather used as a strop, a मोचना *mochna* or tweezers, and a छुरा *chhūra* or अस्तूरा *astūra*, or to the east खुर *khūr*, or razor. His nail-parers are नहरनी *naharni*, but in Champāran they are नहरन *nahran*, and लहरनी *laharni* in East

Tirhut. His whetstone is सिल्ला *silla* or सिल्ली *silli*. कैंची *kainchi* is his scissors, कटोरी *katori* his brass cup for water, दरपन *darpan* his looking-glass, and लुङ्गी *lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is जरराह *jarrāh*, जराह *jarāh*, or हजाम *hajām*.

385. Among his instruments are जमूरा *jamūra*, a tooth-extractor, चोभा *chobha* or नस्तर *nastar*, a lancet for the arm, and ठुनका *thunka*, a lancet for the head.

386. For circumcision (सुन्नत *sunnat* or खतना *khatna*) he has जन्त्री *jantri*, घोड़ी *ghori*, or in South Bhagalpur चूँटा *chūnta*, which are nippers of bamboo, and सलाइ *salāi*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or नालबन्द *nālband* has the following appliances.

388. A मेखारी *mekhāri* or किसबत *kisbat*, which is the bag in which his tools are carried, a छुरी *chhūri* or curved knife, a सुमतरास *sumtarās* or large curved knife, a जम्बूर *jambūr* or pincers, a रेत *ret* or file, a बलखा *balkha* or मारतौल *mārtaul* or small but long hammer, a दोआली *doāli*, or in South Bhagalpur बलखा *balkha*, which is a leather for holding up the horse's hoof, a पुजमाल *pujmāl* or hair string for tying the ear of a refractory horse, a हलखा *halkha* or iron ring, and a सुमकट्टी *sumkatti* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The धोबी *dhobi* or washerman uses a पटखा *patha* or *pāt*, which is the washing-board, of which the support is in Shahabad ठेहुआ *thehua* or नेवनाठ *newnath*. In South-West Tirhut it is

called चौकी *chauki*, and, when made of stone, पथल *pathal*. His iron is इसत्तिरी *istiri* or (in North-East Tirhut) मिसत्तिरी *mistiri*. His ironing cloth is बेठन *bethan*, and his starch कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुँगरा *mungra* or मुँगरी *mungri*, or (in Sāran) डाँसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lāthi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबडाँग *dhobdāng*. The clothes-line or drying-frame is तनाव *tanāw*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुन्दी *kundi*, and to beat the clothes is पीटब *pītab*, or धोएल *dhoël* north of the Ganges, बिछरब *bichharab* (in Patna), निछरब *nichharab* (in Gaya), निखारल *nikhāral* (in Shahabad), खींचब *khīnchab* (in South Bhagalpur), and छाँटब *chhāntab* or फींचब *phīnchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमाड़ *nimār*, or in South Bhagalpur गोबर झार *gobar jhār*. In Champāran they are निखार *nikchār*. The half-washing given to new clothes is खमन्सो *khamso*, or in South Bhagalpur खांमन्सो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिछरन्नी *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, *e.g.* धोबी पर धोबी बसे, तब कपड़ा पर साबुन पड़े *dhobi par dhobi base, tab kapra par sābun pare*, —no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक बाप केर किछु नहिँ फाट *dhobik bāp ker kichhu nahiñ phāt*,—nothing belonging to a washerman's father is ever torn by him (*i.e.* those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गदहा केँ नञ दोसर गोसैँयाँ, धोबिया केँ नञ दोसर परोहन, *gadha ken na dosar gosainyān, dhobiya ken na dosar parohan*, —an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबी नाउ दरजी, ई तीनू अलगरजी *dhobi, nāü, darji, i tīnu algarji*,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बड़न्ही *barhi*, or in East Bihār optionally कमार *kamār*. In South Bhagalpur he is also called मड़ैया *maraiya*. His workshop is कमरसायर *kamarsāyar* or बड़न्ही खाना *barhi khāna*. A proverb about him is ई बरिबक गाम कमैताह जनिका रुखान नत बसुला *i buribak gām kamaitāh, janika rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—

395. The *adze*.—बसूला *basūla* or, especially in South and West Bihār and South Bhagalpur, बसुला *basula*. In South Munger it is बसिला *basila*. A similar tool is टङ्गा *tanga*, टाँगा *tānga*, टाँगी *tāngi*, or टँगारी *tangāri*. In North and East Bihār it is also called कुल्हारी *kulhāri*. This is a larger adze, and is used chiefly by sawyers (अरकसिया *arkasiya* or आराकस *ārākas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—आरा *āra*, and south of the Ganges also अरन्ना *arra*. The small saw.—आरी *āri*.

397. The large *hammer*.—हथौरा *hathaura*, or in South Bhagalpur लिहावर *lihāwar*. The small hammer.—हथौरी *hathauri*, मारन्तौल *mārtaul*, and in West Tirhut and south of the Ganges also घन *ghan*. In South Bhagalpur it is called मरिया *mariya*.

398. The बरम्मा *barma* or बरम्माँ *barmān* is a *revolving awl or drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kamāni*, or in South-West Shahabad कमानक *kamānak*. The handle round which the string goes is गुलफी *gulphi* or गुल्ली *gulli*. In South and East Tirhut the word is कुलफी *kulphi*. In Gaya it is मूठ *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबन्नी *dabni*, or दबौटा *dabauta*. The awl itself is बरम्मा *barma* or बरम्माँ *barmān*. The string is north of the Ganges दोआली *doāli*, and south of it डोरी *dori* or जोती *joti*; or in South-West Shahabad जेंवर *jemwar*.

399. The following are various kinds of *chisels*:—

(*a*) The कच्चक *kachchak* north of the Ganges, and the बटारी *batāri* or बटाली *batāli* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.

(*b*) The रम्बा *ramba* is a long chisel for making mortice holes.

(*c*) The चौरन्सा *chaursa* is broad and straight; another name in Gaya and Shahabad is बतासी *batāsi*.

(*d*) The रुखान *rukhān* or रुखानी *rukhāni* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.

(*e*) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक बुरुज खाब *golak buruj khāb*. South of the Ganges and in Sāran it is गिरन्दा *girda* or गोरन्दार रन्दा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोलक *golak*, गोलख *golakh* (Gaya), गोला रुखानी *gola rukhāni*, or गोरन्दार रुखानी *gordār rukhāni*; other names are गौच *gauch* (South-West Tirhut) and गिरमिट *girmit* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बाँक रुखानी *bānk rukhāni*. A square gouge is कच्चक रुखानी *kachchak rukhāni*.

401. The common *plane* is रन्दा *randa*, of which the blade is फल्ली *phalli*, or in Shahabad फलन्सा *phalsa*, and the body कुन्दा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खूँटी *khānti*, ठेकी *thcki*, or चैली *chaili*. South of the Ganges it is in Shahabad खूँटी *khunti* or ठेपी *thepi*, and to the east पच्ची *pachchi*, पचरी *pachri*, or पचड़ *pachchar*. When the blade has a coarse edge for rough work, it is झरन्ना रन्दा *jharna randa*; also दाँत रन्दा *dānt randa* in South-West Shahabad. A plane with a fine blade is साफी रन्दा *sāphi randa*. The दराज *darāj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

(*a*) The plane for cutting square grooves.—बुरुज खाब *buruj khāb*, or (South of the Ganges) बुरुज (*or* गुरुज) खाप *buruj* (or *guruj*) *khāp*.

(*b*) The गल्ता *galta* is for cutting round grooves. In West Bihār and South Munger it is also called खिरची *khirchi* or खिल्ती *khilti*.

TURNER (KHARĀDI) AT WORK.

(*c*) The झारी के रन्दा *jhāri ke randa* or (north of the Ganges) पलाउँ *palāun* is a plane for making grooves for panelling.

403. The following are *files* :—

(*a*) रेती *reti* is the common file.

(*b*) The file for sharpening saws is generally कतन्रा *katra*. Local names are कतरि *katari* in North-West Tirhut, कतन्रोही *katrohi* in East Tirhut, तेफल *tephal* in Gaya and Shahabad, तेफल्ला *tephalla* in Sāran, and कनासी *kanāsi* in West Shahabad.

(*c*) सोहन *sohan*, or in East Tirhut सोहेन *sohen*, is a coarse rasp.

(*d*) The चोरन्सा *chorsa*, or to the west चौरन्सा *chaursa*, is a broad file.

(*e*) The निमन्गीरिद *nimgīrid* is a half-round polishing file. In South Bhagalpur it is मैगिरी *maigiri*.

(*f*) The चौरस रेति *chauras reti*, or in South Bhagalpur चौपहल रेती *chaupahal reti*, is a square file.

404. The *square*, or gnomon, is बटाम *batām*, गुनियाँ *guniyān*, or चलन्ता बटाम *chalta batām*. The *compasses* are परन्काल *parkāl*. A *blunt point* for drawing lines is खतन्कस *khatkas*, or in South Bhagalpur कोरन्सूत *korsūt*. *Sand-paper* is सरेस कन्ना *sares kanna*, सरेस कागज *sares kāgaj*, or सरेस पत्ता *sares pattā*. In South Bhagalpur it is साफी *sāphi*. The *pincers* for drawing nails are जम्हूरा *jamhūra*, जमूरा *jamūra*, or सँड़न्सी *sanrsī*. *Glue* is सरेस *sares*. पत्थल *patthal*, पथल *pathal*, or सिल *sil*, is the *grindstone*. The *block* on which the man works is ठीहा *thīha*, ठेहा *theha*, or in South Bhagalpur ठिया *thiya*, ठिहा *thiha*, or परन्कट्टो *parkattho*. In Gaya and Champāran it is called परियाठा *pariyātha*.

405. The English *auger* is also used, and is called अवन्गर *awgar*, or in Tirhut गिरन्मिट *girmit* (? = gimlet).

406. A *lathe* is खराद *kharād*, and the man who works it is खरादी *kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is लोहार *lohār* generally, and in South-East Tirhut he is also ठाकुर *thākur* or कमार *kamār*. His smithy is कमरन्सायर *kamarsāyar*. In Sāran it is also लोहन्सारी *lohsāri*, and in South Bhagalpur it is कमरन्सारी *kamarsāri* or मड़ई *maraī*.

408. His *anvil* is निहाइ *nihāï* or नेहाइ *nehāï;* but in South-East Tirhut it is लेहाइ *lehāï,* and in South Bhagalpur लिहाइ *lihāï.* This is fixed in a block called ठेहा *theha* north of the Ganges, ठीहा *thīha* in Shahabad, and in South Bhagalpur ठिया *thiya,* परकठ *parkath,* or गड़ियास *gariyās.* In Patna and South Munger it is परेठा *paretha* or परहट्ठा *parhattha,* and in Gaya परियाठा *pariyātha.* In South-West Shahabad it is आँकुठ *ānkuth.* A well-known proverb about an anvil is सुन्न चोट नेहाइक माँथा *sunn chot nehāïk mānthā,*—it the anvil has nothing on it, the blow falls on its head.

409. The घनमुधी *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *bīri* or बीर *bīr* (east generally, Patna, and Gaya) or हन्ना *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चपरावन *chaprāwan,* चपरौना *chaprauna,* or चपरौनी *chaprauni.*

410. The large *hammer* for welding is घन *ghan;* smaller than this is the हथौर *hathaur* or हथौरा *hathaura;* and smaller still the हथौरी *hathauri* or मरिया *mariya.*

411. The जम्हूरा *jamhūra* or जमूरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गहुआ *gahua* (Champāran, West Tirhut, and Patna), सँड़न्सी *sanrsi* (Shahabad and South Bhagalpur), and बँगुरी *banguri* (South-West Shahabad). Everywhere सँड़न्सी *sanrsi* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगही *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges अँकुड़ा *ankurha;* in Gaya and Shahabad it is अँकुरा *ankura* or अँकुरी *ankuri;* and in South Bhagalpur अँकोरा *ankora* or आँकन्ड़ा *onkra.* North of the Ganges, to the west, it is also कुलन्मारा *kultāra;* while in Patna, Gaya, and South Munger it is कोलन्टारा *koltāra.*

413. The *cold chisel* is छेनी *chheni,* and the chisel for making holes in iron is टोपन *topan,* with a variant टोपन्ना *topna* in Patna and Gaya; another name is सुम्भा *sumbha* south of the Ganges or सुम्मा *summa* or सुम्मी *summi* north of the Ganges.

414. The fixed *bellows* is भाथी *bhāthi,* and also (south of the Ganges) भाँथी *bhānthi.* The hand-bellows is दुहन्थी *duhanthi* when worked with both hands, एकन्हथी *ekhanthi* when worked with one hand, and सुपौआ

supaua in South-West Shahabad. In the south-east it is also कठ भाँथी *kath bhānthi.* The end of the bellows pipe which goes into the fire is मूड़ा *mūra,* मूड़ी *mūri,* or मुड़िया *muriya.* In Sāran it is अँकुड़ा *ankurha;* in South Bhagalpur, मूड़ी *mūrhi* or सालक *sālak;* in Patna, मोहन्खा *mohkha;* and in South Munger, मोखन्ड़ी *mokhri.* The pipe itself is फूँक *phūnk;* also north of the Ganges and to the west छूँछी *chhūnchhi* or छुच्छी *chhuchchhi;* and in Patna, Gaya, Sāran, and East Tirhut चोंगा *chonga,* or in South Tirhut चोंगी *chongi.* The clay pipe over this is आरन *āran* or अरन्नी *arni,* or in South-East Tirhut आर *ār.* In East Tirhut it is also मटिहम *matiham,* and in South-East Tirhut मेटम *metum.* The wooden sides of the bellows are तखन्ता *takhta;* also in Patna, Gaya, and South-West Shahabad पटन्ना *patra.* The leather sides are चमन्ड़ा *chamra;* also चाम *chām* (optionally south of the Ganges) and खाल *khāl* in Champāran, Patna, and Gaya. The valve is पङ्खा *pankha* or पङ्खी *pankhi;* also (in Patna) पखन्ड़ी *pankhri.* In South-East Tirhut and Champāran it is गद्दी *gaddi.* The pivot on which the pair of bellows works is कोंड़ा *konrha* north of the Ganges; also in North-West Tirhut सुरसन्ना *sursa.* South of the Ganges, to the west, it is धूरी *dhūri,* and अँकुरा *ankura* to the east and also in Shahabad and Champāran. The pillars which support it are खम्भा *khambha* north of the Ganges and खूँटा *khūnta* south of the Ganges and in South-East Tirhut. The upper iron bar is बड़ेंड़ा *barenra* or बड़ेंड़ी *barenri* north of the Ganges, and बरेठा *baretha* in Patna and Gaya. In Shahabad it is बेंड़िया *benriya,* in South Bhagalpur डण्डा *danda,* and in South-East Tirhut डण्टा *danta.* The lever which works the bellows is छीप *chhīp* in the North Gangetic tract, and also डण्टा *danta* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lātha,* and in South-West Shahabad डण्डा *danda.* In South-West Shahabad a small bellows worked by both hands is मेंड़रुआ भाँथी *menrarua bhānthi.* A well-known saying about the bellows is तुलसी आह गरीब के हरि सेँ सहल न जाय, मुअला चाम का फूँक सेँ लोह भसम हो जाय *tulasi āh garīb ke hari señ sahal na jāy, muala chām kā phūnk señ loh bhasam ho jāy,*—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरम्मा *barma* is a *revolving awl* or *drill* worked with a bow, कमानी *kamāni,* with a leather string, तसम्मा *tasma.* Sometimes a string is used instead of a bow, and this is called दोआली *doāli* or जोती *joti,* or in South-West Shahabad जँवर *jemwar.* The iron spike of the awl is north of the Ganges डण्डी *dandi* to the west and फल्ली *phalli* to the east. South of the Ganges we have डाँस *dāns* in Shahabad, डण्टी *danti* in Patna and Gaya, and डण्डी *dandi* again in the south-east.

416. The fixed *vice* is बाँक *bānk* or (in South Bhagalpur and South Munger) बैस *bais* (?=vice), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हाँथकल *hānthkal.* The two sides of the vice which grasp the iron are पल्ला *palla ;* the screw is मुसरा *musra,* or in North-West Tirhut कबल्ला *kabla*; and the socket for the screw to work in is छुच्छी *chhuchchhi,* except in Shahabad, where it is चोंगिया *chongiya,* and South Bhagalpur and Champāran, where it is चोंगा *chonga.* The handle for turning the screw is north of the Ganges मुसरा *musra* or चलौनी *chalauni.* The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or डण्डा *danda.* In South Bhagalpur it is हातुल *hātul* or हत्था *hattha,* and elsewhere it is हथरा *hathra.* The spring is कमानी *kamāni.*

417. The *tap and die* for making screws is north of the Ganges बादिया *bādiya* or बदीया *badīya ;* the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिया *badiya,* and elsewhere बधिया *badhiya.* In South Bhagalpur it is also called डाइ *dāi* (die). Of this the female screw is कुटका *kutka,* the tightening screw चुटकी *chutki,* and the nut-maker पेचकस *pechkas.* ढिबरी *dhibri,* or in Sāran कबल्ला *kabla,* is the nut of a screw.

418. The common *files* are रेती *reti,* and the round files गोलक *golak* or गोलख *golakh,* and in South Bhagalpur गोल रेती *gol reti.* The half-round file is निमगीरिद *nimgīrid,* and the triangular file in Sāran तिनफल्ला *tinphalla,* in Champāran तिरफाल *tirphāl,* in Shahabad तिरपहल *tirpahal,* in Tirhut तेफल *tephal,* in Gaya तेपहल *tepahal,* and elsewhere तिनपहल *tinpahal* or तिरपहल्ला *tirpahla.*

419. The *compasses* are परकाल *parkāl* or कम्पास *kampās.* The *mould* is साँचा *sāncha,* and the vessel for cooling hot iron पनिहारा *panihāra* in Champāran, West Tirhut, and Gaya; पनिहण्डा *panihanda* or पनहण्डा *panhanda* in Shahabad and South-East Tirhut; चाहा *chāha* (also in South Munger), लबेरी *laberi,* लाबर *lābar,* or लबेर *laber* also in South-East Tirhut; नबेर *naber* or नमेर *namer* in North-East Tirhut; and नबेरी *naberi* in Tirhut generally. In South Bhagalpur it is पनचाहा *panchāha.*

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj,* also राज मिस्त्रिरी *rāj mistiri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थवई *thawaī.*

421. He uses the बसुली *basuli,* which is a pointed *hammer* for cutting bricks. In Shahabad लोढ़ *lorh* is an iron hammer for breaking stones

422. His *trowels* are (1) करनी *karnī*, the largest, for mixing mortar; (2) मँझोला *manjhola* or (in South-West Shababad) अधनला *adhla*, a smaller one; and नहनला *nahla*, or in Tirhut and the west कलम *kalam* or कलनी *kalmi*, the smallest one, for polishing the surface of the mortar.

423. *Mortar* is मसाला *masāla* or (in North-East Tirhut) गच *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilāwa*, also गर्रा *garra* (Patna, Champāran, and North-East Tirhut), गारा *gāra* (Sāran and the east), काद्दो *kādo* (South-West Tirhut), and लेइ *leï* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is मुँगरी *mungri* or थापी *thāpi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Sāran, and Tirhut) is a long stick for smoothing the plaster Other names are पहन्टा *pahta* or पाटा *pāta*, पैटा *paita*, पैहन्टा *paihta* (South Munger), and फरन्मा *pharma* in Gaya. In Shahabad and South Bhagalpur चिरन्ना *chirna* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस *golākas*, and also to the east गोला *gola*. Elsewhere south of the Ganges and in Champāran it is खुरन्चुनी *khurchuni*.

425. The *plumb* is साउल *sāhul*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also डोरी *dori*; and the small pieces of wood fixed on the string are केँड़ा *kenra* or कैँड़ा *kainra* in Tirhut, Shahabad, Patna, and Gaya, पत्ती *patti* in Sāran and Champāran, फिटन्किरी *phitkiri* also in Champāran, East Tirhut, and South Munger, फिरन्की *phirki* in South-West Shahabad, and फेटन्किना *phetkina* in South Bhagalpur.

426. The *square* is गोनिया *goniya*, गुनिया *guniya*, or गुनियाँ *guniyān* to the west, also साधनी *sādhni* in Patna, Gaya, and north of the Ganges generally, and रब्बिल *rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम *batām*.

427. The *maul-stick* is मिस्तर *mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is निस्तर *nistar*. In South Bhagalpur it is चीप *chīp*.

428. The whitewashing *brush* is कूँची *kūnchi*; in South Muager it is also झरनी *jharni*.

429. The *ladder* is सीढ़ी *sīrhi*, and the *scaffolding* माँच *mānch* or मचान *machān* to the north of the Ganges. South of the Ganges the latter is पाड़ *pārh* generally, or पाठ *pāth* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chāli*.

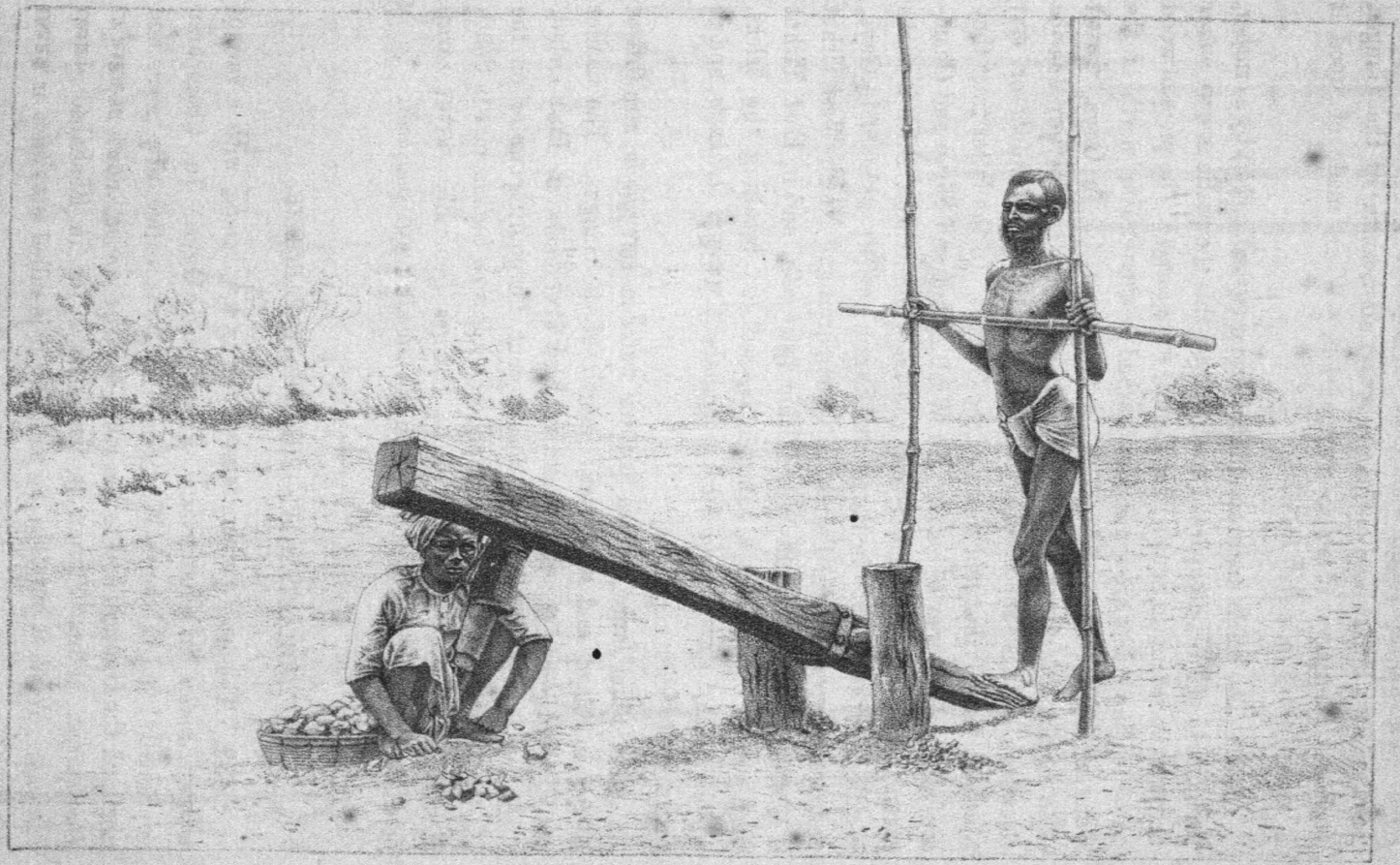
430. The तगार or तगाड़ *tagār* (also तगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नाँद *nānd*. The mortar-trough when made of clay is हाँड़ी *hānri*, also कोहा *koha* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कड़ाइ *karhāï*. When made of wood it is कठरा *kathra* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, ढेंकी *dhenki*. or (in Champāran) लाठ *lāth*. Of this the pestle is मूसर *mūsar* or मुसरा *musra*, or (in South-East Tirhut) समाठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is ओखला *okhla* in Gaya, उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कँड़िया *kanriya* elsewhere. It is supported by pillars, which are खूँटा *khūnta* or खुट्टा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or खामा *khāma*. The axle on which it works is called अखौता *akhauta* in Patna and Sāran, उखौता *ukhauta* in Gaya, and also अखैला *akhaila* in Patna. In Champāran and North-West Tirhut it is माँझा *mānjha*, in South-West Tirhut किल्ला *killa*, and in East Tirhut दन्ता *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुँगरा *mungra* or (in Shahabad) हथकुट्टा *hathkutta*, and in Sāran थापी *thāpi*.

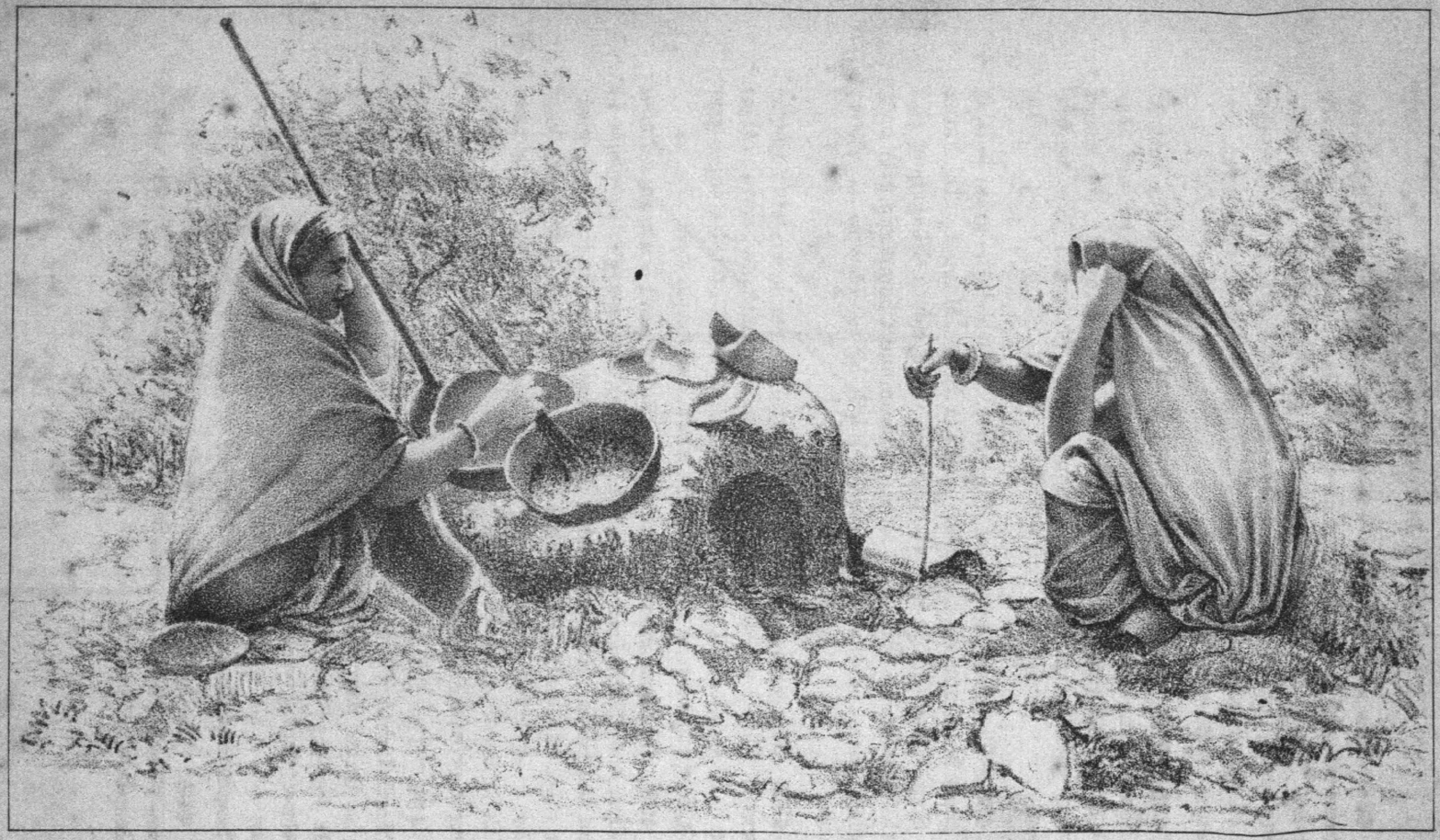
432. The large earthen pot for water is घैला *ghaila*, also ठिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is हाँड़ी *hānri* or हँड़िया *hanriya*, also कोहा *khoha* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur झारी *jhāri*. North of the Ganges generally करवा *karwa* or कँटिया *kantiya* is used, and in East Tirhut also फुचची *phuchchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or काँदू *kāndu*, with a variant काँदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंड़ *gonr*, and north of the Ganges and to the south-east he is also known as भड़भूँजा *bharbhūnja*. Parched grain is भूँजा *bhūnja*, or in Shahabad भुंजना *bhunjna*. When it bursts in the parching it is called लावा *lāwa* or फुटहा *phutha*.



BRICK-CRUSHING MACHINE *(DHENKI)*.



Hamar

GRAIN-PARCHERS (KĀNDU) AT WORK.

434. His parching-house is घोनसार *ghonsār* or घोनसारी *ghonsār* to the west, and also to the west of the North Gangetic tract, भनसारी *bhansārī*. In South-West Shahabad it is भरसाँय *bharsāin*. The name कनसार *kansār* or कनिसार *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कनसारी *kansāri*.

435. The *fireplace* is चूल्हा *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भनसार *bhansār* north of the Ganges and in Gaya, and घोनसार *ghonsār* in Sāran. In South-West Shahabad it is भरसाँय *bharsāin*.

436. The place in front of the stove, on which the grain falls, is परई *paruī* in Shahabad and परुआ *paruā* in South Munger. In Patna and South-East Tirhut it is पौर *paur*; in Gaya, South Bhagalpur, and North-West Tirhut पौरी *paurī*; and in Sāran and Champāran पारी *pāri*. Another name more or less current north of the Ganges is चौतरा *chautra*.

437. The earthen pot in which the grain is parched is खापड़ *khāpar* or खपड़ा *khapra* when it is large with a wide mouth, and खपड़ी *khapri* when it is smaller. The latter is also called north of the Ganges कुण्डा *kunda* or कूँड़ा *kūnra*, to the west, and तौला *taula* to the east.

438. The iron *spoon* for taking out the hot sand is कलछुल *kalchhul* in Sāran and Champāran and South Munger, and कलछुला *kalchhula* in Patna and Gaya. In Shahabad it is कलुछ *kaluchh* or (in the south-west) कलुस *kalus*. In South-East Tirhut it is सरहिया *sarahiya*. In South-East Bihār it is called डब्बू *dabbu*. When made of earth with a bamboo handle it is called ढकनी *dhakni* north of the Ganges and in South Munger, or सरवा *sarwa* in North-East Tirhut.

439. The flat wood *stirrer* is called दबिला *dabila* to the west. In North Tirhut it is दबिया *dabiya*, and in South-East Tirhut दाब *dāb*, and in Gaya कुरूर *kurūr*. A kind of broom made of four or five reeds tied together is झारू *jhāru* (Patna and Gaya), भुँजनाठी *bhunjnāthi* or बोढ़नी *borhni* to the south-east, बढ़नी *barhni* to the east generally, लरना *larna* or लाड़नि *lārani* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, and चलौनी *chalauni* north of the Ganges.

440. The *sieve* is चलनी *chalni* generally, but चलना *chalna* in South-West Shahabad and चालनि *chālani* in East Tirhut. To the west it is also झरना *jharna*, and also in South-East Tirhut सूप *sūp*.

441. The *poker* is खोरन्ना *khorna* or खोरन्नी *khorni* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़न्ना *khorna* or खोड़न्नी *khorni.* In South-East Tirhut and Champāran it is खोरन्नाठी *khornāthi.*

442. The *basket* for the grain is north of the Ganges दौरा *daura* or दौरी *dauri.* South of the Ganges we have बटन्री *batri* in Patna, मौनी *mauni* or मौनिया *mauniya* in Gaya and South Munger, भौंकी *bhaunki* in Shahabad, and डलिया *daliya* in Champāran and South Bhagalpur. In Champāran and Gaya the सतघरन्वा *satgharwa,* and in South Munger the चाँड़ *chānr,* is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठन्की *baithki* is a similar one with four divisions, and छन्ना *chhanna* one with six. कोहा *koha* or कँटिया *kantiya* in North-East and South-West Tirhut, and करन्वा *karwa* in Champāran, are earthen pots for grain, and कठन्रा *kathra* in Patna and Gaya, or कठौती *kathauti* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जाँता *jānta* or (in South-West Shahabad) जाँत *jānt.* Its axle is किल्ला *killa* or (in South-East Tirhut) कील *kīl,* and it is made to revolve by a handle, which is हथन्रा or हथन्ड़ा *hathra* generally, and जूआ *jūa* to the west, also हाथर in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार *bhār,* or in South Bhagalpur भारो *bhāro,* as in the proverb जौ जरि गेल, भार ला बान्हल छी *jau jari gel, bhār la bānhal chhi,*—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghāni.*

CHAPTER V.—THE BAKER.

445. The baker is generally नानबाइ *nānbāi,* with a local variant नानबाइ *nanbāi* in Shahabad. In Gaya he is नानपज *nānpaj.* He is also called रोटीवाला *rotīwāla.* He is proverbially a rude fellow, and नानबाइ के खिङ्गा *nanbāi ke khinga* is popularly used to mean a stout rude fellow.

446. He uses an *oven,* तनूर *tanūr* or तँदूर *tandūr.*

447. His *roasting-spit* is south of the Ganges सींख *sīnkh,* and elsewhere सीख *sīkh.* In North-East Tirhut it is also सींक *sīnk.* This is fixed on supports, which are हिच्छा *hichchha* to the west of the North Gangetic tract and in Patna, and कबाब दानी *kawāb dāni* in South-East

Tirhut, Shahabad, and South Bhagalpur. In Gaya they are चक्कस *chakkas.*

448. The *boiling-pot* is देगची or डेगची *degchi.* South of the Ganges and to the west it is also called पतीली *patīli* when made of earthenware.

449. The *cup* is रिकाबी *rikābi*, the *saucer* रिकाबी *rikābi* or कटोरा *katora*, and the *wooden spoon* डोइ *doï*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach.*

450. The large wooden *stirrer* is called कफ्चा *kaphcha* in North Bihār, डोआ *doä* in North-East Tirhut, and डोंगा *donga* in South Tirhut. In Patna it is डाभा *dābha*, and elsewhere south of the Ganges डब्बू *dabbu* when made of iron, or कफ्गीर *kaphgīr* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा *raphīda*, or in North-East Tirhut गद्दी *gaddi.* The हश्तगन्ना *hushtagna* is an iron *bar* hooked at the end, and the अरन्ना *arra* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jori*, or in Champāran कन्सी *kansi.*

452. The *instrument for making ornamental marks* on pastry is north of the Ganges साँचा *sāncha ;* south of the Ganges it is चोकन *chokan* in Shahabad, चोकन्नी *chokni* in Patna, and elsewhere चोका *choka.*

453. The खुरचन्नी *khurachni* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुआइ *haluäi* in North, and हलवाइ *halwäi* in South Bihār. His *fireplace* is चूल्हा *chūlha*, and also in Champāran and South Munger भट्ठी *bhatthi*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār.*

455. His open *cauldron* is कड़ाही *karāhi* generally, also कड़ाइ *karhäi* or तावा *tāwa* in Gaya. Of this the handles are डण्डी *danti*, कड़ा *kara*, or कन्ना *kanna*, with a variant कड़िया *kariya* in South Munger.

456. The *skimmer* is झरन्ना *jharna* in Patna, the north-west, and East Tirhut, छनौटा *chanauta* generally north of the Ganges, पौना *pauna* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिया *pauniya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran झँझरा *jhanjhra*. The *large stirrer* is कँचोचा *keoncha*, and the *small stirrer* छोलनी *chholni*. In Champāran and North Tirhut it is also खुरपी *khurpi*, and in South Bhagalpur खुरचनी *khurchani*.

457. The wooden *rolling-pin* is बेलना *belna*, which is worked on a *paste-board*. This latter is called चकला *chakla* when it is round, and चौकी *chauki* or पटरा *patra* when it is oblong. Other names are तखता *takhta* (North-East Tirhut), पिढ़िया *pirhiya* (Gaya and South Bhagalpur), and पीढ़ा *pīrha* (Gaya and South Munger). The *pestle* for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुरदम *gurdam* or मुसद *musad* (Champāran), डपटन *daptan* (Patna), and मुँगरा *mungra* (South Bhagalpur).

458. The *spoon* is कलछुल *kalchhul* or in North-East Tirhut करछ *karuch*. The brass *ladle* with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden *platter* for sweets is गिरदा *girda* north of the Ganges and in Shahabad, खोनचा *khoncha* north of the Ganges and in Gaya and South Munger, खाँनचा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass *salver* is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thāl* in Champāran and East Tirhut. In Sāran and Tirhut it is also called छीपा *chhīpa*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरैनी *taraini* in Champāran. In South Bhagalpur they are टेखती *tekhti*.

462. He has also a wooden basin, called कठरा *kathra*, कठवत *kathwat*, or कठौती *kathauti*; a large ladle, डोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तरजुइ *tarjuï*, or टेकौरी *tekauri*. It is also टकौरी *takauri* in Tirhut and the west, and नरजा *narja* in Champāran.

463. हलुवाइ के दोकान, दादा के फतेहा *haluāï ke dokān, dāda ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamāku-wāla*, तमाकुफरोश *tamāku-phārosh*, or तमाकुलवाला *tamākul-bāla*. He uses a *crushing-lever*, ढेंकी *dhenki*, with a peg, मूसर *mūsar*, मुसरा *musra*, or समाठ *samāth*, fixed in it. It is supported on pillars, खूँटा *khūnta*, खुण्टा *khuntā*, or (in the west) जङ्घा *jangha* or जँघिया *janghiya*, by an axis-pin, किला *killa* or अखौता *akhauta*. It falls on a hollow bed called ओखरी *okhri* or ओखली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकानी *tekāni*, or (in Shahabad) टेका *theka* or टकवा *thakwa*, or in Sāran टेकवा *thekwa*. In East Tirhut it is called ठेकनी *thekni* or अलगनी *algani*, in Champāran अरगनी *argani*, and in South Bhagalpur ठेंगना *thengna* or उचकुन *uchkun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a *broom*, झाड़ू *jhāru* or बरनी *barhni*, which is also called कूँची *kūnchi* or कूँचा *kūncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a *water-pot*, called पनहण्डा *panhanda*, हँड़िया *hanriya*, कड़ाही *karāhi*, पियाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athrā*.

466. The *balls of manufactured tobacco* are generally पिलण्डा *pilanda* or धोंधा *dhōndha*. Other names are लोहिया *lohiya* (Champāran), गोला *gola* (Sāran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिट्टी *litti* in Patna and South Munger, and पिण्डा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal *plates* are, north of the Ganges, सेनी *seni*, and south of it खानचा *khāncha* or खोनचा *khoncha*. The *tobacco-pots* are भाँड़ा *bhānra*, चरवा *charua*, or चरुई *charui*. The *cloth* covering the stand for the vessels is खरवा *kharua*, झाँप *jhāmp*, or परदा *parda*, and the board on which the tobacco is mixed is पटरा *patra* or पीढ़ा *pīrha*. When of stone it is पटिया *patiya*. Instead of पीढ़ा *pīrha*, पिढ़िया *pirhiya* or तखता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जटा मसी *jata masi*, छड़ीला *chharīla*, सुगन्द वाला *sugand wāla*, and सुगन्द कोकिला *sugand kokila*. Plain tobacco is called सादा *sāda*, that which is spiced or scented खँबीरा *khambīra* or खमीरा *khamīra*, and a mixture of the two दोरस *doras* or दोरसा *dornsa*.

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a कसेरा *kasera* or brazier, uses a kind of *lathe*, which is called खराद *kharād*. Of this खूँटा *khūnta*, or in South Bhagalpur कुन्द *kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज *gūnj*. फरन्ही *pharhi* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *bagheli*, or in South Bhagalpur बघैला *baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

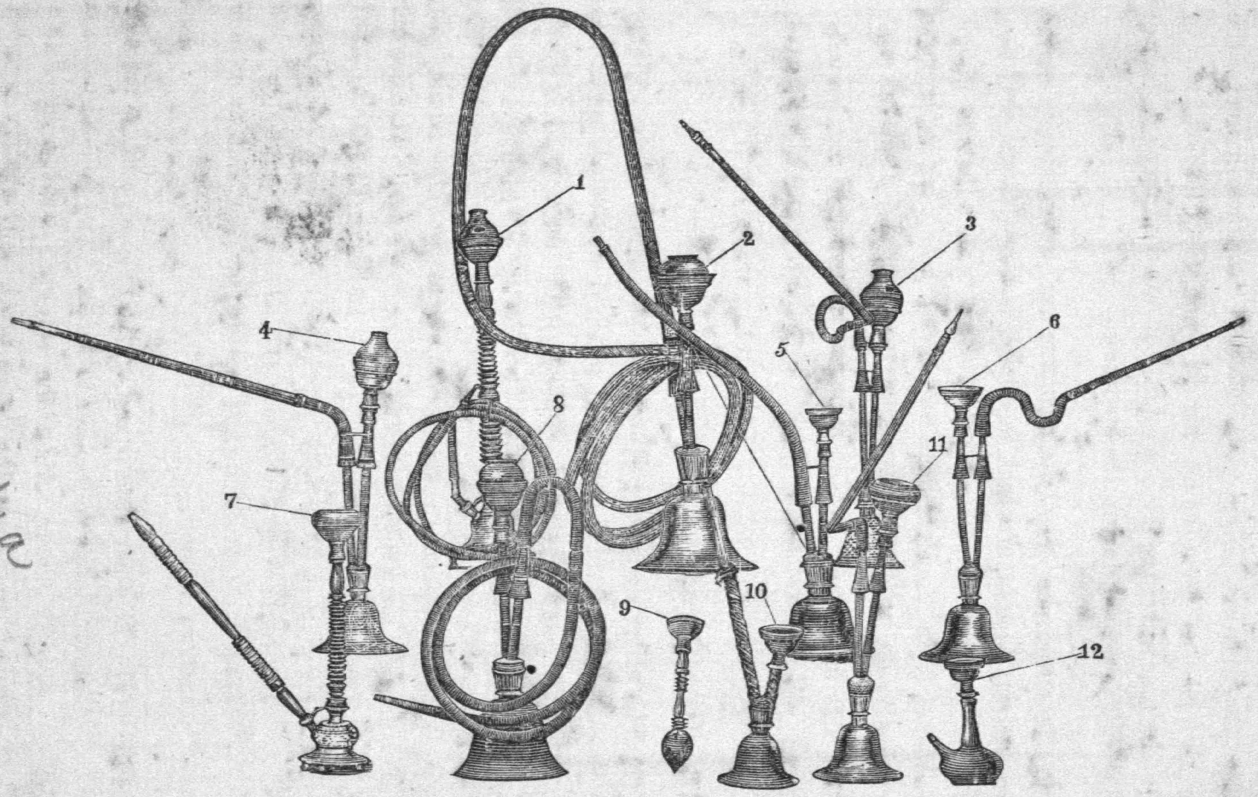
470. The workman uses the *revolving awl*, बरमा *barma*, moved by a bow, कमानी *kamāni*, of which the string is तसमा *tasma*, डोरी *dori*, or जोती *joti*; a *broad chisel*, चौरसा *chaursa*, and a narrow *gouge*, नहरनी *naharni*, or in South Bhagalpur नेहनी *nehni*; an *adze*, बसुला *basula*; a small *saw*, आरी *āri*; a *knife*, छुरी *chhūri*; and *files*, रेती *reti*.

471. The maker of hubble-bubbles (नरियरवाला *nariyarwāla*) uses a रेती *reti* (of which the point is हूर *hūr*), आरी *āri*, बरमा *barma*, and गज *gaj*.

472. The pipe (हुक्का *hukka*) is of various kinds—

(1) The नरियर *nariyar* or नरियाल *nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *bota* or गट्टा *gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigāli* or नर *nar*. The bowl is चिल्लम *chillam* or चिलम *chilam*. In South Bhagalpur पोंगी *pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्मी *dammi* is a wooden pipe used by travellers, and दमन्दमाचा *damdamācha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुड़गुड़ी *gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and गड़गड़ा *gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरसी *pharsi*. The tube arrangement for carrying the



A collection of pipes.

1. *Penchdār gargara.*
2. *Satak* or *penchwān.*
3. *Jilebiya kulphīdār.*
4. *Kulphīdār chaugāni.*
5. *Simple chaugāni.*
6. *Arhāī khamhā.*
7. *Simple gargara.*
8. *Phatāh pench.*
9. *Hubble-bubble* or *nariyar.*
10. *Tharkiya.*
11. *Kehunidār.*
12. *Gauraiya.*

bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नैचा *naicha*).

Of these there are—

(*a*) कुलफीदार *kulphīdār*, that with joints (कुलफी *kulphi*), allowing the mouth-piece to be moved in any direction. A कोहनीदार कुलफी *kohanidār kulphi* is a joint like an elbow, and a जिलेबिया कुलफी *jilebiya kulphi* is a twisted joint.

(*b*) अढ़ाई खम्हा *arhāï khamha*, that with two large bends and one small one.

(*c*) डेढ़ खम्हा *derh khamha*, that with two bends.

(*d*) ठढ़िया *tharhiya* or ठड़िया *thariya*, with a short straight stem —used only by poor Masalmāns.

(*e*) चौगानी *chaugāni*, the simplest kind—used by the poor.

(*f*) गौरैया *gauraiya*, a simple kind, made of pottery.

(*g*) लटक *latak*, which bends downwards.

(*h*) छल्लेदार *chhalledār*, ornamented with gold or silver rings (छल्ला *chhalla*).

(*i*) सटक *satak*, पेचवान *pechwān*, पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नैचाबन्द *naichāband* or नैचाबन *naichāban*) uses an *awl*, गज *gaj* or (in Patna) सींख *sīnkh*; a *polishing-knife*, छुरी *chhūri*; a pair of *scissors*, कैंची *kainchi* or मेकराज *mekrāj*; a *saw*, आरी *āri*; and a pair of *tweezers*, मोचना *mochna*. He also uses तरला *tarla* or reed, and चीन *chīn* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचवान *pechwān*, a *board* (तख्ता *takhta*), a *string* (डोरी *dori*), and a *mould* (कालिब *kālib*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानन्दार *pāndār* or मोरसा *morassa*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwat*, the flowered silk work on it बूटी *būti*, the silver work on it अलफी *alphi*, and the ornamental cloth work, उलटी चीन *ulti chīn*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनियाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पटकन *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटी *sāti* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him हाथे धनुही कान्हे बान, कहाँ चले डिल्ली सुलतान *hāthe dhanuhi kānhe bān, kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े के बात बड़े पहचाना *ban men rahna, ban men khāna, bare ke bāt bare pahchāna*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोंची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron *pounder* for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiya* north of the Ganges generally, also लहौंगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लेहोंगा *lehonga* or टिपना *tipna*. In South Munger it is सिंगठा *singtha*. The paste used is लेइ *leï*, or to the south-east लई *laï*. In South-East Tirhut it is खरी *khari*. लसम *lasam* is a similar paste made of pounded boiled rice.

481. The *knife* for scraping the surface of the leather is in North-West Bihār रांपी *rāmpi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihār it is also खुरपी *khurpi*. In Gaya it is खुरपा *khurpa*, and in Patna रम्पा *rampa*.

482. The large *awl* is सुतारी *sutāri*, with a variant सुताली *sutāli* in Gaya. To the east it is also लोखर *lokhar*, in Champāran लोहरहर

lākhkhar, and in South-East Tirhut आर *ār*. The awl with a hook at the end for sewing is कटरनी *katarni*. In South Bhagalpur it is टकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मँझोला *manjhola* or मँझोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa*; south of the Ganges, it is also सिङ्घ *singh*.

484. The *last* is फरमा *pharma* or (north of the Ganges and the South-East) कलबूत *kalbūt*; south of the Ganges it is also, in Gaya, कालबूद *kālbūd*, and कलबूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परतहा *partaha* (also in South Munger), or परताहा *partāha* in Shahabad, and पचही *pachchi* in the south-west of the same district. In South Munger they are कपछेरी *kapchheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi* The sort of wooden chisel for smoothing the surface of the leather is बेंगा *benga* to the east, बेऊँगा *beūnga* north of the Ganges, or बेओंगा *beonga* or बेओंगी *beongi* elsewhere south of it. In South Bhagalpur it is पेलन *pelan*.

487. A wooden *block* for beating the leather is हाँमर *hāmmar* in South Munger and Gaya and घामँड़ *ghāmanr* in South-West Shahabad. The *block* on which the leather is cut is पिहिया *pirhiya*, or in South Bhagalpur सिल्ला *silla*, and in Sāran पिरही *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गड़ेरी *gareri* south of the Ganges and भेंड़िहर *bhenrihar* north of the Ganges; also in East Tirhut मड़र *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy*, also सिञ्जो *sinjo* in Tirhut and कमहर *kamhar* in Champāran. The supports for this beam are खुट्टी *khutti*, खूँटी *khūnti*, or (in Gaya and East Tirhut) खूँटा *khūntā*. In South-East Tirhut they are also गाली *gāli* and गल्ली *galli* or गलियारी *galiyāri* in Champāran. In Shahabad the left support is called बरनी *barni*, and the right hand one गाली *gāli*. In the same district the support furthest in front of him is धूरा *dhūra*, and in Champāran धूर *dhūi*.

490. The *beam* to which the web is fastened at the opposite end rom the weaver is ओहारी *ohāri*. बेंँ *ben* or बेंव *benw* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called हथा *hatha.*

491. The *movable sticks* placed at intervals to separate the threads of the web are तगन्धरी *tagdhari* in Tirhut and Sāran and बैलट *bailat* elsewhere, except बैलठ *bailath* in Shahabad and बरत *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपन्नी *chapni;* also in South-West Tirhut फट्ठी *phatthi.*

493. The wooden *scraper* for removing knots or excrescences from the thread is खिखोरन्ना *khikhorna* or खिखोरन्नी *khikhorni* north of the Ganges, also खिधोरन्ना *khidhorna* in Champāran. In Patna it is खिलोरन्ना *khilorna*, and elsewhere south of the Ganges खिलन्होरन्ना *khilhorna.*

494. The thick iron *needle* is सूआ *sūa*, or in South Munger सूज *sūj.* The *shuttle* is सरगाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *seranga* south of it.

495. In Sāran and South-West Tirhut the भाँड़ी *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is सासत *sāsat*, in South-East Tirhut साँसर *sānsar*, elsewhere south of the Ganges साँसत *sānsat*, and elsewhere चोंगा *chonga.*

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called पटन्वा *patwa* or पटन्हेरा *pathera.* In Sāran he is called पटन्हेरी *patheri.*

497. He uses the कतन्रा *katra* or कतन्ला *katla*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is बटन्नी *batni* generally. The *small wooden reel* is अण्टी *anti* or चरख *charakh.* An optional local name is गट्टी *gatti* in South-West Shahabad. गोली *goli*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तीली *tili* in Patna, बेलन *belan* in Shahabad, and लटाँइ *latāïn* in North-West Bihār.

499. His *scissors* are कैंची *kainchi.* The *coarse needle* for smoothing roughnesses in thread is सलाइ *salāï*, also टकुआ *takua* in East Tirhut, and टेकुआ *tekua* in Champāran. The ivory *smoother* is मठार *mathār*,

or in Sāran मठरन्ना *matharna*. The *large darning-needle* is सूआ *sūa*. The *fine needle* is सूई *sūï*, also ननन्मुहिया *nanmuhiya*.

500. The iron *hook* with a ring which goes round the toe is अँकुरा or अँकुड़ा *ankura*, also अँकुसा *ankusa* and अँकुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थूनू *thūnu* in Patna, थौना *thauna* in Gaya, थल्ला *thalla* in South-West Shahabad, धौना *dhauna* in the rest of the district, and थम *tham* to the east generally.

501. The *drum* off which the thread is wound is परेता *pareta*, परन्ता *parta*, or परन्ती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटन्वा *natwa* or लटन्वा *latwa*. In Patna it is नटाइ *natāï*, and in Gaya and the South-East नेटन्वा *netwa*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जरन्दोज *jardoj* or (south of the Ganges) कारन्चोबी वाला *kārchobiwāla*, and he makes embroidery (कारन्चोबी *kārchobi*) on the कारन्चोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समन्सेर *samser* or (in Gaya and the west) समन्सेरक *samserak*, and the other तीली *tīli* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahabad.

503. The small *needle* is सूई *sūï*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतन्वान *sutwān* in Gaya and Shahabad, सूआ *sūa* or बड़ि सूई *bari sūï* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रँगन्रेज *rangrej*, in opposition to the रँगन्साज *rangsāj* or painter. In North-West Bihār he is called रँगन्रेजी *rangreji*.*

505. He uses a *vat* or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माठ *māth*. In Shahabad it is छोंड़ *chhonr*, and in the south-west of the district कुण्डा *kunda*. In Gaya and East Tirhut it is कूँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *goli*.

---

* This word is often confounded with the word अँगन्रेजी *Angreji* 'English;' and in jest, or when speaking facetiously, the English in India are called रँगन्रेज *rangrej*, or 'dyers.'

506. His *half-round pot* is अथन्रा *athra* or नाद् *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाही *karāhi*. In Patna and Gaya it is हाँड़ी *hāuri*, and in South Bhagalpur कड़न्हाइ *karhāï*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is माँजी *mānji* or मञ्जी *manji* generally. In South-West Tirhut it is मिरन्ला *mirla*, in North-East Tirhut झोरी *jhori*, in Gaya माँझी *mānjhi*, and in South Bhagalpur चम्मल *chammal*. The string tied to the cloth is कसन *kasan*, and the cloth with the dye inside it in South Munger and Patna फुलगरना *phulgarna*.

508. The *stirring-stick* for mixing the dyes is डण्डी *dandi*, or in South Munger डण्डा *danta*, in South Bhagalpur टेखन्ती *tekhti*, and in North-East Tirhut लरना *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is रँगसाज *rangsāj*, as distinct from the रँगरेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (कलैगर *kalaigar*) uses a *bellows*, called भाथी *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called धौकनी *dhaukni*. Another name current south of the Ganges is एकहत्थू भाथी *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger हत्थी *hatthi* or हत्थू *hatthū*, and south of it, and also in Tirhut, डण्डा *danta*. In South-East Tirhut they are also हत्था *hattha*. The bamboo pipe is चोंगा *chonga*, also in North-West Tirhut नरौआ *naraua*, in Gaya and Shahabad नराउँ *narāün*, and in South Bhagalpur चोंगी *chongi*.

511. The *solder* is राँगा *rānga*, and the soldering-iron कैया *kaiya*. He also uses cotton-wool, रुई *rui*, and pincers, सरसी *sarsi* or सँड़सी *sanrsi*. The ठिकड़ा *thikra* or खोरिया *khoriya* is the flat tile for melting the solder.

512. The *tin-cutter* is कैंची *kainchi*, and he also uses the small *hammer*, हथौरी *hathauri*, and the *compasses* परकाल *parkāl*. The *tin-scraper* is नेहनी *nehni* or लेहनी *lehni*; also खुरचुनी *khurchuni* in South Bhagalpur.

513. The सबरा *sabra*, सबरी *sabri*, or (in South Bhagalpur) साबल *sābal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is सोनार *sonār*, or in Gaya सोनी *soni*. In Champāran and North-West Tirhut he is सोनगढ़ुआ सोनार *songarhua sonār*.

515. Amongst his implements are the *tongs*, which are सँड़सा *saursa* or सँड़सी *sanrsi*.

516. The *pincers* have various names. Large pincers are चिमटा *chimta* in South-West Tirhut, also सेहुना *sehuna* generally to the west; सोहना *sohna* to the east and in Gaya, and चूँटा *chūnta* in Patna. Smaller ones are चिमटी *chimti*, सेहुनी *sehuni*, सोहनी *sohni*, or चूँटी *chūnti*. Another kind is गहुआ *gahua*, which are the large pincers. Nippers are गहुई *gahui*, or in South Bhagalpur गहुली *gahuli*. The कगमुहीं *kagmuhīn* are nippers twisted at the head for holding the crucible in the fire. These may also be called बगसँड़सी *bagsanrsi* in North-West Bihār and बगमुहीं *bagmuhīn* in Tirhut and Champāran.

517. The जमूरा *jamūra* or जमूरी *jamūri* are *wire drawing-pincers*, and the perforated wire plate is जन्त्री *jantri* south of the Ganges, in North-West Bihār, and East Tirhut, जैंत्री *jaintri* north of the Ganges generally, and जतरी *jatri* in Champāran and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is टेकुली *tekuli* to the north-west, टकुआ *takua* to the east and south-west, टेकुआ *tekua* in Sāran, Patna, and Gaya, and टेकुरी *tekuri* in South Bhagalpur.

519. The *compasses* are परकाल *parkāl* or कम्पास *kampās*, or in South-West Shahabad चलाँकी *chalānki*.

520. The *chisel* with a round knob for embossing circular ornamentation is खलनी *khalni*, or in Tirhut खोलनी *kholni*.

521. The *cold chisel* is छेनी *chheni*, and a smaller variety is कलम *kalam* south of the Ganges.

522. The *cutters* are कैंची *kainchi*, and also to the south, except Patna, कतरनी *katarni*.

523. Amongst *hammers* हथौरा or हथौड़ा *hathaura* is the largest. The medium-sized is मरिया or मड़िया *mariya*, with a variant मरेया *mareya* in North-East Tirhut; in Gaya it is मठरनी *matharni*. The smallest

is गोलमुहाँ *golmuhān* or गोलमुहीं *golmuhīn;* another name is खोलमरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समदान *samdān.* The curved anvil is एकवाइ *ekwāï,* or in East Tirhut एकाबे *ekābe.*

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कँसुला *kansula* in North-West Bihār, कँसला *kansla* in East Tirhut, काँसुला *kānsula* in South Tirhut, काँसला *kānsla* in South-West Bihār, and कसला *kasla* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहाइ *nihāï,* or in Champāran and North-East Tirhut नेहाए *nehaë,* and नहाइ *nahāï* in South-East Tirhut. In South Bhagalpur it is लिहाइ *lihāï.*

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are ठेहा *theha.* In Shahabad they are एकठा *ektha.* In Patna, Gaya, and Tirhut they are परकठ *parkath,* and in South-East Tirhut also पिरगिठी *pirgithi.*

528. The *blow-pipe* is बकनार *baknār,* or in Sāran बकनल *baknal.*

529. The hollow *cane for blowing* up the fire is नरी *nari,* with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi.* The *fireplace* is अँगैठा *angaitha* north of the Ganges and अँगेठा *angetha* south of it. Another name for this last is बोरसी *borsi.* The *fan* for blowing up the fire is पङ्खा *pankha* or पङ्खी *pankhi;* also in South-West Shahabad it is बेनियाँ *beniyān.* In North-East Tirhut भट्टी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is घड़िया or घरिया *ghariya.* It is made of a mixture of clay and rags called in Shahabad कँपरौट *kampraut,* and in Champāran कपरौट *kapraut.*

531. An *ingot* not beaten out is कामी *kāmi,* or in Gaya एकवाइ *ekwāï.* In Sāran it is थक्का *thakka,* in Champāran and North-West Tirhut छलकी *chhalki,* South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थौक *thauk,* and in Tirhut generally except the north-west छिलकी *chhilki.* A block of silver beaten out flat is चौरसा *chaursa.*

532. The iron *ingot mould* is परगहनी *pargahni* to the west and परघनी *parghani* in Patna and Gaya. In East Tirhut it is धारा *dhāra,* in Sāran कम धारा *kam dhāra,* and in South Bhagalpur नाली *nāli.*

533. The *moulds* of various sizes into which metal is beaten are कटकिरा *katkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठस्सा *thassa* in Sarān, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahka*, लहेरिया *laheriya*, गोखलू *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west रहतवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरी *gunjri* is a similar smaller one. In the same tract पगड़ी ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खीरा बिछी *khīra bichchi*, बाँह *bānh*, or पगड़ा *pagra*.

534. *Pattern stamps* for ornaments are ठोंसा *thonsa* in Shahabad, ठासा *thāsa* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and छापा *chhāpa* in South-West Shahabad and South Munger.

535. The कटोरी *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiya*, and in Tirhut and to the east सितुहा *situha* or रँगेहरी *rangehri*.

536. The *polishing-brush* is बरौंछी *baraunchhi*. In South-East Tirhut it is also called कुचची *kuchchi*. The polishing stone is ओपनी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasauti*. A *jeweller's wages* is गढ़ाइ *garhāi*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is हक्काक *hakkāk*, or in South Bhagalpur मोहली लोहार *mohli lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकर सान *chakar sān*, made of corundum powder and lac. The bow for turning this is कमाना *kamāna* or (to the west) कमानी *kamāni*. Its props are खूँटा *khunta*, देवाली *dewāli*, or एकठा *ektha*. Its wooden axle is साँखा *sānkha* in Patna and Gaya, लट्टू *lattu* in Shahabad, and कून *kūn* to the east.

539. The agate *burnishers* are घोंटा *ghonta*, and the round ones सिल्ली *silli*; the *pincers*, चूँटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमन्टा *chimta* in Sāran, and सेहुनी *sehuni* in Shahabad; the iron *graver* is सलाइ *salāi*; the *cutters*, कैंची *kainchi*; the small *hammer*, हथौरी *hathauri*; the *anvil*, निहाइ *nihāi*; the *pincers*, सँड़सी *sanrsi*; and the revolving *awl* जिला सान *jilā sān* or खर सान *khar sān*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकन *moharkan*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, बरमा *barma*.

541. The *hammer* which he uses is मथनी *mathni* or मरिया *mariya*; the *stone* to which the metal to be engraved is fastened is ढेमा *dhema*; and the *diamond* pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called नियरिया *niyariya* or नियारिया *niyāriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोआ *sandhoa*, and South Bhagalpur नियार धोआ *niyār dhoa*.

543. He uses the कठरा *kathra* or *wooden pan* for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौती *kathauti*. The *ashes* are नियारा *niyāra* or नेआरा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कूँची *kūnchi* or मूठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His *cifting-pan* is छहन *chhattan*, or in Patna and Gaya ढकना *dhakna*. In South Bhagalpur it is चौहट्टा *chauhatta*.

545. His *bellows* are भाथी *bhāthi*; his *blow-pipe*, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसवा *suswa* north of the Ganges and सूँसा *sūnsa* south of it. In Sāran it is also नरौआ *naraua*.

546. His *pincers* are सँड़न्सी *sanrsi*, or in North-West Tirhut सनसा *sansa*; and the iron *stirrer* सींक *sīnk* north of the Ganges and सींख *sīnkh* south of it. Another name for the latter is सलाइ *saldī* in North-West Bihār.

547. The earthen crucible is घड़िया or घरिया *ghariya*, also डीब *dīb* in Patna and Gaya and अट्टा *atta* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनहर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is ठठेरा *thathera,* but in Shahabad he is also called कसेरा *kasera,* which properly means a brass-founder. In North-East Tirhut he is ठठेरि *thatheri.* He is famous for his powers of swindling, as in the proverb ठठेरि ठठेरि नहिँ बद्‌ला होय *thatheri thatheri nahiñ badla hoy,*—braziers don't traffic with each other (for if they did, it would be diamond cut diamond).

549. He uses the निहाइ *nihāï* or नेहाए *nehāë,* or *anvil.* In East Tirhut this is also called लेहाए *lehāe,* and in Patna, Gaya, and South-West Shahabad पथल *pathal.* The समन्दान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवाइ *ekwāï.* The सबरा *sābra* or, in the south-east साबर *sābar,* is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chauka* south of the Ganges and बगलभरुआ *bagalbharua* north of it. South of the Ganges the गेड़िया *geriya* (Gaya) or दुगोड़ी *dugori* (west) is a sort of wooden anvil or block. The गोली सबरी *goli sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसाबर *golsābar.* The खरवे *kharwe,* or in Shahabad दबठा *dabtha,* is a kind of anvil on which hollow vessels (गगरा *gagra*) are hammered out. It stands on the two-legged दुगोड़ी *dugori,* also called खराट *kharāt.*

550. The *cutters* are कैंची *kainchi,* also कात *kāt* in Gaya and North Tirhut.

551. The *stirrers* are—(*a*) for stirring solder, कैया *kaiya* south of the Ganges and सराइ *sarāï* north of it; also लोपन *lopan* in East Tirhut: (*b*) the iron stirrer for mixing up the flux, पनदेनी *pandeni* north of the Ganges and Gaya, पेनेनी *peneni* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

552. The *pincers* are सनसी *sansi* or सँड़सी *sanrsi,* also गहुआ *gahua;* the *file* रेती *reti,* and the *hammers* हथौरा *hathaura* or हथौरी *hathauri,* also मठना *mathna* north of the Ganges and to the west, मरिया *mariya* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The *vessel for holding the flux,* सोहागा *sohāga,* or पाएन *pāën,* is कटोरी *katori.* In South Bhagalpur it is पनवाला *panwāla.*

554. The *bellows* are भाथी *bhāthi;* the *crucible,* घड़िया or घरिया *ghariya;* the *tongs,* सनसी *sansi;* and the perforated *cover for the crucible,* ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also झाँप *jhāmp* in South-East Tirhut and South

Munger, झाँपन *jhāmpan* or झाँपन्ना *jhāmpna* in Patna and Gaya, छिपौना *chhipauna* elsewhere in Shahabad, and करहाइ *karhāï* or मुन्दन *mundan* to the east.

555. The *mallet* is मुँगरी *mungri*. The *scales* are तराजू *tarāju* or तरजूई *tarjūï*. The *polisher* is छोलनी *chholni* or लेहनी *lehni*. In South Munger it is also नेहनी *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is कसेरा *kasera*, and in Gaya also तम्हेड़ा *tamhera*.

557. He uses *moulds* of various kinds, called साँचा *sāncha*, or in Shahabad कमन्डरन्ना *kamdharna*. His *lathe* is खराद *kharād*, or in Shahabad and South-East Bihār कुन्द *kund*. His large *pincers* are सँड़न्सा *sanrsa* or सनन्सा *sansā*. His *crucible* घरिया *ghariya*, of which the mouth is मुँह *munh*. His broad chisel is चौरन्सा *chaursa* or चौरन्सी *chaursi*, also लेहन्नी *lehni* in Shahabad and छेनी *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (काँसा *kānsa*) bangle-maker (ठठेरी *thatheri* or ठठेरा *thatherar*) makes बाँही *bānhi*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisi*, and in South Bhagalpur बस्ती *basti*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरुखी *kachrukhi* and (Sāran) कतरी *katri*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agela*, and that nearest the hand, पछुआ *pachhua* or पछेला *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. नेहाय *nehāy*, the anvil; हथौरी *hathauri*, the hammer; सँड़न्सी *sanrsi*, the pincers; रेती *reti*, the file; छेनी *chheni*, the cold chisel; भाथी *bhāthi*, the bellows; घड़िया *ghariya*, the crucible; and ढारा *dhāra* or साँचा *sāncha*, the mould, in which कामी *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the सीसा ढरेवाला *sīsā dharewāla* or glass-manufacturer; the मनिहार *manihār*, who makes glass bangles; and the चुरिहार

or चुड़िहार *churihār* or चुड़िया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्ठी *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोहन्ड़ा *mohra* in Shahabad, and elsewhere दरवाजा *darwāja*. This is closed by a cover called अलवारी *alwāri* north of the Ganges and in South Munger, ओलवारी *olwāri* in South-West Shahabad, ढपौना *dhapauna* in Shahabad, and elsewhere झपना *jhapna*.

563. The earthen *crucible* is ठिक्कर *thikkar* or ठिकरा *thikra* generally, also कड़ाही *karāhi* in South-East Tirhut, and डिबरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करछुल *karchhul*. The iron *hook* for taking out the glass is अँकुरी *ankuri* or अँकुरा *ankura* in Patna and the west, अकुरा *akura* in South-East Tirhut, हथ अकुरी *hath akuri* in South Tirhut, हथ उकरी *hath ukri* in South Bhagalpur, and धरनी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलछुला *kalchhula* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is कालबूत *kālbūt* north of the Ganges, and कलबुद *kalbud* or साँचा *sāncha* south of it. The handle of this is सरकण्डी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihār, बधवारी *badhwāri* in Patna and South Tirhut, and बधरना *badharna* south of the Ganges. The छोटि बेधवारी *chhoti bedhwāri*, &c., or छोटि अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरनी *gharanni*.

567. *Other instruments* used by the glass bangle-maker are टिखठी *tikhthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फोंफी *phonphi* (West Tirhut and South-West Shahabad), or नरी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अँगेठा *angethā* or अँगेठी *angethi*, which is the fireplace; and चुंटा *chūnta* (Shahabad), चुण्टा *chunta* (Tirhut, Gaya, and South Munger), चुंटी *chūnti* (South Bhagalpur), or चिमटा *chimta* (generally), which is the pincers.

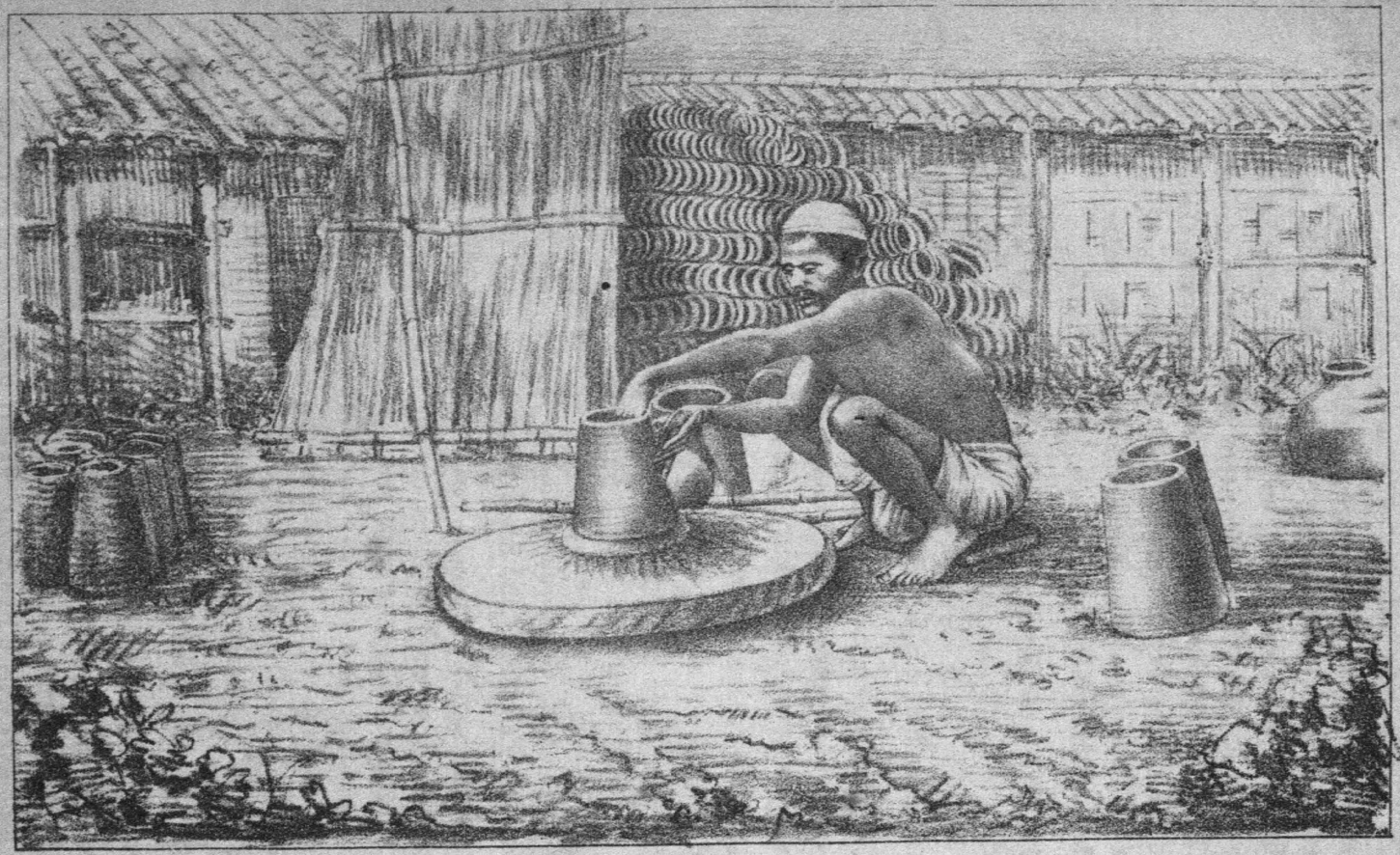
568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya.* It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how *he* would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—सम्मन चुरिया ऊ गढ़ँ ज्यौं हस्ती के दन्त, बाँह पकड़ि रस लेत हैं, बैठे देखँ कन्त *Samman Churiya ū garhen jyoñ hasti ke dant, bānh pakari ras let hain, baithe dekhen kant,*—Samman the bangle-embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is साँचा *sāncha* (Tirhut and the south-east), करैली कटना *karaili katna* (Champāran), ठप्पा *thappa* (South-West Shahabad), and छापा *chhāpa* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut मोगर *togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (लाख *lākh* or लाह *lāh*) bangle-maker is लहेरी *laheri* or लहेरा *lahera.* He uses a block of wood with a handle, on which the bangles are fitted, which is called कुन्द *kund*; a साँचा *sāncha,* which is a brass mould for embossing ornaments; and a चुभन्की *chubhki* (and also to the east चुभन्ती *chubhti*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is नारी *nāri* or नरि *nari,* also फुकाठी *phukāthi* or लारी *lāri* in South Bhagalpur and फुखाठी *phukhāthi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is चूड़ी *chūri.* The latter variety is also called लठ्ठी *lathi.* Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is कँगन्नी *kangni.* The end bangles of a set are बन्द *band,* or in South Bhagalpur लरन्ना *larna,* and the intermediate ones सुरन्की *surki,* and in South Bhagalpur पहन्ता *pahta.*



Potter (Kumhār) at work

CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हरा *kumhra;* in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजापत *parjāpat.* In Shahabad he is कुँहार *kunhār*, and in the south-west of the district कोहार *kohār.* Concerning him there is a proverb, निचन्त सूते कुम्हरा, मटिया न ले जाय चोर *nichint sūte kumhra, matiya na le jāy chor,*—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumhaini* or कुम्हैन *kumhaïn,* as in the proverb तेली बैल ला कुम्हैनि सत्ति *teli bail la kumhaini satti,*—for the sake of the oilman's ox, the potter's wife has become *suttee, i.e.,* she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk,* which is turned by a stick, चकैठ *chakaith,* or in North-East Tirhut छरि *chhari,* on a peg, which is कीला *kīla* or किल्ला *killa* to the west, and खूँटी *khūnti* or खुट्टी *khutti* to the east. In South Bhagalpur it is, however, सिल्ला *silla.*

574. The implement for mixing the clay is लेहसुर *lehsur* north of the Ganges and लहसुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni,* and in South Bhagalpur पाट्टा *patta.*

575. The *rammer* for consolidating the clay is पीटन *pītan* when made of wood; when made of earthenware it is पींड़ *pīnr* north of the Ganges generally and in Shahabad, पिड़ौर *pirhaur* or पिँड़री *pinrhuri* in Patna, and पिँड़ुर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinauri.* The clay is smoothed with an instrument called मिलौना *milauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठअथरी *kathathri* in Patna and करथरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chhewan;* also छौनी *chhauni* in Patna and छेवनी *chhewni* to the east. In South Bhagalpur it is छेवनो *chhewno.* Another name is कमठी *kamthi* in North-West Tirhut. The सञ्चा *sancha* or साँचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āwa.*

578. The *clay-pit* has many names, viz. चूआँ *chūān* (South-West Tirhut), खँड़ार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखना *matkhana* (South-West Shahabad and Tirhut), मटखभा *matkhabha* (South Bhagalpur), मटकोर *matkor* (Patna and South

Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहँड़नगर *kohanrgar* in Sāran and मटखम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west; also अथवानी *athwāni* in North-West Tirhut, हथवानी *hathwāni* in Gaya and South-East Tirhut, and कदैठ *kadaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or हथपानी *hathpāni.*

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतसबाज *ātasbāj* or आतशबाज *atashbāj.* In Shahabad and South Bhagalpur he is रवाइसवाला *rawāiswāla.* In South Bhagalpur गोंड़ी *gonri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone,* which is चक्की *chakki* to the west and in South Bhagalpur, and जाँता *jānta* in Tirhut and to the east; also in East Tirhut चकरी *chakri.* In South-West Shahabad it is सिल *sil.*

582. His *ramrod* for ramming the powder is कलबुद *kalbud* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumba,* and in South-East Tirhut optionally सुम्हा *sumha* when made of iron. In Sāran it is गज *gaj.* The wooden roller used in making a Roman candle is खोलकड़ा *kholakra,* and in South Bhagalpur also खोलनी *kholni.*

583. His *saw* is आरी *āri;* his *knife,* छुरी *chhūri.* A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरमा *barma,* and his *file* is रेती *reti.*

584. His wooden *platter* is कठरा *kathra* to the west, अठरा *athra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कड़हाइ *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

(*a*) The hand *Catherine wheel,* चरखी *charkhi,* and that which is mounted on a pole, चक्कर *chakkar,* राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरबान *chakarbān* (Shahabad).

Of these, the pipes in which the powder is placed are नाल *nāl*, or to the east लाल *lāl* or लाला *lāla*, and in South Munger नल्ला *nalla*. The pipe in which the axle works is also called नाल *nāl*, &c., as above; also पुल्ली *pulli* in South-West Shahabad, कुलफी *kulphi* in South Bhagalpur, and in South-East Tirhut दनियाली *daniyāli*. The axle itself is मकरी *makri* or कुच्ची *chhuchchhi* north of the Ganges generally, and also फोंफी *phonphi* to the west. The spokes and rim of the wheel are ढाँचा *dhāncha* to the west or ढँचरी *dhanchri* in Sāran, ठाट *thāt* in Tirhut, मड़री *marri* in South Munger, and मेंड़रा *menrra* in South Bhagalpur.

(*b*) There are various kinds of *bombs*: amongst them are भुचम्पा *bhuchampa* or भुचप्पा *bhuchappa* (north of the Ganges) or भुइँ चम्पा *bhuin champa* (south of it), अनार *anār* (generally), कुल्हिया *kulhiya* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bamgola* (generally) or गोला *gola* (Champāran and North-East Tirhut), तड़ाका *tarāka* (south of the Ganges), नास पाल *nās pāl* (generally), दाँतुआ *dāntua* and तोरना *torna* (Shahabad). A long kind of bomb is north of the Ganges चहका *chahka*.

(*c*) The *balloon* is पेटारा *petāra* south of the Ganges, and पेटाड़ा *petārha* or गोबारा *gobāra* north of the Ganges, to the west. In North-East Tirhut it is उरता पेटाड़ा *urtā petārha*, and in South-East Tirhut उरन पेटाड़ा *uran petārha*.

(*d*) The *rocket* is हवाइ *hawāi* or असमान तारा *asmān tāra*; also छड़ी *chhari* in North-West Tirhut. In South-West Shahabad, Sāran, and Champāran बान *bān*, and in North-East Tirhut जङ्गी बान *jangi bān*, is a species of rocket.

(*e*) The *Roman candle* is महताबी *mahtābi* generally, also दस्ती *dasti* north of the Ganges and गलर *gallar* in Shahabad and East Tirhut.

(*f*) *Other fireworks* are महताब *mahtāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burji*), गञ्ज सितारा *ganj sitāra*, कदम गाछ *kadam gāchh*, चादर पराकेदार *chādar parākedār*, सादा चादर *sāda chādar*, चादर *chādar* or (East Tirhut) सौसन के टट्टी *sausan ke tatti*, चाँद चरखी *chānd charkhi*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, छुछुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुरन्ना *murra* or मुरन्हा *murha* (South-West Shahabad and Gaya), चन्दर कला *chandar kala* (South West Shahabad), पड़ाका *parāka* or (South-West Shahabad) पटाखा *patākha* (Chinese crackers), मूड़ा *mūrha*, दीपक *dīpak*, जूही *jūhi*, रसपाल *raspāl* (Sāran and Champāran), अरन्दाना *ardāna* (East Tirhut), देब *deb* or देव *deo* (a flying monster), नटबाज *natbāj* or लरत देब *larat deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारसी गोला *phārsi gola*, टट्टी लीलू फर *tatti līlu phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पचरखी *pancharkhi* (Shahabad), चौताना *chautāna* (Shahabad), हजार बीन *hajār bīn* (Shahabad), चौघड़ा *chaughara* (Shahabad), हुलुक *huluk* (Shahabad), and बतासा *batāsa* (Patna), which is also called अँगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पदुका *paduka* have been noted.

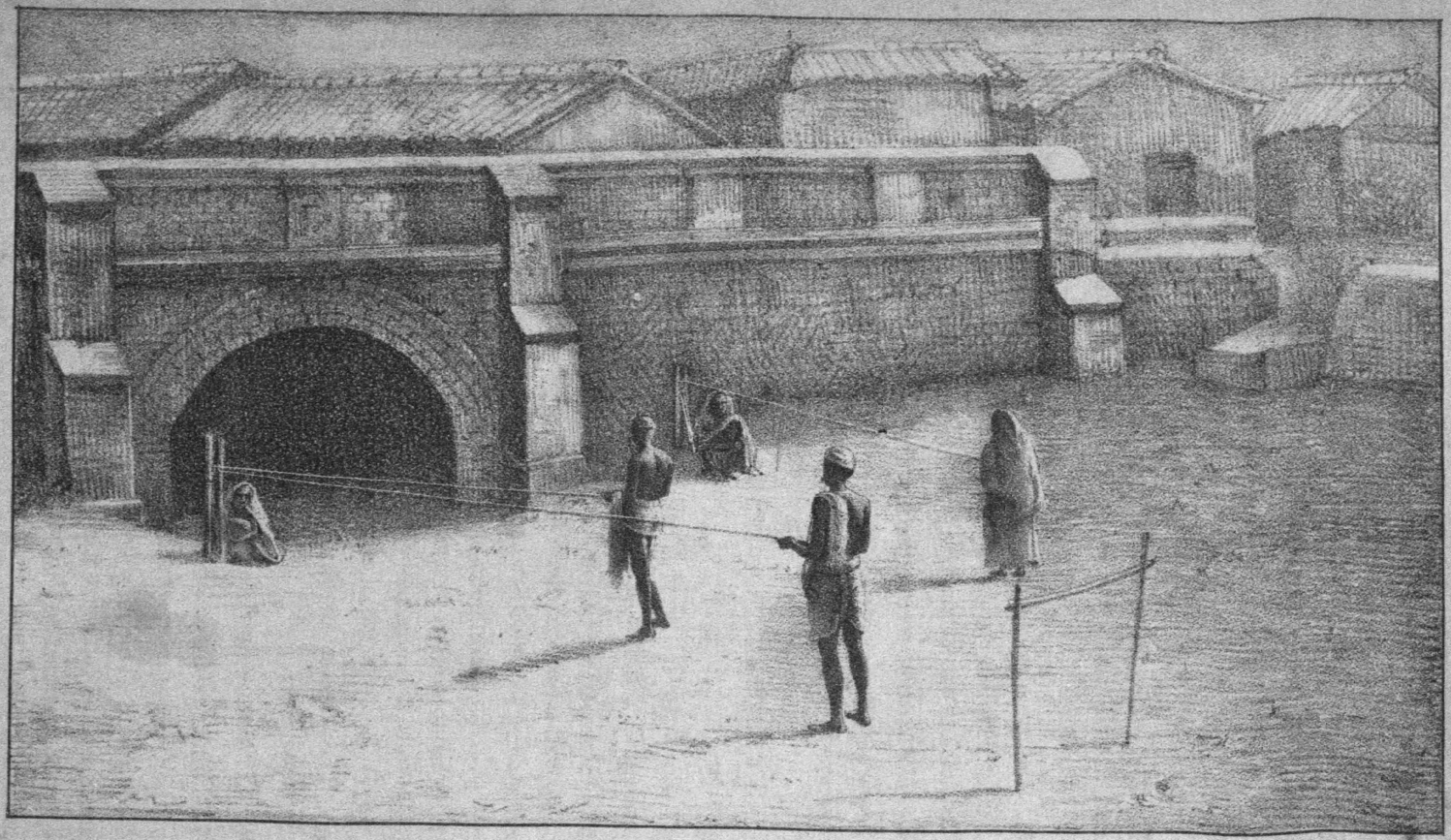
CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihār दफ्दरी *daphdari*, and in East Tirhut दफ्तरी *daphtari*. In South-East Tirhut he is also called कागजी *kāgji*. South of the Ganges he is जिलदबन्द *jildband*, or in Shahabad जिलदगर *jildgar*.

587. His *screw-press* is सिकञ्जा *sikanja*. Another kind of press is मकरी *makri*. The wooden *boards* for putting between the books in the screwpress are तख्ता *takhta* or (in Patna and South Bhagalpur) तख्ती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिढ़िया *pirhiya*; and in South-East and North-West Tirhut, निश्कर्दा *nishkarda*.

588. The *paper-cutter* is कतरनी *katarni*, or (in Champāran) पाढ़ *pārh* or बाढ़ *bārh*. The *scissors* are कैंची *kainchi*, or in North Bihār also मेकराज *mekrāj*.

589. The iron *mallet* is हथौरी *hathauri* or मारतौल *mārtaul*, and the *awl* सूआ *sūa* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhi* in Patna, सुलाखी *sulākhi* in Gaya,



A Native Rope Walk.

सुतारी *sutāri* north of the Ganges, and टेकुआ *tekua* optionally in South-East Tirhut. The *needle* is सूई *sūi*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihār and South-East Tirhut, चक्की *chakki* in Tirhut and Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phūl* or (optionally in Champāran and Tirhut) ठप्पा *thappa*; also झालर *jhālar*, जनजीरा *janjīra*, and दोसूती *dosūti*.

591. The *cutter* for paring edges is झामा *jhāma* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेती *reti*.

592. The wooden *tool for smoothing the binding* is सलेस *sales* (corruption of English 'slice'). It is also called तिल्ली *tilli* or तीली *tili*, and in East Tirhut कमची *kamchi*.

593. The *leather-scraper* is खुरपी *khurpi*, also north of the Ganges छिलनी *chhilni*. पत्थर *patthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER

594. The rope-twister is कञ्जर *kanjar* in North-West Bihār and Gaya, and चाँइ *chāin* in West Tirhut. In Shahabad and Gaya he is रसबन्ता *rasbanta*. The art of rope-twisting is बटनाइ *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnai*, also घड़ी *ghari* in South-West Tirhut. Of this the भौंरकली *bhaunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूँटी *khūnti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लर *lar*, pass is called गड़ाड़ी *garāri* north of the Ganges, गरारी *garāri* in Patna, घरनी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हत्था चरक *hatthā charak* and (south of the Ganges) मूठा *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरखी *charkhi*. It consists of only a bent wooden handle, डण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुँचबँधवा *kunchbandhwa*. The brush is called कूँची *kūnchi*, कूँच *kūnch*, &c. (See Chapter on Weaving.)

600. He uses the साँचा *sāncha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटरी *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कमान *kamān*, or in North-East Tirhut कमन्ठा *kamtha*, and its maker is कमनगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिकिलगर *sikilgar* or arms-cleaner uses a रन्दा *randa*, or in North-East Tirhut झाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gulli*, a piece of hard stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिंघौटा *singhauta* or polishing-horn, a मसकली *maskali* or iron instrument, and गद्दी *gaddi* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is सूप *sūp* or कोलसूप *kolsūp*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut मड़रा *marra*. Other names are कोनिया *koniya* (North-East Tirhut) and डगरा *dagra* (see § 47) in Gaya, Champāran, and North-West Tirhut.

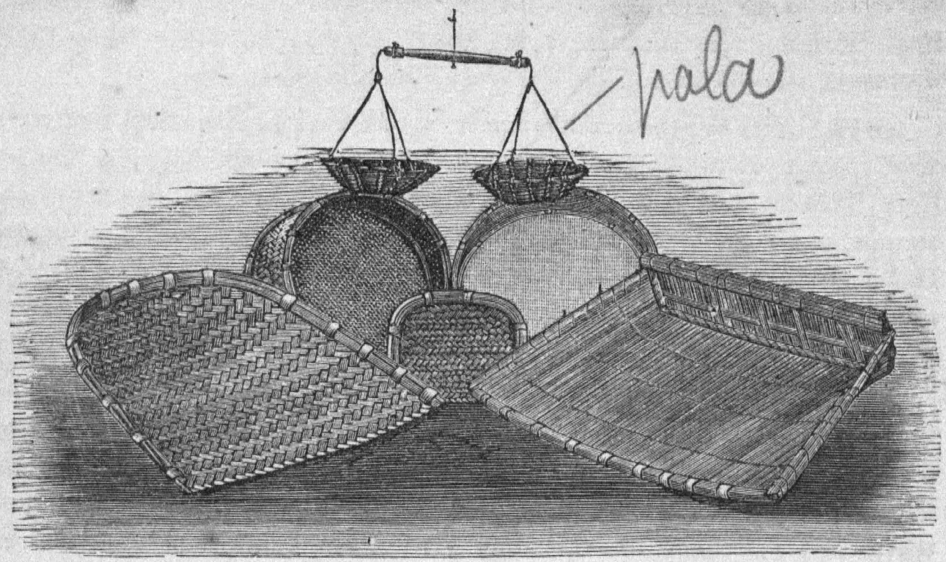
604. The चलनी *chalni*, or (North-East Tirhut) चालनि *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, कोन पुरुखक भेलहुँ गाय, चालनि लै दुहावे जाय *kon purukhak bheláhuñ gāy, chālani lai duhāwe jāy*,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, चालनि टूसल सूप केँ, जनिका सहसर गोट छेद *chālani tūsal sūp keñ, janika sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, *i.e.* the pot called the kettle black.

605. The चिलवन *chilwan*, or in Sāran, Patna, and Gaya चिलौंज *chilaunj* or चिलौंद *chilaund*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरसी *ārsi* or जङ्घा *jangha*, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Sāran.

606. The चलना *chalna* is a sieve for cleaning grain. Other names are झरना *jharna* south of the Ganges, तरछी *tarchhi* in Champāran and गुरचलना *gurchalna* (North-East Tirhut).

607. The आँगी *āngi* or अँगिया *angiya* is a cloth-bottomed sieve for sifting fine flour. It is called हाँगी *hāngi* in Gaya and कपरचूर

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, आँघी *ānghi* is a leather sieve with very fine holes.



Tarāju.

Chalni. Supuli. Āngi.

Kolsūp. Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called ढेंकी *dhenki* or (in Shahabad) ढेंका *dhenka* or ढेका *dheka* and (in Sāran) ढेंकुल *dhenkul*.

609. The *pillars* on which the beam rests are जङ्घा *jangha* in North and East Bihār, जाँघा *jāngha* in Shahabad, and जँघिया *janghiya* in North-West Tirhut. In Tirhut and the west they are खूँटा *khūnta*, in Patna and Gaya खुण्टा *khunta*, and in South Bhagalpur and South Munger खुट्टा *khutta*. In South-West Shahabad they are called खम्भा *khambha*.

610. The *peg* in the beam which crushes the rice is मूसर *mūsar* to the south and west, and मुसन्रा *musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran another name is पहरुआ *paharua*. In South Munger, Patna, and Gaya it is समाठ *samāth* or समाँठ *samānth*, and समौआ *samaua* is the iron ferule round its tip.

611. The *axle* is generally अखौत *akhaut* or अखौता *akhauta*, local names being माँझा *mānjha* in Champāran and North-East Tirhut, बेलन्नी *belni* in North-West Tirhut, and डण्डा *danda* also in North-East Tirhut. In Patna it is रनन्की *ranki*, in South Bhagalpur असन्कलाइ *askalāï*, and in South-West Shahabad सारा *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is ओखन्री *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North-East Tirhut and the north-west. ओखन्री *okhri* and भुन्डो *bhundo* occur also in South Bhagalpur, and उखन्री *ukhri* in South Munger. In South-West Shahabad it is काँड़ी *kānri*, in the rest of the district भुड़िया *bhuriya*, in Gaya भुइँओखन्री *bhuiñokhri*, and in Patna भुँड़न्की *bhunrki* or घुण्डी *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकन्रा *thekra*.

613. The *hand-rail* which the workman grasps is अस्थम *astham* north of the Ganges and थमन्नी *thamni* or अलगनी *algani* in South Bhagalpur. It is टँगन्नी *tangni* in Patna and South Munger, also अड़ानी *arāni* in South Munger, and हत्थी *hatthi* in Gaya. In Shahabad a rope (रस्सी *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is पौदर *paudar* in Patna and Shahabad, पछहर *pachhahar* or पछाड़ *pachhār* in Sāran and Champāran, पुछन्ड़ा *puchhra* in North-East Tirhut, पछौरा *pachhaura* in South-West Shahabad, पकुआ *pachhua* in South Munger, पुछिया *puchhiya* in South Bhagalpur, पोंछी *ponchhi* in Gaya, and लतमरा *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpauri*, and in South Bhagalpur गत्तो *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is ओखन्री *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखन्रा *okhra* in South-West Shahabad, and ओखल्ली *okhli* in Gaya. In Patna an optional name is कुरन्दन *kurdan*, and in Sāran धनकुट्टी *dhankutti*.

617. The *pestle* is मूसर *mūsar* to the west and समाठ *samāth* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is साम *sām*, or in Patna, Gaya, and the south-east समौआ *samaua*, and in Sāran optionally समियाँ *samiyāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as जाँत *jānt*, जँतन्वा *jantwa*, or जाँता *jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is चकरी *chakri* generally, or चक्की *chakki* to the west. North of the Ganges चकुला *chakula* is a medium-sized one.

620. The *upper stone* is उपरौटा *uprauta*, and the *lower stone* तरौटा *tarauta*, and also south of the Ganges तलौटा *talauta*.

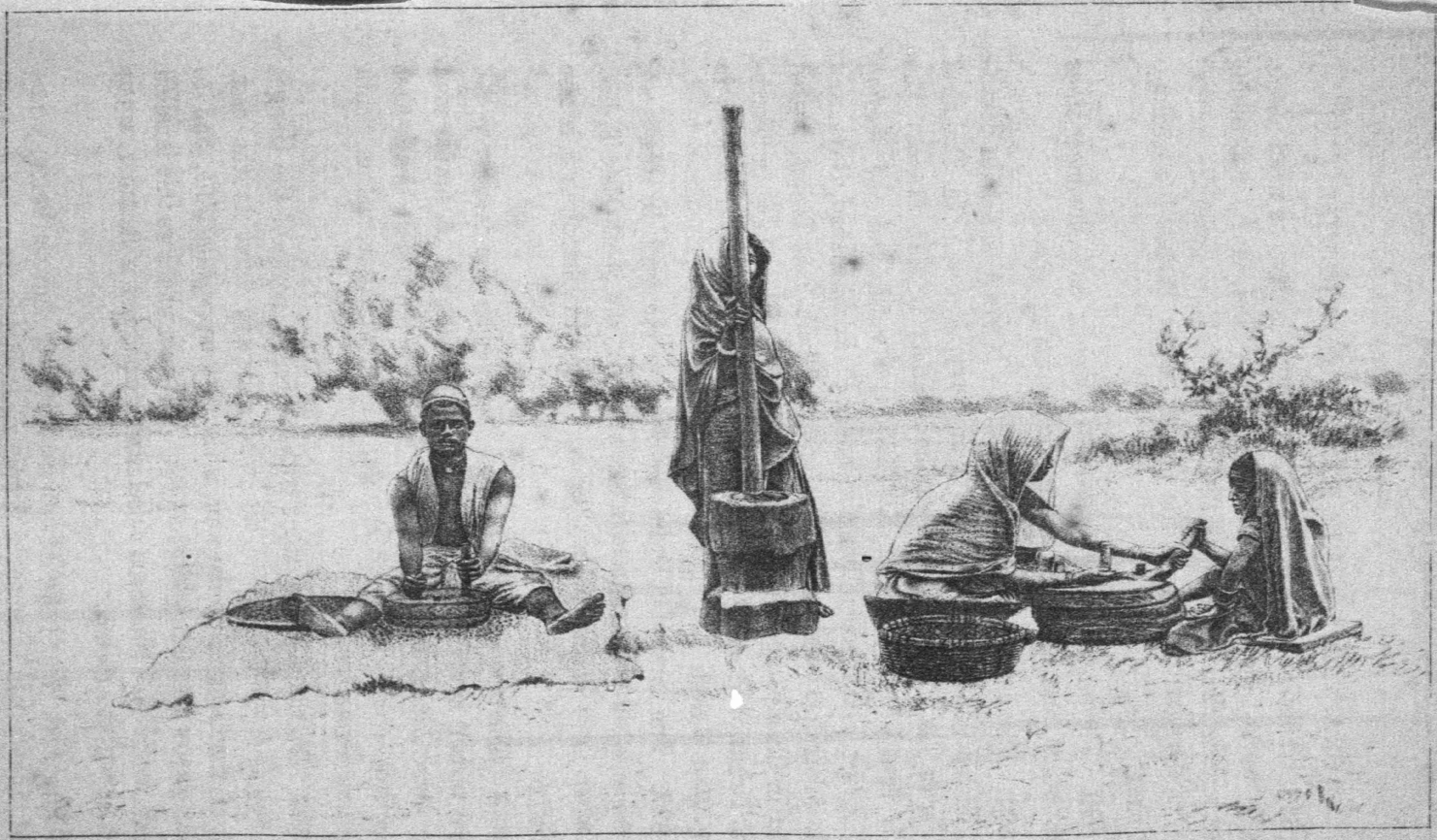
621. The *handle* of the large variety is हाथड़ *hāthar* in South-East Tirhut, and elsewhere हथरा or हथड़ा *hathra*. In Shahabad it is जूआ *jūa*. That of the smaller variety is खूँटी *khūnti*. The *axle* is किल्ला *killa* or (in South-East Tirhut) कील *kil*; and the *feeding channel*, मुँह *munh* generally; also गाली *gāli* in Shahabad, Gaya, and South Bhagalpur, गल्ली *galli* in Sāran and North-East Tirhut, गलौसी *galausi* in Champāran, खोंइछ *khoñichh* or गलियारी *galiyāri* in North-West Tirhut, गत्तो *gatto* in South Bhagalpur, and घड़िया *ghariya* in South-West Tirhut.

622. The handful of grain poured into the mill is झींक *jhīnk*, local variants being झींका *jhīnka* in Sāran, Patna, and South-East Tirhut, and झीका *jhīka* in South-East Bihār. In South Bhagalpur it is also लप्पो *lappo*.

623. The *wooden seat* on which the woman sits is पीढ़ा *pīrha*. A local variant is पीढ़ी *pirhi* or (East) पिढ़िया *pirhiya*. A similar mud seat is बैसन्नी *baisni*, or in Champāran बैठन्नी *baithni*, and in South-East Tirhut बैसन *baisan*. In South Munger it is बैसन्का *baiska*, and in South Bhagalpur बैसन्को *baisko*.

624. To roughen the stone with a chisel is north of the Ganges टाँगब *tāngab* or टूँगब *tūngab* to the west and कूटब *kūtab* to the east. South of the Ganges, to the west, it is कूटल जाइब *kūtal jāïb*, and to the east कुटाएब *kutāëb* or कूटिदेब *kūtideb*. The man who does this is called जतन्कुट्टा *jantkutta*. He uses a chisel, छेनी *chheni*, and a hammer, थपुआ *thapua* or हथौरी *hathāuri*.

625. The act or profession of grinding corn is पिसान *pisān*, पिसन्वन *piswan*, or in Champāran पिसन्ना *pisna*, and in Gaya पिसाइ *pisāï*,



MILL-STONE FOR PULSES (*Chakri*).

PESTLE AND MORTAR (*Okhri*).

FLOUR-MILL (*Jānt*).

and its wages पिसाइ *pisāï.* A well-known proverb is जाइछी पटना जोड़ा एक जाँत, *jāïchhi patna jora ek jānt,*—'I go to Patna for a pair of mill-stones,' something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिलवट *silwat* or सिलौट *silaut,* and in Sāran सिलावट *silāwat;* also in Patna, Gaya, and South-East Tirhut सील *sīl.* To the south-east it is also पाटी *pāti.*

627. The *stone roller* used with it is लोढ़ा *lorha* to the west and लोढ़ी *lorhi* to the east. In Patna another name is बट्टा *batta.*

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The *rolling-pin* is बेलना *belna;* also बेलन *belan* in Patna.

629. The *pasteboard* is चौकी *chauki* to the west and चकला *chakla* to the east. In South-East Tirhut another name is चकोला *chakola,* in Gaya चौकला *chaukla,* and in North-East Tirhut चक *chak* or चाक *chāk.*

630. The dry flour sprinkled on the board to prevent the paste sticking is परथन *parthan* generally, with local variants परथनी *parthani* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called माड़ा *māra.*

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are मोंढ़ा *monrha* when large, and मोंढ़िया *monrhiya* when small.

632. When made with a woven twine seat, a wooden framework, and four legs, they are called मचिया *machiya.* Another name is मचोला *machola,* current in Champāran.

633. When it has three legs, it is called तिपाइ *tipāï* north of the Ganges, and तेपाइ *tepāï* or तेपई *tepaï* south of it. In Shahabad a three-legged stool is called मेंच *mench.*

634. A wooden stool is, according to size, पीढ़ा *pīrha* (large), पीढ़ी *pīrhi* or पिढ़ि *pirhi* (smaller), and पिढ़िया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखतपोस *takhatpos*, and when small पटरा *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is खाट *khāt*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चारपाइ *chārpāi* or चरपाइ *charpāi*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलँगिया *palangiya* or पलँगरी *palangri* in Shahabad and South Munger; another name is सजेया *sajea* or सेजिया *sejiya*, which is used principally in poetry.

637. The *pillow* is तकिया *takiya* or तकेया *takea*, also गेरुआ *gerua* in East Tirhut and सिढ़ानी or सिर्हानी *sirhāni* in Tirhut and the west. The *bolster* is बालीस *bālis*, बलिस्ता *balista*, or (in South-West Shahabad) बिलस्ता *bilasta*. The side bolsters are बगल्ली तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The *bed clothes* are बिछाऔन *bichhāon*, बिछौना *bichhauna*, or गेटम *getam*. The mattress or its equivalent is तोसक *tosak*. In Tirhut ओछाऔन *ochhāön* or ओछौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गेंदन्ड़ा *gendra*, (also in Champāran and to the east) खेंधन्ड़ा *khendhra*, or सोजन्नी *sojni* in South Bhagalpur, Patna, and Gaya, खेनरा *khenra* or सुजन्नी *sujni* in Sāran and West Tirhut, लेंदरा *lendra* in Shahabad, and गुदन्ड़ा *gudra* or लेवा *lewa* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The *legs* of the bed are पौआ *paua*, पाया *pāya*, or पावा *pāwa*. The side pieces are पाटी *pāti* or पट्टी *patti* generally, also पासी *pāsi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is सिढ़ाना *sirhāna* or सिढ़ानी *sirhāni* north of the Ganges, also मुरथारी *murthāri* in North Tirhut and सिरन्मा *sirma* in North-East Tirhut. South of the Ganges it is सिरन्हाना *sirhāna* (Shahabad also सिरन्हान *sirhān*) or मुरथारी *murthāri*, also सिरन्वाँसी *sirwānsi* in South Bhagalpur. The foot of the bed is गोरथारी *gorthāri* or गोरथरिया *gorthariya*. In Shahabad it is गोड़न्तार *gortār*, and in Sāran गुनथारी *gunthāri*; also गोनन्तारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathauni* in South-East and

पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनावट *bināwat* or बिनाइ *binäi*, or in East Tirhut घोराइ *ghorāi*. In Patna and Gaya it is बीनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *binäw*, and घोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya ;* of two strings, दोबधिया *dobadhiya ;* of four strings, चौबधिया *chaubadhiya* (west) ; and of six strings, छबधिया *chhabadhiya.* In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dugotiya*, चरगोटिया *chargotiya*, and छगोटिया *chhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरन्चन *orchan* or ओरन्दवानी *ordawāni* in Tirhut and the west. In Sāran and Patna they are ओरन्चन *orchan* or ओदवाइन *odwäin.* In the east they are अराँच *arānch.* Other local names are ओनन्चन *onchan* in South-West Shahabad, ओदाइन *odäin* in Gaya, अर्दवाइन *ardwäin* to the east, ओदान *odān* in South Munger, and बाध *bādh* or गतान *gatān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिधवानी *sidhwāni* in the north-west ; also माँही *mānhi* in Champāran. In South-East Tirhut it is अजवाइन *ajwäin.* In Patna it is माइँ *mäin*, in Gaya मेआर *meär*, in South Munger माइन *mäin*, and in South Bhagalpur बान *bān* or मैन *main.* Elsewhere it is also called ओरन्दवानी *ordawāni.* The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओझा *ojha*, or in South Bhagalpur also जमौआ *jamaua.* When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and राटन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kānta*, which elsewhere means the small scales. Another name in the same place is मनकाँटा *mankānta.* The small scales are तराजू *tarāju*, local variants being तरजूइ *tarjūi*

in the north-west, तरज्जू *tarju* in East Tirhut and South Munger, and तरज्जूआ *tarjūa* in South Bhagalpur. Other names are काँटा *kānta* and टकौरी *takauri* in the west and Patna and Gaya, and परियानी *pariyāni* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tūl* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पल्लरा or (in Patna and Gaya) पल्लड़ा *palra*. In South Bhagalpur they are also called डल्लनी *dalni* or पुल्ला *pulla*.

642. The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tāni* in Gaya. In the east they are जोती *joti* or (in South Munger) जोता *jota*. In Patna optional names are डोरी *dori* and बाधा *bādha*.

643. The *weights* are बटखरा *batkhara* or बाट *bāt*. The *make-weight* put into one scale to make the balance true is पसँघा *pasangha*, local variants being (East Tirhut) पासँघ *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसँगा *pasanga*. In Patna and Gaya and South Munger it is also called धारा *dhāra*.

644. The *beam* of the scales is डण्डी *dandi*. In the south-east the beam of a jeweller's scale is निट्टी *nitti* or निक्ती *nikti*. The *indicator* is सूई *süi*.

645. A *false balance* is नेवत *newat* or नेवन्ता *newta* to the west and in Gaya. In East Tirhut it is लेवत *lewat*, and in Champāran नवन्ता *nawta*. In South-West Shahabad it is जीयत *jīyat* or जीता *jita*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकन्ता *jhukta*, and in South Bhagalpur जोती *joti*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल *jāl* or जाली *jāli*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharail*. A similar net with three sticks is बिसारी *bisāri* north of the Ganges and in South Munger; also बिसरी *bisri* in Champāran, and बिसार *bisār* in Champāran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansāri*, and in South Bhagalpur चौंधा *chaundha*. A casting-net is फेकैल *phekail* in Patna, Gaya, and Sāran, खेप *khep* to the west, and घुमौआ जाल *ghumaua jāl* in Tirhut and South Munger; also

in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheka*. The iron or earthen sink-balls attached to it are बटिवन *batiwan* and बटवन *batwan* to the west, and पौंड़ी *paunri* in North-West Tirhut. In South Bhagalpur they are भोंटिया *bhontiya*. A net attached to two poles and worked by two fishermen is डोंड़ी *donri* in Patna, Gaya, and the west, and डोंड़ *donr* in Champāran. Other fishing-nets are घनैली *ghanaili* and पसरा *pasra* to the west, and गिरगिरा *girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpi*, in Shahabad टाप *tāp*, and in South Bhagalpur अरसी *arsi*, is a kind of bamboo fish-net, and गाँज *gānj* or गाँजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajwāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौंद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpa*. A kind of pit used for catching fish is called in Gaya फरका *pharka*. A net for catching birds is घनी *ghani* north of the Ganges; also फान *phān* or फानी *phāni* in Champāran and Tirhut, and फाँदा *phānda* in Shahabad. South of the Ganges the बटियारी *batiyāri* is a net used in the daytime, and चातर *chātar* one used at night for catching birds.

647. North of the Ganges the झोला *jhola* or झोली *jholi* is a net used by cartmen for feeding bullocks. To the west it is झोरी *jhori*, and elsewhere south of the Ganges जल्ला *jalla*. जाला *jāla* is a net for carrying grass. A local variant is जल्ला *jalla* in Sāran and South Munger. In South Bhagalpur it is कपाइ *kapāï*.

648. To the west (including Patna and Gaya), and in Tirhut, सिकन्हर *sikhar* is a net for hanging up pots, &c., in a house. Other names are सींका *sīnka* (Patna and Gaya), सीका *sika* (Sāran, Champāran, and the east generally), and सीक *sīk* also in North-West and South-East Tirhut. खाँजी *khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगेनी *argeni* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनी *argani* in Shahabad and Tirhut, असगनी *asgani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *regni* in Shahabad. Other names are टँगना *tangna* in Patna, Gaya, and South Munger, टँगनी *tangni* or दौनी *dauni* in Patna and South Bhagalpur, and जियता *jiyata* in

Shahabad. A frame used for the same purpose is ठटरी *thatri* to the west and छतरी *chhatrī* in North-West Tirhut.

650. A cord net for carrying goods on the head is जलखरी *jalkhari* in West Tirhut and to the north-west, and जाली *jāli* in Shahabad, South Munger, and Tirhut. In the south-east it is जल्ला *jalla*.

651. The net used by bearers with the sling pole (बहँगी *bahangi* or, in North-East Tirhut, बहिंगा *bahinga*) is generally सिकहर *sikhar*, but सीका *sīka* in the south-east, सिक्का *sikka* in Gaya, and सीक *sīk* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बिट्ठा *bittha*, बीठा *bītha*, or बीठो *bitho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेठो *netho* or नेठुआ *nethua*. Another name is गेंड़ुआ *genrua* to the west and in Gaya and South Munger, गेंड़ली *genruli* in Patna and Gaya, and गेंड़ुड़ी *genruri* in Tirhut. Another name (only noted north of the Ganges) is बिंड़िया *binriya* in Champāran, बिंडुड़ी *binrri* (a small kind) in Sāran, बींड़ो *bīnro* in East Tirhut, and बिंड़ुआ *binrua* in Tirhut generally; yet another name is लजुरी *lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lāthi* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लाउर *lāur* to the west, and सटका *satka* north of the Ganges. The butt end of this is हूरा *hūra* north of the Ganges and in Patna, हुरुरा *hurra* in Shahabad and the south-east, हुत्था *huttha* in Gaya, and गोआ *goa* in South Munger optionally.

654. सोंटा *sonta* or सोटा *sota* is a stout short stick. It is also called दण्डा *danta*, and in Champāran डटौका *datauka*. A thin stick is छड़ी *chhari*, and to the west, including Patna and Gaya, गोजी *goji*. Other names are छाकन *chhākan* in Champāran and North-West Tirhut and छकनी *chhakni* in South Bhagalpur. A thick walking-stick is डाँग *dāng*, and also, to the west, लबन्दा *labda*, and a similar one, used principally by old or lame men, is ठेंघुनी *thenghuni*. This last is also called ठेगुंरी *thegunri* in Champāran and West Tirhut, ठेंग *theng* or ठेंगुनी *thenguni* in Shahabad, and ठेंगा *thenga* in the south-west of the

same district. In South Bhagalpur it is ठेँगन्नी *thengni*, and elsewhere ठेँगी *thengi*. बेसाखी *besākhi* is a crutch. In Shahabad पटन्कन *patkan* is a walking-stick. A piece of split bamboo used as a stick is फट्ठा *phattha*, फट्ठी *phatthi*, or फराठी *pharāthi*. It is also called बँसन्फट्टा *bansphatta* or बँसन्फेँटा *bansphenta* in Patna and Gaya, and बत्ती *batti* in the south-east. A heavy stick is बोँग *bong*, or to the north-west बजर बोँग *bajar bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा राखिये सङ्ग ।
नदी नार अगाह जल तहाँ बचाओ अङ्ग ॥
तहाँ बचाओ अङ्ग झपट कुत्तो को मार ।
दुरजन दावागीर उस को मसक झार ॥
कह गिरधर कबि राय लिख भेजिये पाती ।
कमर लिये तरवार हाथ में लिये लाठि ॥

Lāthi aisi chīj hai sada rākhiye sang,
Nadi nār agāh jal tahān bachāo ang.
Tahān bachāo ang jhapat kutto ko mār,
Durjan dāwāgīr us ko masak jhār.
Kah Girdhar kabi rāy likh bhejiye pāti,
Kamar liye tarwār, hāth men liye lāthi.

A stick is the kind of thing you should always have with you :
If the water in a river is too deep, you can save yourself by it.
You can also at once save yourself by hitting dogs with it.
And if you meet a wicked enemy you can dust (*lit. trans.*) his head with it.
Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his hand.

CHAPTER VII.—BOXES.

656. North of the Ganges सनुख *sanukh* or (in Sāran and South Munger) सन्दुख *sandukh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनूक *sanūk*. A small box is कनन्तोर *kantor* or बाकस *bākas* (box). South of the Ganges it is सँदुकन्ची *sandukchi* or सनुकन्ची *sanukchi*, the latter chiefly in Shahabad and the extreme east. पौता *pauta* or पौती *pauti*, or (in South

Bhagalpur) पौंती *paunti*, is a little box made of bamboo slips, and मोना *mona* (Champāran) or मौंनी *maunni* are similar ones made of straw or of bamboo slips.

657. पेटाड़ा *petārha* or पेटाड़ी *petārhi*, and also south of the Ganges पेटारा *petāra* or पेटारी *petāri*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बरद केँ पेटार भारी *thākal barad keñ petār bhāri*,—for a tired bullock even a basket is too heavy. Other names are सखारी *sakhāri* in South-East Tirhut and झाँपी *jhāmpi* south of the Ganges and in Champāran. The sling bamboo is called बहँगी *bahangi*, or in North-East Tirhut बहिंगा *bahinga*; also सुइला *suila* in Champāran and North-West Tirhut, and सिकपटई *sikpataï* in East Tirhut.

658. The डिबिया *dibiya* is a small box for jewelry or other valuables. In Patna and Gaya it is डिब्बा *dibba*, and in Sāran also डीबा *dība*.

659. The चुनौटी *chunauti* is a box for carrying the lime (चून *chūn* or चुन्ना *chunna*) used with betel. In Champāran and North-West Tirhut it is called चुनन्हा *chunha*.

660. The box in two parts for holding betel, &c., is पनबट्टा *panbatta* or बेलहरा *belahra*. Local names are पनौटी *panauti* (Shahabad), पनबट्टी *panbatti* (Champāran and South-East Tirhut), बेलहरी *belahri* (Patna and Gaya), and बिरहरा *birhara* (Champāran and East Tirhut).

661. The box in which the अबटन *abtan*, or cosmetic which is rubbed on the bride at a wedding, is kept is डोकी *dōki* in Shahabad, and सोगिला *sogila* or सनसोगिला *sansogila* in the south-east. Elsewhere it is माला *māla*, &c. See below.

662. The box used by women for carrying red lead is सिंधोरा *sindhora* when large, and कीया *kīya* when small. The box in which they carry the vermilion which they put on the parting of their hair is इंगरौटी *ingrauti* or कियौरी *kiyauri*. It is also हिंगोरी *hingori* in North-East Tirhut and सपरी *sapri* in South-East Tirhut.

663. A माला *māla*, मलवा *malwa*, or मलिया *maliya* is a box for holding oil. It is also called मलसी *malsi* in North-East Tirhut, तेलहण्डा *telhanda* in Patna and Gaya, and तेलभाँड़ा *telbhānra* in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow:—

तसला *tasla* or तसलवा *taslawa*, made of brass (पीतर *pītar*), a round vessel used for boiling rice. About two *sers* of rice can be cooked in it.*

665. तसली *tasli*, a similar vessel of smaller size. In Shahabad it is called तौली *tauli*.

666. बटुआ *batua* or बटू *battu*, a vessel made of alloy (फूल *phūl*, कसकुट *kaskut*, or (Gaya) भरिथ *bharith*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तसला *tasla*.

667. बटलोही *batlohi* or (north of the Ganges) बटुली *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patili* of copper (ताँबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हण्डा *handa*, हाँड़ा *hānrha* (Patna and the south-east), खरखण्डा *kharkhanda* (Gaya), or खँखरहरा *khankhrahra* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakīr*) it is called by them टोकना *tokna*.

670. तामी *tāmi* or तमिया *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ाह *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *sers* of rice.

672. बरगुना *barguna*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhi* or कड़ाही *karāhi*, and to the east and in Champāran लोहिया *lohiyā*, an iron or brass broad shallow pan with handles (करा or कड़ा *kara*), generally used for cooking vegetables.

---

* About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying "तसला तोर की मोर *tasla tor ki mor*,"—"Is the pot mine or yours?" If the traveller replied "मोर *mor*," "mine," they would set upon him and beat him and rob him of the vessel by force. If he said "तोर *tor*," "yours," they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तसला तोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

674. बहगुना *bahguna,* an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamheri,* a round copper vessel.

676. तवा *tawa,* तावा *tāwa,* or (Patna and Gaya) ताइ *tāï,* an iron griddle plate.

677. कटोरा *katōra* to the south and north-east, कचोरा *kachora* in Sāran and Champāran, डुब्भा *dubbha* in Sāran and Champāran, बाटी *bāti* in Tirhut, and मेंहिबाटी *menhibāti* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तसतरी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसतरी *kastari* in Shahabad, is like the कटोरा *katora,* except that it is flat-bottomed, and has no stand.

679. In the south-east the झरका *jharka* is a deep pan for eating; the कचन पूरी *kanchan pūri,* a shallow one; and the अगरैल *agrail,* one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya,* also छीपा *chhipa,* and (in Patna and Gaya) खोरी *khori,* is a flat pan from which food is eaten. The मलंगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāpuri* has curved ones.

681. परात *parāt,* a large flat pan like the थारी *thāri,* except that its sides curve gradually up to the top.

682. ठाँठी *thānthi* or टाँठी *tānthi* is a dish like the थारी *thāri,* but made of bell-metal (काँसा *kānsa*).

683. डब्बू *dabbu,* a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलछुल *kalchhul* or करछुल *karchhul* is a spoon. कलछा *kalchha* in South-West Shahabad means an iron spoon, and कलछी *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad छनौटा *chhanauta* or झरना *jharna,* and in Patna, Gaya, and the south झंझरा *jhanjhra,* is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanauta,* and in North-East Tirhut झाँझ *jhānjh.*

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

687. The लोटा *lota* is used for drawing water and drinking.

688. The गेड़वा *gerua* or हथन्हर *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarna* in North-East Tirhut, and झारी *jhāri* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोंटी *tonti*). It is generally made of a white alloy (फूल *phūl*). The माधव सिङ्घी *mādhab singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhab Singh, a former Mahārāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तमन्हा *tamha* north of the Ganges, and झारी *jhāri* south of it, is a similar vessel made of red alloy (कसकुट *kaskut*). Both the last two are used for drinking.

690. अबखोरा *abkhora* or अमखोरा *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया *goriya*) at the bottom. It is also called खोरा *khora*. In Gaya डुब्भा *dubbha* is a large cup, and in South Bhagalpur लोटकी *lotki*.

691. गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bāti* is a small one.

693. गगरा *gagra*, or (in Champāran and Tirhut) तमघैल *tamghail* or तमघैला *tamghaila*, (in Gaya) बसनी *basni*, and (in Champāran, Patna, and to the south-east) कलसी *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कूँड़ *kūnr*, an iron vessel for drawing water from a well.

695. लोंहरा *lonhra* or लोंहरी *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोहिया *lohiya*.

696. छोंह *chhonrh* or मटुका *matuka*, a copper or brass vessel for storing water in.

697. The सुराही *surāhi* or सोराही *sorāhi* is used for keeping water. जलधरी *jaldhari* (North-East Tirhut) is a water-pot.

698. अफ्ताबा *aphtāba* or अफ्ताया *aphtāya*, a water-ewer used for washing.

699. चिलिमची *chilimchi* north of the Ganges, चिलिफची *chiliphchi* in North-West Tirhut, चिलमची *chilamchi* south of the Ganges, and सिलफची *silaphchi* amongst Muhammadans, used for washing.

700. सरपोस *sarpos*, ढकना *dhakna*, or ढपना *dhapna*, a cover for other vessels.

701. मलिया *maliya* or (Gaya) मल्हिया *malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. दीयट *dīyat* or दीवट *dīwat* or चिरकदान *chirakdān* (north of the Ganges), बरदवान *baradwān* (Gaya), and चिरागदान *chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is दीयठि *dīathi*, and in South Bhagalpur दिपरा *dipra* or दिपहरा *dipahra*.

703. चिमटा *chimta* or सिउँठा *siūntha*, also चूँटा *chūnta*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. सँड़सी *sanrsi*, or (to the east) बावली *bāwli*, or in South-East Tirhut बगुली *baguli*, tongs used for removing the pot (बटुली *batuli*, &c.), from the fire.

705. खोरना *khorna* or खोरनी *khorni*, also सराइ *sarāi* (North-West Tirhut), उटकन *utkan* (Patna, Gaya, and South Munger), एकठा *ektha* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihkar* (Shahabad) is a wooden poker.

706. इमाम जिस्ता *imām jista* or (to the south-west) हावन दस्ता *hāwan dasta*, or (South-West Shahabad) निमदस्ता *nimdasta*, or (South Bhagalpur) हमाम दिस्ता *hamām dista*,—a pestle and mortar for grinding spices, &c.

707. पिकदान *pikdān* or पिकदानी *pikdāni*, also to the west and south उगलदान *ugaldān*, (in Patna and Gaya) optionally चिरमिच्ची *chirmichchi*, and (in South Bhagalpur) पिरगदान *pirigdān*, a spittoon. To the east and in Patna it is also पिरिकदान *pirikdān*.

708. पनदान *pandān* or पनबट्टा *panbatta*,—for keeping betel.

709. लेवा *lewa*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेव *leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is लूँड़ा *lūnra* or लुण्डा *lunda*. In South-East Tirhut it is optionally नूँड़ा *nūnra*. In South Bhagalpur it is नूड़ो *nūro*, and in South Munger नुण्डा *nunda*.

711. Musalmāns generally use the following vessels :—

पतीला *patīla*, a large copper vessel for cooking rice.

पतीली *patīli*, देगची *degchi*, or डेगची *degchi*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बधना *badhna*, the same as the Hindu लोटा *lota*, but with a spout.

बधनी *badhni*, a similar vessel of smaller size.

कटोरा *katora*, similar to the Hindu vessel, but made of copper.

पियाली *piyāli*, a cup.

पियाला *piyāla*, similar to the last, but larger.

रिकाबी *rikābi*, a saucer.

तबाक *tabāk*, जिब्भा *jibbha* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमटा *chimta*, &c., the same as used by Hindus.

सरपोस *sarpos*, ढकना *dhakna*, or ढपना *dhapna*, cover for other vessels.

चिलिमची *chilimchi*, &c., the same as for Hindus.

अफताबा *aphtāba*, the same as for Hindus.

तसत *tasat* or (when smaller) तसतरी *tastari*, a broad flat dish.

सेनी *seni* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगरा *gagra*, &c., as for Hindus.

लगन *lagan*, a large vessel for storing water.

कराही *karāhi*, &c., the same as for Hindus.

झरना *jharna*, छनौटा *chhanauta*, &c., as for Hindus.

पनबट्टा *panbatta*, &c., as for Hindus. The हुसुनदान *husundān* or (Gaya) कुत्ता *kutta* or कुत्ती *kutti* is similar, and contains additional compartments for lime.

खासदान *khāsdān*, for keeping *pān* or betel, with a cover.

The खिलबट्टी *khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khilli*).

पिकदान *pikdān*, &c., as for Hindus.

सोराही *sorahi*, &c., as for Hindus.

Lamp-stands, viz., फतील सोज *phatīl soj*, and in Sāran also पटील सोज *patīl soj*, of brass; चिरागदान *chirāgdān*, of wood; दीवट *dīwat*, &c. (see Hindu articles) of iron; and बदवान *badwān*, of bamboo slips.

तावा *tāwa*, &c., as for Hindus.

दस्त पनाह *dast panāh* or दस पना *das pana*, tongs.

सिंखचा *sinkhcha* or सीख *sīkh*; also north of the Ganges गज *gaj*, a spit.

डब्बू *dabbu*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाहब *urāhab*, or in South Bhagalpur उड़ाएब *urhāëb*, and in Sāran उड़ाओल *urāöl* or अँवासल *añwāsal*.

अढैया *arhaiya*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *athra*, a pan for making dough. अथरी *athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर *adhkar* (east), a vessel used in distilling.

अबखोरा *abkhora*, a drinking-vessel.

कँटिया *kantiya* or कटिया *katiya*, a little vessel with a long neck. Cows are milked into it.

कत्ती *katti* (Patna, Gaya, and Sāran), or गत्ती *gatti* (Shahabad), a round potsherd used by boys in playing.

कपटी *kapti*, a kind of cup.

करई *karaī* (South Munger), a water-vessel with a spout.

करन्ना *karna* (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करन्वा *karwa* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiya*, for boiling milk = कराही *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (घ्यू *ghyu*) is cooked or milk boiled.

कलन्सा *kalsa*, कलन्सी *kalsi* = a घैला *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कसन्तरा *kastara* (south-east), a saucer for holding curds.

कसन्तरी *kastari* (south-east) = तसन्तरी *tastari*, *q.v.*

कूँड़ *kūnr* (west and Patna), a large vessel for holding grain and food.

कूँड़ा *kūnra* (north of Ganges), an earthen vessel in which sweetmeats or balls of rice mixed with sugar (कसार *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुण्डा *kunda*.

कुढ़िया *kurhiya* (South Bhagalpur), a small vessel for milk.

कुण्डा *kunda* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also कूँड़ा *kūnra*.

कोहा *koha* or पतुकी *patuki*, a small round wide-mouthed vessel for curds, or for cooking. कोहिया *kohiya* (Gaya) is a smaller variety.

खपन्ड़ा *khapra*, tiles.

खपन्ड़ी, खपन्री *khapri*, or (North-East Tirhut) खापरि *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a घैला *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चड़िया *chariya*.

खपन्रौड़ी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलन्ची *khalchi* (Shahabad), a little platter.

खापरि *khāpari*. See खपन्ड़ी *khapri*.

खावा *khāwa* (South Munger), an earthen cooking-vessel.

खीखी *khīkhi* (Tirhut), a vessel for holding oil.

खूम *khūm* (Patna), a large flat jar.

खोर *khor*, खोरा *khora* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpętre-makers (नोनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमल्ला *gamla*, a flower-pot.

गुड़्की *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिल *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुच्ची *ghuchchi* (Sāran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghara*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसनी *basni*, डाबा *dāba*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariya*,—see खपड़ी *khapri*.

चरुआ *charua*, चरुई *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरुआ *cherua*.

चिकनी हाँड़ी *chikni hānri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukri* (south-east), a drinking-vessel.

चुकनी *chukni* (Gaya), a small earthen jar.

चुक्कड़, चुक्कर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुक्का *chukka*, a drinking-vessel.

चेरुआ *cherua*, चेरुई *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरुआ *charua*.

चौंपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

छनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

छोंढ़ *chhonrh* (to the west), a large earthen jar.

छोंढ़ी *chhonrhi* (north-west), a vessel for keeping water or grain.

जाला *jāla*, a water-jar.

झज्झर *jhajjhar*, a croft for keeping water.

झबन्ही *jhabhi*, an earthen vessel into which cows are milked.

झारी *jhāri*, a vessel with a long spout.

टरिया *tariya* (Champāran and the east), a small oil-pot.

टार *tār*, टाड़ा *tāra* (Gaya), an oil-pot. A smaller variety is टाड़ी *tāri*.

टुँया *tuñiya*, a drinking-vessel.

टूआँ *tūān*, टूईं *tuīn* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहन्रा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiya*, a tile used as a water-spout at the eave of a house.

ठिलिया *thiliya*, a vessel used for drawing water.

डबन्री *dabri*,—see डिबन्री *dibri*.

डाबा *dāba*, a vessel used for drawing water smaller than a बसन्नी *basni* and a घैला *ghaila*. In South-East Tirhut, used for boiling milk.

डिबन्री *dibri*, and also in Shahabad डबन्री *dabri*, same as सनन्हक *sanhak*, but smaller.

ढकन्ना *dhakna* or (east) ढाकनि *dhākani*, a cover for other vessels. ढकन्नी *dhakni* is a smaller one.

ढिमन्का *dhimka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरन्कट्टी *tarkatti*, the vessel in which palm-juice (ताड़ी *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसन्तरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसन्तरी *kastari*.

ताइ *tāi* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलन्हाँड़ी *telhānri*,, तेलन्हण्डा *telhanda*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घ्यू (*ghyu*).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबकन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहेंड़ी *dahenri* or (Patna and Shahabad) दहन्ड़ी *dahri*, for holding tyre (दही *dahi*).

दियरी *diyari* (north of the Ganges and south-west), दियारी *diyāri* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diuri* or दिउली *diuli*, a very small lamp-saucer.

दीप *dīp*, a lamp-saucer.

दीया *dīya*, a lamp-saucer.

दीरी *dīri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिया *nadiya*, for keeping tyre (दही *dahi*).

नदोइ *nadoi* (Gaya), an earthen cooking-vessel.

नरिया *nariya*, a kind of tile (खपड़ा *khapra*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or पतीला *patīla* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनचोरा *panchora* (south of Ganges), a vessel used in distilling.

परछा *parchha* (West Tirhut), a large jar for water.

पराइ *parāï* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariya* (Patna), a saucer used as a cover for other vessels.

पिटौआ *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, पेआला *peāla*, a drinking-cup.

फुच्ची *phuchchi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihār), a saucer used by Musalmāns in feasts of the brotherhood.

बधन्ना *bodhna*, a water-vessel with a spout.

बरुका *baruka* (South Tirhut), a drinking-vessel.

बसन्नी *basni*, a vessel for holding or drawing water, smaller than a घैला *ghaila* and larger than a डाबा *dāba*.

बहन्ना *bahna* (Patna and South Munger), a large flat jar.

बिथार *bithār* (Patna), a large dish.

भभन्का *bhabhka*, a vessel used in distilling.

भरुका *bharuka* or भरुकी *bharuki*, a drinking-vessel.

भाँड़ा *bhānra* or भाँड़ *bhānr*, a vessel with a neck for milk or clarified butter (घूा *ghyu*).

भुरन्का *bhurka*, भुरन्की *bhurki* (in Tirhut), a drinking-cup.

भोजहरी *bhojahri* (south-east), an earthen dish used by Musalmāns at marriages.

मँगन्रा *mangra*, the tiles along the ridge of a roof.

मटन्का *matka*, and also (south of the Ganges and in Champāran) मटुका *matuka*, an earthen vessel for holding water or grain.

मटुका *matuka* = मटन्का *matka*, *q.v.*

मरन्तबान *martabān*, मरन्तवान *martawān* (south of Ganges), मिरन्तवान *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malwa* (West Tirhut, Shahabad, and South Munger) or मलिया *maliya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरन्तवान *mirtawān* = मरन्तवान *martawān*, *q.v.*

मिटिया *mitiya* or मेटिया *metiya*, a round vessel with a short neck for water.

मेटिया *metiya* = मिटिया *mitiya*.

मेटा *meta* (South Bhagalpur and to the west) = मिटिया *mitiya*.

मेटी *meti* (South Bhagalpur), for holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमन्करन्वा *ramkarwa* (South-East Tirhut and Champāran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekābi*, *q.v.*

रमन्चुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

रादस *rāïs* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābi*, a saucer.

रिकेबी *rikebi* = रेकाबी *rekābi*, *q.v.*

रेकाबी *rekābi* or (Patna and Shahabad) रकेबी *rakebi*, or (south-east) रिकेबी *rikebi*, a saucer.

लबन्ना *labna* (Patna and Champāran), a water-pot in the shape of an ellipsoid.

लबन्नी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tāri*) is collected from the trees.

लाद *lād* = नाद *nād*, *q.v.*

सनन्की *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सनन्हक *sanhak*, सनन्हकी *sanhaki*, a broad flat dish used by Musalmāns for eating boiled rice.

सरन्बी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*,—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरन्हा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or सुराही *surāhi* (south of it), a water-vessel with a long narrow neck.

हँड़िया *hanriya*, diminutive of हाँड़ी *hānri*, *q.v.*

हँड़ोला *hanrola*, diminutive of हाँड़ी *hānri*, *q.v.*

हथौना *hathauna*, a vessel for collecting date-juice, larger than a लबन्नी *labni*, used when the juice (ताड़ी *tāri*) flows freely.

हाँड़ी *hānri* or हँड़िया *hanriya* (small) or हँड़ोला *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उलदी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठली *kathli* or अरिया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila.*

715. The कसकौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कमण्डल *kamwandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma,* तुम्मा *tumma,* or तुम्बा *tumba,* is the mendicant's gourd.

716. सेवती *sewti* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and ढकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doï* or (south of the Ganges) डोआ *doa,* or (South-West Shahabad) डोकी *doki* or (south-east) डोउआ *doüä,* is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi,* and in Champāran दाबा *dāba.* घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *maliya.* कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घ्यू *ghyu*). नदोइ *nadoï* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गुड़क चोट धोकड़ेँ पुनु जान *gūrak chot dhokreñ punu jān,*—it's only the vessel that knows the pain (or weight) of the molasses, *i.e.,* only he who suffers, knows the pain. गेल्हा *gelha* is a similar smaller vessel.

गेल्हा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पतरी *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पतरौरी *patrauri* or पनमारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

722. These are made of mud or brick, and known as घिरसिढ़ी *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरसिण्डी *ghirsindi* in Patna and Gaya, घिरसिर *ghirsir* in Patna and Shahabad, and घिरसण्डी *ghirsandi* in South Munger. Other names are घैलसारी *ghailsāri* in South-East Tirhut, घलसारी *ghalsāri* in South Bhagalpur, घलथरी *ghalthari* in North-West Tirhut, घड़ौंची *ghâraunchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chir*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लुग्गा *lugga*, नुङ्गा *nunga*, or नूँगा *nūnga* south of the Ganges. Other names, current principally to the west, are पहरावा *pahrāwa*, बस्तर *bastar*, or

A Bihar Fashion Plate

CLOTHES WORN.

1. *Chit.*
2. *Kopin.*
3. *Topi bhagwa.*
   Tabband khendhra.

5. *Kanjhappa, dohar. dhoti.*
6. *Muretha, nimāstin, kalidār, paijāma.*
7. *Pagri, chaddar, jama, khaltedār paijāma.*
8. *Chugoshiya topi, achkan, khal[illegible]*

9. *Chaugos[illegible] topi, āba, churidār paijama.*
10. *Babhna[illegible] dhoti.*
11. *Mureth[illegible]*

कपड़ा लत्ता *kapra latta.* A suit of clothes is called पाँचो टूक कपड़ा *pāncho tūk kapra,* and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg,* पगिया *pagiya,* पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *būt ke pagri*) worn by the more respectable people is called फेंटा *phenta.* मुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha,* चद्दर *chaddar,* or दोपट्टा *dopatta,* worn round the head. चीरा *chīra* is a checked turban. A piece of cloth wound under the chin and over the head is ढाठा *dhātha;* also गलौधी *galaudhi* in Patna and East Tirhut, गलमोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The *cap* is टोपी *topi* or ताखी *tākhi.* The round cap covering the ears worn by Brāhmans is मुण्डा *munda* in Sāran and North Tirhut, कासीवाल *kāsīwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnau* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरपलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कनटोप *kantop,* कनझप्पा *kanjhappa* (both of these also to the west and in Patna), and कानदार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कनझप्पो *kanjhappo* (Patna and South Munger), कनझप्पी *kanjhappi* (Gaya), and कनझोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. *The loin-cloth.*—This is धोती *dhoti.* North of the Ganges and in Shahabad it is also called मरदानी *mardāni,* and in Shahabad, Patna, and Gaya लुङ्गी *lungi.* The small loin-cloth is लँगोटा *langota* or लँगोटी *langoti;* also in Patna लङ्गोट *langot.* Other names are कोपिन *kopin,* in Champāran कोपीन *kopīn,* and in the south-east नँगोट *nangot* or नँगोटा *nangota.* कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa,* or in Sāran भगई *bhagaī* and North-East Tirhut धरिया *dhariya,* is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा डाही *chorak bhagwa dāhī,*—burn a thief's loin-cloth, *i.e.,* disgrace him as much as possible.

boys. The बिसन्टी *bisti*, or in Gaya बिछुटी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काछा *kāchha* or कच्छा *kachchha*. Other names are चरन्ना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samāli* (Gaya and the south-west), भरन्कछ or भड़न्कछ *bharkachh** (North-East Tirhut), and भड़न्काछ *bharkāchh* (South-East Tirhut). तहम्मद *tahmad*, or in Shahabad तहन्बन्द *tahband*, and in Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants *(fakīrs)*. The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is ढेँका *dhenka* or ढेँकुआ *dhenkua*. The loose end which hangs down in front is खूँट *khūnt*, साँची *sānchi* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कोँची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फण्डा *phanda*. They are also called चेँट *chent* or टेँट *tent* towards the west, and पेँच *pench* in North-West Tirhut. Other local names are हड़िड़ा *harira* (North-East Tirhut), ऐड़न्हा *airha* or मूड़ी *mūrhi* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *paijāma*, also south of the Ganges इजार *ijār* and खिसकट *khiskat* (apparently a corruption of the Persian خشتک *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खलतेदार *khaltedār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पैँचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जँघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजई *mirjaī* and also खुटिया अँगरखा *khutiya angarkha*.

729. *The coat.*—This is अङ्गा *anga*, अँगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, घुण्डी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढ़ि भरकछ मारि *kadamak taru charhi bharkachh māri*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

ghundi or घुँड़ी *ghūnri*, and also to the east and south भुण्डी *bhundi* or भुँड़ी *bhūnri*, and in South Bhagalpur भुण्डो *bhundo*, which runs in a hem, तुकम्मा *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमाशीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. *The sheet.*—This is चद्दर *chaddar* or चादर *chādar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलग्गा *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकल्लाइ *eklāï* is a sheet made of one breadth of cloth. डेढ़पट्टा *derhpatta* or डेढ़पट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपन्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उतरी *utri* to the east is an outer garment. To the west it is used (*a*) for the string tied round a corpse's neck, and (*b*) for the mourning garments worn for ten days by the करन्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt.*—These have various names, according to the amount of cotton-wool in them, viz. लेहाफ *lehāph* (five or six *sers*); रजाइ *rajāï*, नेहाली *nehāli*, or (South Bhagalpur) लेहाली *lehāli*, all of which hold from one to three *sers*; and the दोलाइ *dolāï*, सीरक *sirak*, or (in South Bhagalpur) तुराइ *turāï* or सीरग *sīrag*, which contain less than half a seer. The stuffing of the quilt is भरन्ना *bharna* or (to the south) भराव *bharāw* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदन्ना *gudra* or गुदन्नी *gudri*. When made of rags it is खेंधन्ना *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गेंदन्ना *gendra*, and in Shahabad लेंदन्ना *lendra* or लेदन्ना *ledra*. See also § 637.

732. The *long coat* worn by well-to-do people is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जमा *jama*.

733. The *bathing-cloth*, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmāns. The former call it अँगौछा *angauchha* or गमछा *gamchha*, a local variant being अँगोछा *angochha* to the west. A smaller kind, or *handkerchief*, is अँगौछी *angauchhi*, गमछी *gamchhi*, साफी *sāphi*, तौनी *tauni* (East Tirhut), or तिउनी *tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth लुङ्गी *lungi* or लूँगी *lūngi*. The हजुरिया *hajuriya* is a similar bathing-cloth worn by Hindu mendicants (बैरागी *bairāgi*).

734. *The purse.*—This is थैला *thaila*, थैली *thaili*, बटू *battu*, बटुआ *batua*, or बटुई *batui*. The झोरा *jhora* is a larger bag. In Gaya and to the west it is also घोघी *ghoghi* or धोकरी *dhokri*. The बगुली *baguli* or तिलदानी *tildāni* is a tailor's housewife. लोखर *lokhar* is the case in which a barber carries his razors, &c. The last is also called किसमत *kismat* north of the Ganges and किसबत *kisbat* south of it. The *money-belt* is डौंड़ा *donra* or डौंड़हा *donrha*.

735. *The shoes.*—These are जोड़ा *jora*, जूता *jūta* (or जुत्ता *jutta*), जूती *juti*, or पनही *panahi*. जेरपाइ *jerpāi*, खरपा *kharpa*, or (south-east) चटका *chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खड़ाओं *kharāon*, खड़ाउन *kharāün*, or खड़ाँव *kharānw* (also to the east खराम *kharām* or खराओनि *kharāoni*) or चपटा *chapta*, and the clog held on the feet with strings or straps is बाधा *bādha* or बढ़हा *badha*. In Sāran and South-West Shahabad लतरी *latri* are old shoes.

736. The Brahmanical cord is जनेव *janew*, जनेउ *janeu*, or (to the south-east) जनेउआ *janeüa*. The knots in the cord are परवर *parwar* or परवल *parwal*. In Tirhut and South Bhagalpur they are also परबल *parbal*. The सूत सिखा *sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (चौआ *chaua*). A Brāhman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. *The blanket.*—This is कम्मर *kammar*, कम्मल *kammal*, or कमरा *kamra*. In South-West Shahabad it is also राल *rāl*. A small blanket is कमरी *kamri* or कमरिया *kamariya*. In Champāran and the south-east धूस *dhūs* or धुस्सा *dhussa* is a thick kind of blanket. पचहत्थी *pachhatthi* is a large blanket five cubits long, and छहत्था *chhahattha* or छहत्थी *chhahatthi* is six cubits long. घोघी *ghogi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोंघी *ghonghi*, and in Patna and North-East Tirhut बुक्की *bukki*. The blanket forms the subject of many proverbs: thus ओढ़ भीजे

त्योँ कम्मर भारि *jyoñ bhije, tyoñ kammar bhāri,*—the more a blanket is allowed to become moist, the heavier it gets, *i.e.*, delays are dangerous.

738. A *patch* on the clothes is पेवन *pewan*, local variants being पेवन्द *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāti* or पटिया *patiya* to the east. Another name is चेफड़ी *chephri* in North-East Tirhut.

739. When cloth is doubled, the *outer piece* is अबरा *abra* or (in South Bhagalpur) पल्ला *palla*, and the *lining* अस्तर *astar* or (in Champāran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलुआ *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरहत्थी *barhatthi* (when 12 cubits long), and in South Munger खाँड़ी *khānri* or खण्डा *khanda*. An old torn sheet is लुगरी *lugri*, as in the proverb नई धोबिनियाँ आइलि, लुगरिये साबुन लाइलि *naī dhobiniyān āili lugriye sābun lāili*,—the new washerwoman has come and applied soap even when washing rags, *i.e.*, a new broom sweeps clean. A proverb of similar import is नया नोकर खरगोस पकड़न्तारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dhoti* or लुगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपन्टा *dopta* or दोपट्टा *dopatta*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरकी *barki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गाँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पुतली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also अँचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus ई आँचर बड़ नीमन बा *ī ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बान्ह

देलीं *achra men bānh delīn,*—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुति *phuphuti,* फुफुनी *phuphuni,* or फुफुन्दी *phuphundi* to the west, and कोंचा *koncha* or कोंची *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोरँछा *khoinchha,* and in the extreme south-east खोएछा *khoechha* or खोंछा *khonchha,* as in the proverb बुड़बक कनेआँ कँ नौ आना खोरँछा *burbak kaneāñ keñ nau āna khoinchha,*—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोझनौटा *gojhnauta.* In the south-west it is पिछौरा *pichhaura.* When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat,* or in Gaya घुग्घा *ghuggha,* in South Bhagalpur घोघो *ghogho,* and to the north-west घूघ *ghūgh* or घोघ *ghogh ;* and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड़ घोघट *bar ghoghat.**

742. चसन्दार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसाढ़ू *māsārhu* is a dyed cloth used by females of the lower orders, and झिमकी *jhimki* is a cloth printed with flower patterns. ककरेजा *kakreja* is a purple, and सालू *sālu* a red cloth, much used everywhere.

743. *The petticoat.*—This is generally लँहगा *lanhga.* A looser kind is घँघरा *ghanghra* in Gaya and to the east, घङ्घर *ghanghar* in the south-east, and घाँघर *ghānghar* in Shahabad. The घँघरी *ghanghri* is a girl's petticoat. काछा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nepha,* and the string itself is इजार बन्द *ijār band,* or in the case of a bride or bridegroom नारा *nāra.* The hem is also called कमरतोइ *kamartoï.*

744. *The bodice.*—This, if it reaches to the waist, is कुरता *kurta,* झूला *jhūla,* or in North-East Tirhut कसनि *kasani.* If it is short, only covering the breasts, it is अँगिया *angiya* or चोली *choli.* A similar short bodice, worn chiefly by prostitutes, is called महरम *mahram.* This last in North-East Tirhut is called चोली *choli.*

745. The *veil* or cloth worn over the head is ओढ़नी *orhni.* When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, बड़ घोघट पुनु तकलो चाहिअ *bar ghoghat punu takalo chāhia.*

chunri or चुँदरी *chundri*; and also in Sāran झिमकी *jhimki*. The border is called in North-East Tirhut पाढ़ि *pārhi* or पढ़िया *parhiya*.

746. The *drawers* are पैजामा *paijāma* or (in North-West Tirhut) सुरवाल *surwal*.

747. *Toilet requisites.*—The antimony put on the edges of the lower eyelids is सुरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिख *thāmw gun kājar, kuthāmw gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is ईंगुर *īngur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दी *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनिया *beniya*. The comb is ककहा *kakha*, ककही *kakhi*, or कँगही *kangahi*. It is also ककवा *kakwa* in Patna, Gaya, and South Bhagalpur. The लिखगहनी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकरी or थकरी *thakri*. To the east झरनी *jharni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुअन *datuan*. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. *Washing of clothes.*—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरजी *darji*:—

पसूज *pasūj* is running, तुरपई *turpaī* hemming or felling, उरमा *urma* is top-sewing, लङ्गड़ *langar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बखेआ *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलतान लोढ़ी *sultān lorhi* is a mantua-maker's hem, सारजी *sārji* is herring-boning, and जाली *jāli* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमलपत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various kinds. When

the edges of the two pieces meet evenly, it is called पट्टी *patti;* when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मगज्जी *magji,* which properly means the overlapping portion. If it is wide, it is called सञ्जाफ *sanjāph.* When the overlapping portion is very wide, the false hem is called लखनवाला सञ्जाफ *lakhnawāla sanjāph,* or in Shahabad लखनौआल सञ्जाफ *lakhnauāl sanjāph.* काज *kāj* is button-hole stitch, and हूल *hūl* eyelet-holing.

749. सिलहरा *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. बेल *bel* is similar to सिलहरा *silahra,* except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. सिंघारा *singhāra* is an embroidered scolloped or vandyked edge. सोराही *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. उलन्टा मुण्डा *ulta mundha* is binding an armhole with piping-cord. कण्ठा *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be चुड़िदार *churidār* when it is gored to fit tight at the wrist. A gore is घोर *ghor.* There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is कालीन *kālīn* south of the Ganges, north of the Ganges आजिम *jājim,* or (to the west) फरस *pharas.* A carpet is दरी *dari,* or when larger सतरञ्जी *satranji.* A गलैचा *galaicha* or गलीचा *galīcha* is a thread mat. चट्टी *chatti* in South Bhagalpur is a canvass mat, and चाली *chāli* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. चटाई *chatāi* or चटैनी *chataini* is a mat made of various reeds or bamboo slips. A गोनरी *gonri* or गोंदरी *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west सफ *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is ढाढ़ा *dhārha,* in South-East Tirhut चटान *chatān,* and in North-West Tirhut बरहत्था *barhattha.* A तराय *tarāy* to the east is made of palm leaves, and a तरई *tarai* in Champāran of reeds. सितलपाटी *sitalpāti* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called जानिमाज *jānimāj,* or in South Munger जायनेमाज *jāynemāj;* and when on a mat, it is called सफ *saph.*

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारी *bāri*. This is a ring. Also the कनौसी *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendents are मोती *moti*, गोखुला *gokhula* (and to the west also गोरखुल *gorkhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālās), and कनबाला *kanbāla*. सोना *sona* is a plain ear pendent, and अन्ती *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकन्ठा *chauktha* are worn on the right upper arm. So also the बिजावठ *bijāwath* or बिजौठा *bijautha*, which is, however, more properly a female ornament. The अनन्त *anant* and तावीज *tāwij* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the bead necklace. The रुद्राछ *udrāchh* is one made of the seeds of the रुद्राछ *rudrāchh* (*Eleocarpus ganitrus*). The कण्ठा *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मुँगवा *mungwa* is a coral (मूँगा *mūnga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold *mohars* and coral. The गोप *gop* is made of twisted gold wire, and it is also called घुनसी *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकरी *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अँगुठी *anguthi*, ऐंठुआ *ainthua* (Gaya), or औंठी *aunthi*. The गोरख धन्धारी *gorakh dhanhāri* or गोरख धँधारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुँदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरुआ *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) बलेया *balea*, पहुँची *pahunchi*, and also (south of the Ganges) पहुँचारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिग्गा *jigga* in Sāran, मठिया *mathiya* in South Bhagalpur, and तोड़ा *tora* in South-West Tirhut. These are worn principally by boys. तैंती *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is करधन *kardhan* or करधनी *kardhani;* also हरहरा *harhara* in the east. A kind of belt is लौंगरा, and of this जावा *jāwa* or जवारी *jawāri*, लँगड़ा *langra* and जई *jaī*, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is गोड़ाँव *gorānw*, गोड़ाँय *gorāin*, or कड़ा *kara*. South of the Ganges we also meet गोड़न्हा *gorha*, घुंघुर *ghunghur*, or घुंघरू *ghunghru* (fitted with bells, used also in Tirhut), and चौरासी *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—अँगुठा *angutha* is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is चोंटी *chonti*.

762. *Ornaments for the forehead.*—The मँगटीका *mangtīka* or बनन्नी *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called चौकन्ठा *chauktha*, and the strings सिकरी *sikri*. The spangles or wafers gummed on to the forehead are टिकुली *tikuli*. Another name in South-West Tirhut is सिसफूल *sisphūl* or चाँद *chānd*. In Shahabad सटिया *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is छुच्ची *chhuchchhi*, in South Bhagalpur नकचन्दा *nakchanda*, and in Patna and to the south-west लौंग *laung*. It is not an easy thing to steal, hence the proverb कहावै लै सैयद चोरावै लै छुच्ची *kahāwai lai saiyad, chorāwai lai chhuchchhi*,—by name he is a *saiyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is नथ *nath*. A smaller kind is नथिया *nathiya*, and that worn by girls नथुनी *nathuni*. The बुलाक *bulāk* or बेसर *besar* is a ring hung from the centre cartilage of the nose, and the झुलनी *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. *Ear-ornaments.*—Ear-studs fastened to the lobe of the ear are करनफूल *karanphūl* or कनफूल *kanphūl* and खोटला *khotla*, or in East Tirhut खुटला *khutla* or खुट्टी *khutti*, to the north-west खुटली *khutli*, and in Gaya and Shahabad खुटिला *khutila*. The कनैली *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are बाली *bāli*, and those worn in the upper part of the cartilage उतरना *utarna*. Broad plates worn across the ear are पात *pāt*, पत्ता *patta*, and तरकी *tarki*. A smaller kind worn in Gaya is called गोलवा *golwa*. Amongst pendents are the झूमक *jhūmak* or झुम्मक *jhummak*, which has two round pendents, and the झिमझिमिया *jhimjhimiya*, which are flat pendents. The मछरिया *machhariya* is a pendent shaped like a fish. In South Munger it is called मछलिया *machhaliya*. The लोर *lor* and कनौसी *kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called ठेक *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called सिकरी *sikri*. Other ornaments for the ear are बीड़ *bīr* (Tirhut), काँप *kāmp*, and खुबिया *khubiya* in the south-east, and बिजली *bijli* in Patna and Gaya.

765. *Neck-ornaments.*—The चन्दर हार *chandar hār* is a long chain. A तावीज *tāwīj* is a similar one with an amulet attached. A set of three chains of various lengths is तेलरी *telri*, and also to the north-west तिलरी *tilri*, of five chains पचलरी *pachlari*, and of seven chains सतलरी *satlari*. The सिकरी *sikri* is a long chain, and the बड्डी *baddhi* is a long chain crossing the chest and going behind round the body. हुमेल *humel* is a necklace fitted with bells. Bosses tied to the throat are चम्पा कली *champa kali*, जुगनू *jugnu*, and ढोलना चौकी *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The हँसुली *hansuli* is the solid necklet open in front which goes round the neck, and the तवक *tawak* is similar with pendents in front (worn by Musalmāns). सूति *sūti* in North-East Tirhut is a kind of neck-ring. जवा गोटा *jawa gota*, गलसटका

galsatka, गरन्दवानी *gardawāni*, and गरन्सी *garsi*, are various neck-ornaments used in Gaya. Other neck-ornaments are सितन्हा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटन्सर *katsar* (Tirhut and South Bhagalpur), and खँभिया *khambhiya* (South Bhagalpur). हार *hār* or हरन्वा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. ललरी *lalri* and दरपन *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अँचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजाएठ *bijāeth*, or बिजौठा *bijautha*, which are five ornaments strung together; below that the बिरखी *birkhi*, which is smaller. Another name is बिरँटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बभुण्टा *babhuntā*, or to the west बहुण्टा *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहुटा *bahutta*. सिकरी *sikri* is a chain worn on the upper part of the arm. झबिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (बचवा *bachwa*) are attached; and घुण्डी *ghundi* little ball pendents hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्धी *mundhi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पात *pāt* (a flat piece tied on), and बजुल्ला *bajulla*, or in Sāran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नबग्रह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनवा *panwa*, and by Musalmāns बलमटार *balamtār*.

768. *Wrist-ornaments* are कँकना *kankna*, कँकनी *kankni*, or कँगना *kangna*, or in Champāran ककना *kakna*, कचरा *kachra* (Gaya and the south-east), कतवा *katwa* (Gaya and the south-east), कतरी *katri*, कँसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोलवा *golwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), छन *chhan* or छन्द *chhand*, जई *jaī*, जिग्गा *jigga*, टोड़ा *tōra*, तिनखण्डी *tinkhandi*, तिनन्नगा *tinnaga*, तिसियौटा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिहरी *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखण्डी *pachkhandi*, पछेला *pachhela* or पछेलिया *pachheliya*, पटरी *patri*, पटवा *patwa*, पहुँची *pahunchi*, बँगुरी *banguri*, बड़हड़ा *barhara*, or in Gaya बड़हर *barhar*, and in Champāran बेलहरा *belahra*, बाला *bāla*, बाँहू *bānhu*, बेरा *bera*, बौंखा *baunkha* (Gaya) (made of thread), मठिया *mathiya*, रुपौठी *rupauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समसेबन्द *samseband* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

769. *On the fingers.*—A ring is अँगुठी *anguthi*. A round solid ring is छल्ला *chhalla*. Other names are औंठी *aunthi* and ऐंठुआ *ainthua*. The गोरख धन्हारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरुआ *pherua*. Other rings are तिनछलिया *tinchhaliya*, बहलोली *bahloli*, अँगुठाना *angustāna*, आरसी *ārsi* (which has a small mirror attached), मुंदरी *mundri*, लोभेरुआ *lobherua* (south-east), दरयाबादी (*ib.*), पथरौटी *pathrauti* (*ib.*), चिरौगिया *chiraugiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (*ib.*).

770. *On the waist.*—Waist-chains and bands are कटधनी *kardhani*, कमरकस *kamarkas*, झब्बा *jhabba* or झबिया *jhabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचबन *kochban*, कमरजेब *kamarjeb*, सीपी *sīpi*, जाफरी *jāphri*. The कोथली *kothli* is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पाँव जेब *pānw jeb*. Like it are पावट *pāwat*, पैरी *pairi*, and पाँव सङ्कर *pānw sankar*. Over this comes the छड़न्ड़ा *charra* or छड़ा *chhara*, a number of fine rings like the चूरी *chūri* on the arm; over this again the कड़ा *kara*; and at the top the चूर *chūr*. The पैंजनी *painjni* are anklets with bells; so also किंकिनि *kinkini* and घुघुरु *ghughuru* or घुंघुरु *ghunghuru* in Gaya and North-East Tirhut.

772. *On the toes*—are अँगुठा *angutha* and छल्ला *chhalla*, which are rings. An ornament fitting over all the toes is बिछिया *bichhiya*. In Gaya and the south-east बटुरी *baturi* is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The आसनी *āsni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as आचमनी *āchmani*; also अचमनी *achmani* in South-West Shahabad, अँचौना *anchauna* in Gaya, अँचौनी *anchauni* in Sāran, and कलछी *kalchhi* in South Tirhut.

775. The जलपातर *jalpātar* is a vessel in which water is kept, and a smaller kind is पँचपातर *panchpātar*. The अरघा *argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The पींड़ी *pīnri* or पिण्डी *pindi* is the platform on which the *lingam* is placed. Other names are सराइ *sarāi* (optional) in South-East Tirhut, चौरा *chaura* in South-West Shahabad, and जखाड़ *jakhār* in the rest of that district.

776. घण्टा *ghanta* or घड़ी *ghari*, also south of the Ganges घण्ट *ghant*, are gongs or bells, and the बिजघण्ट *bijghant* is a kind of gong with erect edges. घण्टा *ghanta* specially means a bell; झाँझ *jhānjh* (small) or झाल *jhāl* (large) are the cymbals. शङ्ख *sankh* is the conch.

777. The idol is मूरत *mūrat*, also मुरती *murti* in South Bhagalpur, and पारखत *pārkhat* optionally in South-East Tirhut. Its throne is सिँगासन *singāsan* or (in Patna and Gaya) सिँघासन *singhāsan*.

778. घोरसा *horsa*, or in the south-east हुरसा *hursa*, is the round stone for grinding sandal-wood (चन्दन *chandan*). Another name is चँदरौटा *chandrauta*. The vessel in which the ground sandal-wood is placed is कटोरी *katori*.

779. The censer is north of the Ganges धुपदान *dhupdān*, in Patna and Shahabad धुपदानी *dhupdāni*, in Gaya धुपछहरा *dhupahra*, and in the south-east धुपेड़ी *dhuperi*.

780. The दिपदान *dipdān*, दिपदानी *dipdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called आरती *ārti*.

781. The सुमिरनी *sumirni* north of the Ganges and सुमरनी *sumarni* south of it is the rosary of nineteen beads. In Champāran and Gaya it is also सुमेर *sumer*. माला *māla*, or in Sāran and Tirhut करमाला *karmāla*, is a similar rosary of one hundred and eight beads. सुमरनी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापमाला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोतरी *ashtotri* or अठोतरी *athotri* is a rosary which is kept in a small bag called झोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक गरे मुँगरी, पूतक गरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, *i.e.*, the father is a scoundrel and the son a devotee.

782. The तूमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Sāran and Tirhut. The तुमरी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A दण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)

DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

(*a*) According to their distance from the village site.

(*b*) According to their constituent elements.

(*c*) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (हलका *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

(*a*) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called आबादी *abādi*, डीह *dīh*, बसती *basti*; and the belt of land गोएँड़ *goënr*, गोएँड़ा *goenra*, गोँड़ा *gonrha*, or गौँड़ा *gaunrha* or बाध *bādh*; also कोरार *korār* in Patna and to the west, डिहाँस *dihāns* (Shahabad, Patna, and Gaya), घरबारी *gharbāri* in Patna and South Munger, and बाड़ी *bārī* in South Bhagalpur. The land actually in the homestead is specially called डीह *dīh*, डिहाँस *dihāns*, or (in Tirhut) भीठा *bhītha*, and in Champāran भीठ *bhīth*. डीह *dīh* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डीह *dīh*. आबादी *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is गोहान *gohān* in Shahabad.

(*b*) The next furthest belt from the village site is बहरन्सी *baharsi* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called ताधी *tādhi* (Champāran), बहरन्भूँ *baharbhūm* (Sāran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazāribāgh it is called सिङ्घा *singha.*

(*c*) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरन्भूँ *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tār*, टाँड़ *tānr*, or टाँड़ी *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौंर *chaunr*, which means low open marshy country. In South Bhagalpur भीठो *bhītho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Sāran and Tirhut दीयर *dīyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. *Sandy soils.*—बाला *bāla* or बलुवा *balwa*, बलुथर *balthar* (North-West and in Patna and in Gaya), बलुवाह *balwāh* (South Bhagalpur), and बलुधूस *baldhūs* (Champāran), are soils principally composed of sand. Sandy loams are बलुसुन्दर *balsundar* or बलुसुँदरी *balsundri*, with local variants बलुसुन *balsun* or बलुसुम्ही *balsumhi* in South Tirhut, बलुकसी *balkasi* in South-East Tirhut, and बलुसुम *balsum* in North-East Tirhut. They are also called बलुआट *baluat* to the west, and बलिमट *balimat* in Shahabad. North of the Ganges and in South Munger बलुआ *bālua* is land with sand on the surface and clay at some distance below. In Champāran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बँगा *benga* or बँगवा *bengwa.* In South-East Tirhut it is also

भुसनी *bhusni.* In Shahabad भीस *bhīs* is fine compact sand, and बाला *bāla* loose coarse sand.

786. *Clayey soils.*—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl.* This is also called करार *karār* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करका *karka*, which is black; गोरियट्टा *goriatta*, which is yellowish; and चनकी *chanki* or गगरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरेंटिया पथरौटी *gorentiya pathrauti.* In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teliya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār.* In Shahabad it is divided into two kinds, viz. बाँगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhi* or चिक्कन मिट्टी *chikkan mitti* or चिकनी मिट्टी *chikni mitti;* and भुसुरी *bhusuri* (west) and कचौस *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi.* चनकी *chanki*, or to the west सिगता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कछुइया *kachhuiya* is a loose clay met in digging wells. ललकी मिट्टी *lalki mitti* north of the Ganges, गेरू *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South Munger, अकराह *akrāh* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharāhi.* रोरियाह *roriyāh* or रोरहा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Sāran कुमरहौटी *kumrhauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. *Loamy soils.*—The चहल *chahal* or कदोइ *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. ढबरी *dhabri* or ढाब *dhāb* is land which is part of the year under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरसाही *dorsāhi*, and (in South Bhagalpur) परसोती *parsoti*, and also

पँचकटैल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champāran बभनी *babhni* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बड़ार *baṛār*), and that cut away गङ्ग सिकस्त *gang sikast*. छारन *chhāran* is land left by the retrocession of a river. टाँड *tānr* in South-West Shahabad, and पटनपर *patpar* in South-East Bihār, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटनपर *patpar* is barren alluviated land. In Sārān मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरी *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरी *tari* (by water) or खुसकी *khuski* (by land)?' In Sāran तरयानी *taryāni* is similarly used. तरी *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district छिछलहिया *chhichhlahiya*. They are also called छारन *chhāran*. दीयर *dīyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दियरा *diara*, in South-West Shahabad डीला *dila*, in South Munger दीरा *dīra*, and in South Bhagalpur दीरत *dīra*. The alluvial deposit left by rivers while still wet is called कदई *kadaï*, कदोइ *kadoï*, or पाँक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरी *tari*. In Shahabad it is कींच *kinch*, and to the west generally काँनो किचड़ *kāno kichchar*. Marshy or muddy soils and quagmires are भास *bhās* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पँकन्हा *pankha*, and in the south-west of the last district खँचन्ड़ा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुगरा *sugra* in South-

West Shahabad, सिँड़ाह *siñrāh* in the rest of the district, सिड़ाहा *sirāha* in Patna and South Munger, सीड़ा *sīra* in South Bhagalpur, and सेउत *seūt* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गौँची *gaunchi* in Gaya and जलकी *jalki* in South-West Shahabad; in South Munger it is गौँछी *gaunchhi*. The old dry bed of a river is छारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and झोर *jhor* in the south-west of the last district. पाँक *pānk*, पाँकी *pānki*, or पङ्क *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोइ *kadoï*, or कदई *kadaï*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरवार *uparwār* in Patna and to the north-west, बहरभूँ *baharbhūm* in South Tirhut, and उपरार *uprār* in East Tirhut. South of the Ganges डिहाँस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डील *dīl* in Shahabad, and डीह *dīh* in South Bhagalpur. In Hazārībāgh other names are उचास *uchās* and ढीबर *dhībar*. In South Munger गाद *gād* is the corresponding word for a lowland. झील *jhīl* or चौँर *chauñr*, or in Sāran काछ *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *mạn* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खाल *khāl*, खलवा *khalwa*, or in the north-west खलार *khalār* or खल्हर *khalhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहड़ *bihar* or (in Gaya) बीहँड़ *bīhanr*. In South Bhagalpur it is अरियन *arian*. The elevated soil in the midst of ravines is ढूह *dhūh* or ढूही *dhūhi* in South-West Shahabad, डील *dīl* in the rest of the district, टिल्हा *tilha* in Patna, Gaya, and South Munger, and टिक्कर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टँड़ुआ *tañrua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

the word is डाँड़ *dānr*. डेढ़ कौआ *derh kaua* is also used in Patna. Uneven ground is उभर खाभर *ubhar khābar* to the north-west and in South-East Tirhut, and मठन्हा *matha* or डाबर *dābar* (also in Champāran) in North-East Tirhut. South of the Ganges we have ऊबर खाबर *ūbar khābar* in Patna, Gaya, and South Munger (also noted in Sāran), ऊँच खाल *ūnch khāl* in Patna and to the west, ऊखर खाबड़ *ūkhar khābar* in Shahabad, and उचल्ली *uchli* in South Bhagalpur. A high river bluff is करारा *karāra*, अरन्ना *arra*, अरार *arār*, अरारि *arāri* or कछाड़ *kachhār* or कछाड़ा *kachhāra*. Other names are दाह *dhāh* (north generally) and कँगनिया *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad तरसिवाइ *tarsiwāi*, and in South Munger तरि *tari*.

793. A mound generally is टिल्हा *tilha*, or in South Munger टिल्हा टाकर *tilha tākar*. In South-West Shahabad it is ढूह *dhūh*, ढूही *dhūhi* (also in Sāran), डील *dīl*, or डिल्ला *dilla*, in the rest of that district टीपुर *tīpur*, and in South Bhagalpur टिकोर *tikor* or टिक्कर *tikkar*. In South-West Shahabad पटपुरी *patpuri* is a hill with a flat top. The sites of ruined villages are डीह *dīh*; also भीठा *bhītha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called ठिकराहू *thikrāhu* in Patna, ठिकरौल *thikraul* in Sāran, ठिकरिया *thikariya* to the east, झिकटौर *jhiktaur* in Patna, Gaya, and Champāran, सिकड़ौर *sikraur* or झिकरौर *jhikraur* in Shahabad, and झिकटिया *jhiktiya* in South Bhagalpur, the words for potsherds being झिकटा *jhikta*, झिकटी *jhikti*, or ठीकर *thīkar* or ठिकड़ा *thikra*, also सिकड़ा *sikra* in Shahabad and झिकड़ा *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are कँकराही *kankrāhi* in Sāran and Patna, अँकरैल *ankrail* in Sāran, and अँकरौर *ankraur* to the west. Gravel generally is in Patna and to the west आँकड़ *ānkar*, and to the east गङ्गट *gangat*; also everywhere कङ्कड़ *kankar*. In Champāran and Tirhut it is इँकड़ी *inkri*, and in Champāran and Gaya झिकटी *jhikti* or गराँगट *garāngat*. Coarse gravel is in Shahabad अँकड़ा *ankra*, and fine अँकड़ी *ankri*. To the south-east it is गँगटा *gangta* and गँगटी *gangti*. Soil mixed with coarse gravel is गँगटियाहा *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and गँगटाहा *gangtāha* in Patna and South Munger. चटान *chatān* is a hard rocky soil. Other names are डोहर *dohar* in South-West Shahabad, and पथरेहर *pathrehar* in South Munger.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as आबाद *abād* or आबादी *abādi*. It is also known in the south-east and Gaya as पह *pah*, in Patna as खील बैठाखोल *khīl baithāöl*, and Shahabad as खिलमार *khilmār*.

796. An inhabited village is बसगित *basgit* or बसती *basti*, and a deserted village बे छप्पर *be chhappar* (unroofed), and also in South Munger निचिराकी *nichirāki* (without a light) and in Gaya दमका *damka*. Other names for the latter are उजड़ *ujar*, उजरल *ujral*, उजाड़ *ujār*, उजाड़ा *ujra* or (optionally in Tirhut) डीह *dīh*.

797. Waste land is परीत *parīt* (Patna, Gaya, and South Munger) or परती *parti*. Land which has accidentally gone out of cultivation is specially परात *parāt* in Sāran, पराता *parāta* to the north-west, and परांत *parānt* or परता *parta* in North Tirhut. Waste land broken up for the first time is खील *khīl*, or in the south-east खिलकट *khilkat* or खिलकट्टी *khilkatti*. In Tirhut it is also called खिलमार *khilmār*. The second year after it is broken up it is खील *khīl* to the north-west, पह *pah* in Tirhut, Shahabad, and the south-east, and पौह *pauh* in Patna and South Munger. The third year it is called खेत *knet* or (in Champāran) पही *pahi*, and North-East Tirhut पह *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called मघार *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is चौमास *chaumās*, and to the west also पलिहर *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called नारी *nāri* in Patna and South Munger, and जरी *jari* or जरी खेत *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called दोतरा चौमास *dotra chaumās* in North-West Tirhut, गजाँड़ *gajānr* in South-East Tirhut, बिड़ार *birār* in South-East Bihār, and कुलहर *kulhar* in the south-west.

799. Lands left fallow for a time to recover their strength are परती *parti* generally. Other names are परता *parta* in North Tirhut

and चाँच *chānch* in South Bhagalpur. Land which never lies fallow is आबाद *abād* or आबादी *abādi*. Another name is उठन्ती *uthti* in Champāran. North of the Ganges रुल्ली *rulli* or (to the east) रुन्नी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are झूस *jhūs* and हलुक *haluk* to the north-west and in Patna, झूसी *jhūsi* in North-East Tirhut, कोढ़ी *korhi* in Patna, छाँछ *chhānchh* in Gayā, बँगराह *bangrāh* to the south-west of that district, तिलिया कोढ़ी *tiliya korhi* in South Munger, and अलगी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गहरा *gahra*, or in South Munger जैयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jigar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihār), रुन्नी *runni* (see § 799), तपनाह *tapnāh* (North-East Tirhut), and ठस *thas*, अब्बर *abbar* (also in Chāmpāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौआ *pataua* or पटौई *patauï* to the west. Other local names are पटौना *patauna* South-East Tirhut, and पटाओल *patāöl* North-East Tirhut and पटहुआँ *patáhuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is छानन *chhānan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलवानी *melwāni* or (South Bhagalpur) मेलानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauān* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियाँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रुना *rūna*, and there and in Sāran those which produce crops without irrigation are हलही *halhi*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is हाल *hāl.* Land which does not retain it is बाँगर *bāngar*, and that which does is भीठ *bhīth*, or in North Sāran भाठ *bhāth.* Under these divisions come other subdivisions, such as बलुआ बाँगर *balua bāngar* (which is sandy), मटियार बाँगर *matiyār bāngar* (which is clayey), and so on, and बलुआ भीठ *balua bhīth*, मटियार भीठ *matiyār bhīth*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhīth* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are एकफसिला *ekphasila* or एकफसिली *ekphasili.* In Champāran they are called एकसलिया *eksaliya.* चौमास *chaumās* lands (also called पलिहर *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are दोफसिला *dophasila* or दोफसिली *dophasili*, or in Champāran दोसलिया *dosaliya.* In South Bhagalpur they are दोसाल *dosāl.* Land on which crops are grown all the year round is तिनफसिला *tinphasila.*

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane.*—Land prepared for this crop is उखाँव *ukhāṁw* or उखाव *ukhāo.* Land constantly ploughed for cane or any other crop from Asārh to Māgh are मघात *maghāt* in South-East Tirhut, मघाड़ or मघार *maghār* in Sāran, Patna, and South Munger, मघड़ा *maghra* in Gaya and the south-west, and मघुआ *maghua* in South Bhagalpur. Land under cane is उखारी *ukhāri* in Shahabad. जठहन *jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals.*—हरजिन्सा *harjinsa* are those lands which grow all crops except transplanted rice.

807. *Garden crops.*—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कोरियार *koriyār* in Patna and Gaya. Other names are कोराँट *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोइरी *koïri*, which is the name of a well-known caste of garden cultivators.

808. *Cotton.*—In Shahabad the following kinds of land are suited for the various kinds of cotton :—

Cotton.	*Land.*
(1) रहिया *rarhiya*	करैल *karail.*
(2) बँड़न्छा *banrchha*	कोड़ार *korār.*
(3) हेवन्ती *hewti*	बरियार *bariyār.*
(4) मनन्वाँ *manwān*	नदन्वाँसी *nadwāñsi.*

809. *Pulses.*—Land under gram is called चैता *chaita* in South Bhagalpur.

810. *Maizes, millets, &c.*—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. *Spring crops.*—Light friable soil suitable for these crops is called भीठ *bhīth* or भीठा *bhītha*, also in Gaya भिठारा *bhithāra*. See, however, § 802.

812. *Rice.*—Rice land is धनहर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyāri*, and in South-West Shahabad धनखर *dhankhar*.

813. *Land under trees, brushwood, &c.*—Forests are बन *ban* or जङ्गल *jangal*. A grove is बगैचा *bagaicha* or गाछी *gāchhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फुलवारी *phulwāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गाछी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothi* in the north-west, बँसवारी *banswāri* north of the Ganges generally, and बाँसक भीठ *bānsak bīth* in North-East Tirhut. In Patna it is बसेड़ *baser*, in South-West Shahabad बँसवार *banswār*, and elsewhere south of the Ganges बसार *basār*. In South Bhagalpur it is also called भीटो *bīto*, and

in Tirhut ओध *odh*. A young grove of fruit-trees is गछुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोइ *naroï* in Champāran and Tirhut, and नव गछुली *lab gachhuli* or नव गछुली *naw gachhuli* in Tirhut. Another name is नव पेड़ा *naw pera*. South of the Ganges it is लौगाछी *laugāchhi* to the south-east, केड़न्वारी *kerwāri* in Shahabad, नरोइँ *naroïn* in Patna and South Munger, and नौकेड़ा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पाँती *pānti* or पँतियारी *pantiyāri*, and also लखनराँव *lakhrānw* to the west and पाँता *pānta* in Tirhut.

815. Land producing brushwood is झारा *jhāra* (Sāran and Patna) or बन छिहुली *ban chhihuli* (South-West Shahabad). Brushwood is झार *jhār*, झरन्हा *jharha*, or to the north-west and in Patna and South Munger झूर *jhūr*. Small stunted brushwood is झखुली *jhakhuli* or झखुरी *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरन्कन्ती *jharkanti* in South-West Shahabad. Land producing tall thatching-grass is खढ़ौर *kharhaur* or खढ़ौल *kharhaul*, or south of the Ganges खरऊर *kharáhur*. Other names are मुजन्वानी *mujwāni*, कँड़न्वानी *kanrwāni* in the north-west, and मुँजन्वान *munjwān* in Shahabad. In South Munger it is खरैठा *kharaitha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharaī*, रारी *rāri*, डाभी *dābhi*, इक्कर *ikkar* or इकरी *ikri*, मूँज *mūnj* or झलास *jhalās*. Of the last, मूँज *mūnj* is properly the bark used for making string, झलास *jhalās* the leaves used for making rough thatches, काँड़ा *kāñra* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is ऊसर *ūsar* or उस्सर *ussar*. Other names are रेहाह *rehāh* or रेहाड़ *rehār* (East Tirhut) and रेहन्ड़ा *rehra* (Pātna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाह *noniyāh*, नोनियारी *noniyāri*, and नोनछराह *nonchharāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is ऊसर *ūsar* land, in which spots of good ground are scattered.

DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is हर जोतब *har jotab*, हर बहब *har bahab*, or हर चलाएब *har chalāëb*. हर नाधब *har nādhab* is properly to yoke the oxen to the plough (also called लरनी *larni* in Champāran and South-East Tirhut). Other expressions for ploughing are सिराउर के धरल *sirāur ke dharal* or सरिया के जोतल *sariya ke jotal* in Champāran, पैस धरब *pais dharab* (or पुइस धरब *puïs dharab* in North-East Tirhut) in Champāran and Tirhut, and दहिन धरेआव *dahin dhareāo* in Champāran and South-East Tirhut. One ploughing is चास *chās*, and in Gaya and to the west also बाँह *bāñh*: thus, एक बाँह *ek bāñh* the first ploughing, दो बाँह *do bāñh* the second ploughing, and so on.

818. The first ploughing is called पहिल चास *pahil chās* or फरनी *pharni*. In Gaya and Champāran it is फारन *phāran*. Lands sown after a single ploughing are भोकौआ *bhokaua* in the north-west and जोता बावग *jota bāwag* in Champāran and Tirhut. मघाड़ जोतब *maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called चौमाँस जोतब *chaumāns jotab*. In Gaya and Champāran it is also मघड़ा चास *maghra chās*, in Shahabad मघवट *maghwat*, and in the south-west of that district कुलहर *kulhar*. In South Bhagalpur it is माघी चास *māghi chās*, and in South Munger मघाड़ *maghār*. The field which is thus ploughed is बिड़ार *birār* to the west and south and पह *pah* also south of the Ganges and in Champāran. North of the Ganges it is called चौमाँस *chaumāns*.

819. The second ploughing is दोखार or दोखाड़ *dokhār*. In Gaya and Champāran it is also called पुरन्वे *purwe*. Other names are सोमरा *somra* to the north-west and समार *samār* in North-East Tirhut, दोहार *dohār* in Champāran and North-West Tirhut, and दोहरावन *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोखार *dokhār* being the third ploughing.

820. The third ploughing is तेखार *tekhār* and also (in Champāran) तेखरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोखार *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौखार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचसी *charchasi*. Elsewhere it is चार चास *chār chās;* so also the land so ploughed.

822. The fifth ploughing is पानचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सौ चास गण्डा,	*Sau chās ganda,*
पचास चास मण्डा,	*Pachās chās manda,*
तेकर आधा मोरी	*Tekar ādha mori,*
तेकर आधा तोरी	*Tekar ādha tori.*

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदहनी *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोड़न *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोड़नी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya, and कादो *kādo* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसाह *masāh*.

825. In Sāran and Champāran ploughing with a plough of which the block is new and full-sized is नवण्डा के जोत *nawtha ke jot*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot.* In Tirhut and also in Champāran the corresponding words are respectively लवन्ठा के जोत *lawtha ke jot* and ठेंठा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra.*

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाह *unāh* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champāran and South-East Tirhut. In Patna it is समाह *samāh*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champāran and to the south-east बिदहनी *bidahni.*

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champāran and South-West Tirhut and पुइस *puïs* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are दहिना *dahina*, and in Sāran and Champāran छूटल खेत *chhūtal khet.*

828. Cross-ploughing is आरा *āra*, or in Champāran and South Bhagalpur आर *ār*, and in South-East Tirhut समार *samār.* When a field is ploughed round and round in constantly diminishing circuits, it is called चौकेठा *chauketha* or (in Patna) चौएठा *chauetha*, आरी चास *āri chās* in Gaya, चौबगली *chaubagli* in Champāran and Gaya, and चौगठिया *chaugathiya* or चौक *chauk* to the west. In Sāran and Champāran it is चौगेठ *chaugeth*, in South Munger भौंरिया *bhaunrīya*, and in North-West Tirhut चौकेर *chauker.* The centre plot in the middle, round which the bullocks have no room to turn, is called बदहार *badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *koniya jot* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champāran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called उना ड्योढ़ी जोत *ūna dyorhi jot* in Sāran and Patna and उनाडेढ़ी जोत *ūna derhi jot* in Champāran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोझौआ जोत *sojhaua jot.* Other names current are ठहाँ *tharhāiñ* in Patna and Champāran and ठहिया *tharhiya* to the west. Ploughing breadth-ways is फानी *phāni* in Sāran and North-West Tirhut, फटकी *phatki* in Champāran and the south-east, उना फानी *ūna phāni* in Patna, and फँदिया *phandiya* in South-West Shahabad.

829. The following rule is current in North-East Bihār as to ploughing and harrowing:—

थोर जोतिहऽ बहुत हेँगइहऽ, ऊँच के बँधिहऽ आर।
उपजे तऽ उपजे नाहीँ तऽ घाघे दीहऽ गार॥
Thor jotiha bahut hengaïha, ūnch ke bandhiha ār,
Upje ta upje nāhīn, ta Ghāghe dīha gār.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हेँगा *henga*, &c., as described in § 30 and ff. To harrow is हेँगाएब *hengāëb*, हेँगा चलाएब *henga chalāëb*, or चौकी घुमाएब *chauki ghumāëb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पँचौट *panchaut* or कुड़न्दहिना *kurdahina*, and the one next to him हथौआ *hathaua*. The right-hand ox is फेरा *phera*, or in South Munger भसन्नी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपन्री *topri* and पारी *pāri* south of the Ganges, टोपन्रा *topra* to the west, and डाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran घड़ारी *gharāri*, in Patna and to the south-east गँड़ारी *ganrāri*, and in Gaya गेँड़ारी *genrāri*. Similar beds in a sugar-cane field are called हाता वाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and झोर *jhor* or झोरा *jhora* south of the Ganges. In the north-west झोरा *jhora* is a large bed, and so also are पहन्टा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवन *dawan* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher* in East Tirhut. The raised banks between the irrigation beds are मेँड़ *menr* in the north-west and आर *ār* in Tirhut. In Shahabad, Patna, and Gaya they are करन्हा *karha*, and in Patna and Gaya पँरन्गा *panrga*, in South Bhagalpur पलङ्गा *palanga*, and in South Munger दौग *daug*. North of the Ganges a plot marked off by a boundary is हाता वाला *hāta wāla* in the north-west and South Munger and छरन्की वाला *chharki bāla* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवाई *kolwāi* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खँड़ *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तखता *takhta* or किता *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत बधार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, किता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खँधौट *khandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरी *āri*, as in the proverb आरि जाई त कपार लाठी, बीच बङ्गा चरवाही, *āri jāi ta kapār lāthi, bīch banga charwāhi*, —if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डँड़ेड़ *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or परांठ *parānth* in Patna, Gaya, and the south-west; पँरगा *panrga*, गँड़ारी *ganrāri*, आइल *āil*, or आल *āl* in Gaya and South Munger, and डाँड़ *dānr* in South-West Shahabad. A ditch boundary is खई *khāi*, खाइ *khāi*, खत्ता *khatta*, or खावाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bāndh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and छरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chaupar*.

834. The rural Bihāri lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb ठारिक चुकल बानर; आरिक चुकल किसान *thārik chukal bānar, ārik chukal kisān*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

proverb which may be noted here is खेत भासे, आरि कोड़ी *khet bhāse āri kori*,—the field is flooded, cut the boundary embankments, *i.e.*, passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is हराइ *harāi* to the west. In Champāran and Tirhut it is सिराउर *sirāur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवात *sewāt*. झँझिया *jhanjhiya* or धारी *dhāri* in Gaya and Sāran, and घई *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is आरा *āra* in the north-west, पैन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करहा *karha* to the west and in Patna and Gaya, भीता *bhīta* in East Tirhut, and दौग *daug* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west साँझले *sānjh le*, साँझिया *sanjhiya*, and साँझरिया *sanjhariya* mean 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is आँतर *āntar*, and also to the north-west and in North-East Tirhut हट्टा *hattha*, and to commence another circuit is दोसर आँतर धरब *dosar āntar dharab*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाँही *harwāñhi*. In Patna it is टोपरा *topra*, and generally हराठा *harātha*.

839. The first ploughing of the season is हरमहुतर *harmahutar* in Sāran and हरमोहतर *harmohtar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपँचमी *sirpanchmi* or सिरपचई *sirpachai*, both the last two terms being derived from the festival of the *sri*

panchami. In South Munger it is हर महन्तर *har mahantar* or हर समत *har samat*, and in South Bhagalpur सोमाता *somāta*. Another name current in Sāran is हरवत *harwat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is हरखुली *harkhuli*, हरखोलिया *harkholiya*, or हरखुजल *harkhūjal*, and in South-East Tirhut (optionally) हरखुगानी *harkhugāni*. In South-West Shahabad it is हरछुटाव *harchhutāo*, and in the rest of the district and in Gaya हरछुटन *harchhuttan*. In Patna it is हरबिनार *harbinār* or हरजोआर *harjoār*, in South Munger and Champāran हरखोलानी *harkholāni*, and in Gaya, Champāran, and the South-East हरखोली *harkholi*.

841. The bullocks which draw a plough or harrow are called बरद *barad*, and to the west. also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut हट्टा बरद *hattha barad*, and to the north-west and in Gaya हरेआ बैल *harea bail*. A lazy fat plough bullock, which sits down rather than work, is called कोढ़ि *korhi* or पलुआ *parua*, as in the proverb कोढ़ि बरद कें फेफरि बहुत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is हरवाहा *harwāha*, and to the west also हरवाह *harwāh*. In East Tirhut he is also called हरौरी *harauri*. His wages are called हरवाही *harwāhi*. An agricultural servant in general is मजूरा *majūra* or बनिहार *banihār*. An agricultural servant engaged for the whole year is हरवर *harwar* in Sāran and भरसलिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरदीना *bhardīna*. A ploughman who works for half a day is दुपहरिया *dupahariya* or दोपहरिया *dopahariya*, or in North-West Tirhut पहरवार *paharwār*. One who works on advances is अगवड़ or अगवड़ जन *agwar* (or *agwarh*) *jan* to the north-west, कमाइ *kamāi* to the west, कमियाई *kamiyaī* or कमियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुआ जन *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अँगवरिया *angwariya* or अगवरिया *agwariya*, and to the west अँगवार *angwār*. In Sāran

and Champāran he is also called टेपन्टा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उट्ठा *uttha*, as distinguished from हरवाहा *harwāha* or हरौरी *harauri*, who does take them.

843. In North-East Tirhut पट *pat* or साटी पाटी *sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna हराई *harāi* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफँगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरञ्जा *koranja* to the north-west. In Patna, Gaya, and South Munger the prœdial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नफर *naphar* or कमियाँ *kamiyān*; and food given to such is खैहन *khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवड़ *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called हरौड़ी *harauri*, and generally लगुआ *lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अनवाह *anwāh* in East Tirhut; elsewhere he is चरवाहा *charwāha* or गोरखिया *gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बदलैया *badlaiya* and पलटा *palta* or पलटी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पैंच *painch*, in Gaya बदली *badli*, and to the south generally पाएठ *pāëth*. In East Tirhut another name is जनपैंचा *janpaincha*. The practice of two or more cultivators joining their

ploughs and ploughing together, first the field of one and then the field of another, is called generally भाँज *bhānj*. Other names are भँजहरिया *bhanjhariya* and हर सज्झा *har sajjha* to the west generally भजौती *bhanjauti* in North-East Tirhut, हर भञ्जा *har bhanja* in Patna and to the north, हर पहन्टा *har pahta* in Champāran and Gaya, भँजेठ *bhanjeth* in South-East Bihār, and भाँजो *bhānjo* in South Bhagalpur. The cultivator in this case is भाँजा वाला *bhānjā wāla*, or in Tirhut भँजैत *bhanjait*. Another name current to the west is अँगवारा *angwāra*, though this properly refers to the custom of paying ploughmen (अँगवरिया *angwariya*, *see* last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापट *sāpat*.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खदौड़ *khadaur*, खद्दी *khaddhi*, or गोंदौरा *gondaura* to the west, and गोआ *goa* or करसी *karsi* to the east. South of the Ganges, to the west, it is घूर *ghūr*, and to the east (also in Sāran) गनौरा *ganaura* or गंदौरा *gandaura*. कूड़ा *kūra*, कूड़ा कुरकुट *kūra kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोनरौर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *gobar*. When dried it is called south of the Ganges डमारा *damāra*, of which a variant in East Tirhut is डमार *damār*, also in Shahabad and Patna कण्डा *kanda*, and to the west कँड़रा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठि *gauthi*, and in Champāran गौठी *gauthi*. In Gaya फेंटी *phenti* are pieces of dried cowdung. चोत *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौंत *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लीद *lid*, लिद्दी *liddi*, or लीदी *lidi* is the dung of horses, elephants, &c., and that of sheep or goats is भेंड़ारी *bhenrāri*, भेनाड़ी *bhenāri*, or (to the west) लेंड़ी *lenri*. Other filth of various kinds is मैला *maila*, or in South Bhagalpur घिना *ghina*. The refuse of indigo after maceration used as manure is सीठ *sīth*.

849. A manure heap near a house is ढेरी *dheri*, or (in East Tirhut) गोनर *gonar*.* North of the Ganges generally it is also मान *mān*. A manure-pit is घूर *ghūr*, खाद *khād*, or खादर के गड़न्हा *khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad कूर *kūr*. Ashes are राख *rākh* or छाउर *chhāür*, and in South Bhagalpur छौरो *chhauro*. In Patna and Gaya they are बानी *bāni*. An ash-heap is in North-East Tirhut छौराठ *chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges खदौड़ खेत *khadaur khet*, or it is called गोबरऔल *gobrāël*, or in South-East Tirhut भरल *bharal*. South of the Ganges it is खदौर *khadaur*, खदगौर *khadgaur*, or खरित *kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges भेंड़ी बैसाओल *bhenri baisāöl* or भेंड़ी हिराओल *bhenri hirāöl*; south of the Ganges it is जिवगर होए ला घूर बैसाओल *jivgar hoë la dhūr baisāöl*, and in South Munger they say खेत गोबराबे हैं *khet gobrābe heñ*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges कँड़न्हा *kanrra* or कड़न्हा *karra*. South of the Ganges it is डमारा *damāra* or कण्डा *kanda*. In East Tirhut it is डमार *damār*, and to the west it is also called बिनुआ गोइठा *binua goïtha*. Another general name is बन गोइठा *ban goïtha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called गोहन्रा *gohra* to the west and गोरन्हा *gorha* in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are गोइँठा *goïntha* or गोइठा *goïtha*. The smallest cakes are चिपरी *chipri*. The largest-sized slabs made with both hands are दोहन्था *dohtha* or सोहन्थी *sohthi*. करसी *karsi*, or in Gaya and South Munger अमारी *amāri*,

---

* Compare for an example of this word the proverb गोआरक गोनर दुहु दिस चिक्कन *goārak gonar duhu dis chikkan*,—a gowāla's dunghill is neat on both sides.

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहरौर *gohraur* or गोहरौरा *gohraura*. In North-East Tirhut it is गोठौर *gothaur*, in Champāran गोठौला *gothāula*, and there and in Tirhut टाल *tāl*. It is छूहा *chhūa* optionally to the west, छूहा *chhūha* or छूही *chhūhi* in Patna and Gaya छुआ छनना *chhua chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोरहा *gorha* as above. The house in which the fuel is stored is गोठौर *gothaur*, गोठौरा *gothaura*, or गोठौल *gothaul* generally; also गोहुल *gothul* in North-East Tirhut, गोठहुल *gothâhul* in Shahabad, and गोइठा घर *goïtha ghar* in Gaya. The operation of making the cakes is पाथब *pāthab* or पाथल *pāthal*, according to locality, or else ठोकब *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारी *pathāri*. South of the Ganges it is पथरौर *pathraur* in the west, आड़ा *ăra* in Gaya, and पाँड़र *pānrar* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गण्डा *ganda* (*i.e.* fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. *Sowing* is to the west बोअनी *boäni*, and to the east बावग *bāwag*, बाओग *bāög*, or बाउग *bāüg*. South of the Ganges, and also in Champāran, it is also बोआइ *boäi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोअनी *boani*. To sow is north of the Ganges, बोअल *boäl*, बावग करब *bāwag karab*, बूनब *būnab*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिटब *chhitab* or छींटब *chhintab*. In Patna चुलाएब *chulāëb* is also used in connection with *Bhadoï* or autumn crops.

856. *Seed* is बीया *bīya* or बीहन *bīhan*. In Gaya it is बिहनाइ *bihnāï* (also used in Champāran), बिच्चा *bichcha*, or गोटा *gota*, and in South Bhagalpur बिनहाइ *binhāï*. A grain of seed is दाना *dāna*.

Barren seeds are अब्बी *abbi* (or in Shahabad) अवई *awaī*, and fertile seeds are सुग्गी *suggi*.

CHAPTER II.—MODES OF SOWING.

857. The following are the modes of sowing:—

(*a*) *Furrow sowing.*—धारी *dhāri* or धरिया *dhariya*. To plough in this way is धारी लगाएब *dhārī lagāëb* or धरियाएब *dhariyāëb*. South of the Ganges this method is called चुटकी *chutki*: In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. भठाएब *bhathāëb*, दोधरिया *dodhariya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoï* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as धारी *dhāri* or पाँती *pānti*. When the ploughing is done round a field, and not across, it is called चौकेठा *chauketha*, &c. (See § 828).

(*b*) *Sowing by drill.*—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टाँर, टाँड़ *tānr*, टोँर, टोँड़ *tonr*, &c. To sow in this way is टारब *tārab* or टोर लगाएब *tor lagāëb*. The man who works the drill-plough is टरनवाह *tarwāh* or टोरनवाह *torwāh*.

(*c*) *Broadcast sowing.*—This is generally बावग *bāwag* or its variants,—*see* above. Other names are छिट्टा *chhitta* or छिटुआ *chhitua* north of the Ganges, and छींटा *chhinta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोभा *dobha*, and to sow thus is डोभब *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called छिट्टा *chhitta*, छिट्टुआ *chhitua*, or south of the Ganges जँगन्ली बावग *jangli bāwag*, पैरा *paira* (Gaya, also in Champāran), or पाएर *pāër* or समार *samār* (Patna and South Munger). छींटा *chhintā* or छिट्टा *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रबी *rabī*) crops on the दोफसिला *dophasila* lands, *i.e.*, those from which the autumn crop has just been cut, as contrasted with the पलिहर *palihar* or चौमास *chaumās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is खरहर बावग *kharhar bāwag*. North of the Ganges it is also धुरिया बावग *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna ठरन्रा *tharra*, in the rest of the district खरवाह *kharwāh*, in Gaya खरवेह *kharweh* or खरवे *kharwe*, in Patna बौघा *baugha*, and in South Munger धुरघुस्सा *dhurghussa*. In Patna and Gaya sowing in a wet field is called लेवा *lewa*. Sowing wide apart is generally पातर *pātar*. Other names are (north of the Ganges) फकाह *phakāh* or फाँफर *phānphar* to the west and छेहर *chhehar* or पेरमार *permār* generally. South of the Ganges we find पाथर *pāthar* in Gaya, पतल्ला *patla* in South Munger, and पतील *patīl* in South Bhagalpur, the last two being also met with in Champāran. Sowing thick is generally घन *ghan*, गाढ़ *gārh*, or गाढ़ा *gārha*. North of the Ganges सजोर *sajor* is used in the same sense.

859. Grain that fails to germinate is अब्बी *abbi*, निरबीज *nirbīj*, बिजमार *bijmār*, or बीया मार *bīya mār*. In South-West Shahabad it is बरुआ *barua*. If a man wishes to say that his seeds have not come up, he says हमार बिहनाइ मारल गेल *hammar bihnāi māral gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west सपट जाइल *sapat jāil* or सपन्टा जाइल *sapta jāil*. In East Tirhut and Shahabad it is called पपरी *papri*. South of the Ganges it is ताबा *tāwa* to the south-west of Shahabad, or सेवन्ठा *sewtha* in the rest of the district and in Patna. Elsewhere it is सेवन्टा *sewta* or मुन्दा *munda*.

861. *Self-sown seed.*—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called लमेरा *lamera* in the west, नम्हेरो *namhero* in South Bhagalpur, and नम्हेर *namher*, लम्हेर *lamher*, or लाम *lām* in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बँगा *benga*. The young plants which are transplanted from the nursery are generally बीया *bīya* or गाछी *gāchhi*. They are also called बीहन *bīhan* or बीहन्नाइ *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōrī*, and in Champāran जरई *jaraī*. The bundles of rice seedlings ready for transplanting are आँटी *ānti* or अँटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोअनी *boāni* north of the Ganges and बोगन्हा *bogha* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपब *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनुसार भेल *hammar banusār bhel*,—'I have finished transplanting,' the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is आँटी *ānti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहनन्ढोआ *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, *i.e.*, transplanted more than once, are called north of the Ganges खारु *khāru* or खरहन *kharuhan*.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोड़ब *kōrab*. In Champāran and Tirhut it is also तामब *tāmab* or पारब *pārab*. In South-West Shahabad it is केलब

chhejal. Digging is कोड़न्नी *korni,* also in Champāran and Tirhut तमन्नी *tamni,* in Patna, Gaya, and South Munger निकौनी *nikauni,* and in South-West Shahabad छेजन्नी *chhejni.* In South Bhagalpur it is कोड़न *koran* or खँड़ *khanr.* In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि छाँटब *āri chhāntab.*

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is केरौनी *kerauni* or कमैनी *kamaini.* South of the Ganges it is कोड़न्नी *korni,* or in South-West Shahabad छेजन्नी *chhejni.* In the month of *Asārh* (June–July) sugar-cane gets a special hoeing, which is called असाढ़ी कोर *asārhi kor,* and in Champāran and North-East Tirhut टोकब *tokab.* In Gaya it is called पासा *pāsa,* and in Patna असाढ़ी कोड़न *asārhi koran.* In Champāran and the south-east it is अद्रा कोरन *adra koran,* and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January–February), is called अँधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उझ्लन *ujhlan* in Gaya and to the west, अँधेरी *andheri* or झाड़न्नी *jhārni* in Sarān and South Munger, and झुरन्नी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is केरौनी *kerauni* or कमैनी *kamaini* north of the Ganges. In the west generally it is सोहन्नी *sohni.* Elsewhere it is generally कोड़न्नी *korni,* and also हरखी *harkhi* in Patna and उझ्लन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni,* and केरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab;* also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खाभल *khābhal* in Sāran and Champāran. In Patna the operation is called बिसमादी *bismādi,* and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकावन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपन्नी *tipni.* The digging up a field to clear it of weeds before ploughing is तामब *tāmab,* also in North-East Tirhut टोकब *tokab.* The operation is called तमन्नी *tamni,* or in North-East Tirhut टोकन्नी *tokni.*

Weeding by hand is चिखुरनी *chikhurni* in the north-west and उछन्टनी *uchhtani* in Champāran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ सेँ निकाएब *hānth señ nikāëb*, and in South Bhagalpur थकुरई *thakuraï*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पात *ghās pāt*. In the north-west they are also दूभ दाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or डाही *dāhi*, हूरा *hūra* in South Munger, and छारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहाइ *sohāi* or चिखुराइ *chikhurāï* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारी *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रखवारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बलरक्खी *balrakkhi* in Patna, जगवारी *jagwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएब *jogāeb* in Champāran and South Bhagalpur. In Champāran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँकब *kauà hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champāran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनियाँ *joganiyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west छेँकनिहार *chhenknihār*, and in North-East Tirhut चकलेदा *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियादा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोकब *rokab*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west छापा *chhāpa.*

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri,* भाँज *bhānj,* or भाँजा *bhānja.* It is also पल्टी *palti* in Patna, Gaya, and the west; also परिहर *parihar* in Patna and Gaya, पेठी *pethi* in South-West Shahabad, and पाएठ *pāëth* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is कटनी *katni,* or to the north-west कटिया *katiya.* In South-West Shahabad it is लौनी *launi.* To reap is काटब *kātab,* or in South-West Shahabad लौनी करल *launi karal.* To cut cane is छोलल *chholal* in the north-west, गेंड़ा करल *genra karal* to the west, पारब *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटब *ghūr kātab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is कटनिहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहर *dinihar* in Patna, Gaya, and South Munger, लेवनिहार *leonihār* or कटनियाँ *katniyān* to the west. Elsewhere he is simply जन *jan,* बनिहार *banihār,* &c. Harvest time is कटनी *katni.* The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दीनी *dīni* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudāra,* or in Sāran गुदार *gudār.* Elsewhere they are बन *ban,* or in South-West Shahabad बनी *bani.*

875. Cutting the ears without the stalks is बलकट *balkat* generally. Other names are टुँगनी *tungni* north of the Ganges and to the west, अगला *agla* in Champāran and Gaya, कटुइ *katuï* in South-West Shahabad, पाँगल *pāngal* to the west, and नन्हकटनी *nanhkatni* in South Munger. So also in East Tirhut it is ननकटनी *nankatni* or (also in Champāran) सिसकटनी *siskatni,* and in South-East Tirhut छिपकट्टा *chhipkatta.* It is अगड़ा *agra* in South Bhagalpur. Cutting crops at the root is जरछोरनी *jarchhorni,* (in South-East Tirhut) जरकट्टा *jarkatta,* or (in South Munger) जरछोरा *jarchhora.*

876. To shake the fruit off a tree is झरझराएल *jhārjharāël* in the north-west. In Champāran and West Tirhut it is झरखाएब *jharkhāëb*, and in East Tirhut झकाएब *jhakāëb*. To the west it is झोरल *jhoral*, and also, generally, दोलब *dolab* or दोलाय देब *dolāy deb*. झटाहब *jhatāhab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as गद्रा *gadra* or कच्चा *kachcha*. Other names are गादा *gāda* and गद्दा *gadda*. In South Munger it is गादर *gādar*, and in South Bhagalpur अँकुरी *ankuri*. The last two are also met with in Champāran. A word used to the east generally is कचरी *kachri*. In the north-west समहुत *samahut* is a little grain cut first, and this is सुमुत *sumut* in North-West Tirhut, नेवान *newān* in Sāran, and नेबान *nebān* in Champāran and Tirhut. होरहा *horha* is unripe grain cut for parching. It is also called ओरहा *orha* in Tirhut and the south-east, and optionally होलहा *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (मडुआ *marua*) treated in this way are called उम्मी *ummi* or ऊमी *ūmi* to the west and in Tirhut and ऊनी *ūni* in Champāran. आलो *ālo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Sāran रखाँत *rakhānt*.

CHAPTER III.—GLEANING.

878. A gleaner is बिनहिहार *binnihār* or बिनियाँ *biniyān* to the west. He is also generally लोढ़निहार *lorhnihār*, with variants लोढ़ताहर *lorhtāhar* in Patna, Gaya, and South Munger, and लोहरा *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are झरँगा *jharnga* or झारँग *jhārang* to the west, and लोढ़ी *lorhi* or लोढ़िया *lorhiya* to the east and in Champāran. Other names are झरुआ *jharua* (Patna and North-West Tirhut), झर *jhar* (South-East Tirhut), and छूटल पटल *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger लोढ़ा बिछा *lorha bichcha*, and gleanings are लोढ़ा *lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मड़रै *maraī*, खोंपड़ी *khompri*, or झोंपड़ी *jhompri*. In Patna it is मरुका *maruka* or झोंपड़ा *jhompra*, in Gaya कूड़ा *kūrha*, and in the south-east खोंपड़ा *khompra*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is डाँठ *dānth* to the north-west, or डाँट *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहनी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतनी *patni*, in South Munger पातन *pātan*, and in South Bhagalpur पत्तन *pattan*. In Shahabad it is called पल्हारी *palhāri*, and in Sāran पथारी *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा *mūtha*, मुट्ठा *muttha*, or पूला *pūla*; the next largest is the अँवाँसा *anwānsa* (north-west), औल्हा *aulha* (North Tirhut), and आउल *āhul* or अउला *ahula* (East Tirhut); the next largest is the अँटिया *antiya* or (Champāran and North-West Tirhut) पसही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोझा *bojha*; and the largest of all, that carried on a bullock, लदना *ladna*. The relative scale of some of the above is generally as follows:—

4 मूठा *mūtha*	=	1 अँवाँसा *anwānsa* or औल्हा *aulha*.
8 औल्हा *aulha*	=	1 पाँजा *pānja*.
4 पाँजा *pānja*	=	1 बोझा *bojha*.
16 बोझा *bojha*	=	1 सोरही *sorhi*.

In East Tirhut the following scale obtains :—

4 आहुल *āhul*	=	1 केहुनी *kehuni.*
4 केहुनी *kehuni*	=	1 पाँजा *pānja.*
4 पाँजा *pānja*	=	1 बोझा *bojha.*
16 बोझा *bojha*	=	1 सोरन्ही *sorhi.*
16 सोरन्ही *sorhi*	=	1 सोरन्हा *sorha.*

883. The word सोरन्ही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरन्ही *sorhi* to the *bīgha.*

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

South-West Shahabad.

2 अँवाँसी *anwānsi*	=	1 अँटिया *antiya* or दोमन्ड़ा *domra.*
10 ditto	=	1 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti.*
3 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti*	=	1 बोझा *bojha.*
30 ditto ditto	=	1 तिसौर *tisaur.*

Shahabad.

10 अँवाँसी *anwānsi*	=	1 अँटिया *antiya* or पनपिआउआ *panpiaua.*
4 अँटिया *antiya*	=	1 बोझा *bojha.*
Or 10 आँसी *ānsi*	=	1 पाँजा *pānja.*
4 पाँजा *pānja*	=	1 बोझा *bojha.*
21 बोझा *bojha*	=	1 एकैसिया *ekaisiya.*

Patna.

4 अरन्पा *arpa*	=	1 आँटी *ānti.*
5 आँटी *ānti*	=	1 गाही *gāhi.*
5 गाही *gāhi*	=	1 बोझा *bojha.*
Or 5 अरन्पा *arpa*	=	1 पाँजा *pānja.*
5 पाँजा *pānja*	=	1 बोझा *bojha.*
21 बोझा *bojha*	=	1 एकैसी *ekaisi.*

GAYA.

	3 अरपा *arpa*	=	1 आँटी *ānti.*
	5 आँटी *ānti*	=	1 गाही *gāhi.*
	10 गाही *gāhi*	=	1 बोझा *bojha.*
Or	9 अरपा *arpa*	=	1 पाँजा *pānja.*
	3 पाँजा *pānja*	=	1 बोझा *bojha.*
	21 बोझा *bojha*	=	1 एकैसी *ekaisi.*

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha.*

SOUTH BHAGALPUR.

	4 गौंती *gaunti*	=	1 आँटी *ānti.*
	4 आँटी *ānti*	=	1 पाँजौ *pānjau.*
	16 आँटी *ānti*	=	1 बोझा *bojha.*
	16 बोझा *bojha*	=	1 सोरही *sorhi.*

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिसौर *tisaur.* It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अकवार *akwār* or अँकवार *ankwār* (optionally), or in Patna and South-East Tirhut कहुनी *kehuni*, is as much grain as can be carried between the arms, and मथबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one आँटी *ānti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदार *gudār.** गुण्ड *gund* in Patna or गूँड़ा *gūnra* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

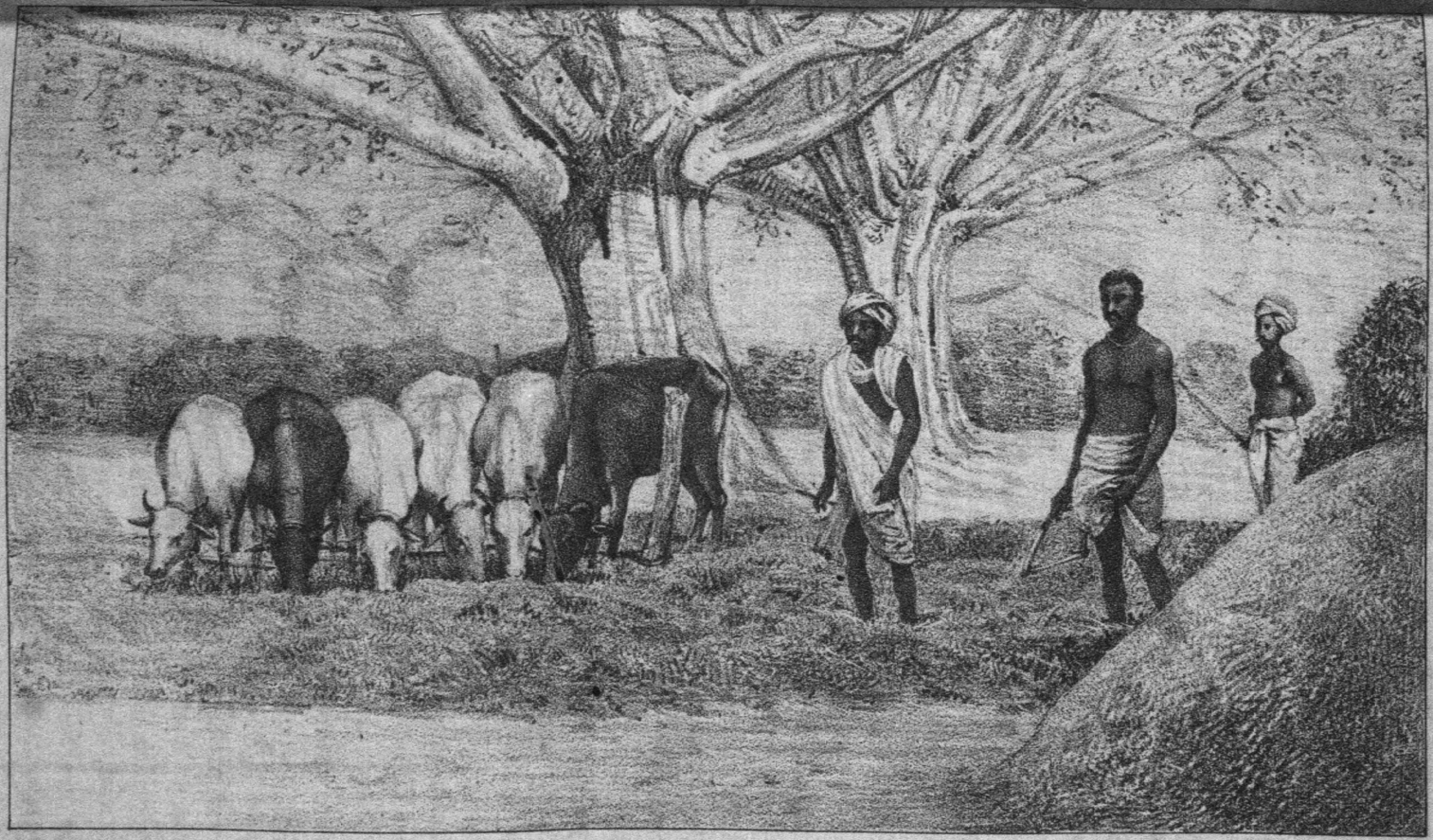
887. Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौंरी *daunri* or मिंजनी *minjni.* The latter word is principally used when the grain is trodden out by men and not

* The आँटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार कें मुंगर सन आँटी *korhi katnihār keñ mungar san ānti,*—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is दौरी *dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in Patna also (when trodden by men) मैंजन्नी *mainjni*. In South Bhagalpur सहन्री *sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is पीटब *pītab*, झारब *jhārab*, or झाँटब *jhāntab* north of the Ganges. It is also पेटारी *petāri* to the west, डँगौनी *dangauni* in Patna, पिटन्नी *pitni* in Champāran and Gaya, डेंगौनी *dengauni* in East Tirhut and South Munger, and झँटन्नी *jhantni* in South Bhagalpur.

888. The first treading out of the grain is called पौर *paur*; the second treading is दन्ती दाँवब *danti dānwab* north of the Ganges and in Shahabad, or तोड़ाएब *torāëb* in North-East Tirhut. To the west it is छाँटब *chhāntab*, in Champāran and Patna it is खुरन्दौनी *khurdauni*, in Gaya खुरन्दोंनी *khurdonti*, and in South-East Tirhut and South Munger खुरन्दाँइ *khurdāin*.

889. The stake to which the bullocks are tied in treading out the grain is मेंह *meñh*, with local variants मेंहा *meñha* (to the north-west and in South-East Tirhut), मेहन्टा *mehta* (Patna), and मींहोंँ *mīñhon* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called मेंहियाँ बैल *meñhiyān bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called मेंहियाँ *menhiyān* generally; also मेंहा *menrha* in Champāran and South-East Tirhut, and मेहन्टा *mehta* or मेंहन्टा *menhta* in Gaya and South Munger. In South Munger he is also मेहा *meha*, and in South Bhagalpur मीहाँ *mīhān*. Another name for him is in Gaya कुड़न्दहिना *kurdahinā*. The outer bullock, which is the smartest of the team, is called पाठ *pāth* or पठिया *pathiya* to the west, to the north-west and in North-West Tirhut पटिया *patiya*, and in East Tirhut पाट वाला *pāt wāla*. In South-East Tirhut it is अगन्दाएँ *agdāën*, and variants of this are अगन्दाइँ *agdāin* in Patna and South Munger, आगन्दाइन *āgdāin* or अगन्दैयाँ *agdainyān* in Gaya, and एगन्दाइँ *egdāin* in South Bhagalpur. In South-West Tirhut he is फेरा *phera*. The rope which goes round a bullock's neck is गरन्दाँव *gardānw* in the west and in South Munger, गरन्दनी *gardani* in Champāran and West Tirhut, and गरौंधा *garaundha* in Patna. The main rope to which all the bullocks are tied is मझा *manjha*, also दौंरी *daunri* to the west, दौंरड़ *daunrar* or दोगन्हा *dogha* in West Tirhut, and कराम *karām* in East Tirhut. In Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in South Bhagalpur दाँमर *dāmmar*. In



A threshing-floor (kharikān) The man standing on the right of the picture holds in his right hand a threshing-rake (akhaina)

Lith. by Harilal Pal Student Govt. School of Art Calcutta

Champāran and Gaya it is also called कान्ड़ *kānr* or काँड़ा *kānra*. The rope by which the main rope is tied to the stake is घूरी *ghūri* or मँहौटी *meñhauti* in Patna and Gaya, and डोंड़ा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गाँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), ढेरी *dheri* in Gaya, and कान्ड़ *kānr* or काँड़ा *kānra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Sāran, and पूँज *pūnj* or पुँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytisus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *pauri* in East Tirhut, खोह *khoh* in Champāran and South East Tirhut, बड़न्होरा *barhora* in Patna and Gaya, बड़न्हरा *barhara* in South Munger, and खूआ *khūa* in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुटाँव *kutānw* (Patna and North-West Bihār), ढेरी *dheri* in Champāran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhār* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukāñw*.

893. *The heaped grain.*—This is रास *rās* or ढेरी *dheri*, also in North-East Tirhut खोर *khor*. Over this is placed a cake of cowdung to avert the evil eye. This is बड़ाँव *barhānw* (Patna and West Bihār) and बड़न्हावन *barhāwan* in Gaya and the west; but बड़ाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे *mahāde* or महादेव *mahādeb*. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jāk*.

894. *The heaped straw and chaff.*—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhut, where it is झटुआ *jhatua*. South of the Ganges, and optionally in Sāran, it is आँटी *ānti* or अँटिया *antiya*, except in the south-east, where it is पुल्ला *pulla* or बिँड़ा *biñra*. Loose straw that has been threshed is पुआरा *puara* (to the west) or पुआर *puār* (to the east). Local variants are पोरा *pora* (also in West Tirhut) or पोआर *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *newāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भूसा *bhūsa* or भुस्सा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूँसा *bhūñsa*. Other names are कटुआ *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखरा *khakhra* or ढुल्ला *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूँसी *bhūnsi*. Other names are चलौँसी *chalaunsi* (Patna and the west), कोराइ *korāi* (Patna, Tirhut, and the west), चोँकर *chonkar* in Champāran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गाँज *gānj* or ताल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is घेरान *gherān* in West Tirhut, Sāran, and Champāran, घोरान *ghorān* in Shahabad, and घेरा *ghera* or ढाठ *dhāth* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरवट *purwat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and भुसकार *bhuskār*, भुस्सभुलबा *bhussbhulba*,* or (also in Champāran) भुसखार *bhuskhār* to the east. In South-West Shahabad it is भुँसौर *bhunsaur*, and to the west generally of that district भुँसहुल *bhuñsáhul*. In Champāran and Patna it is भोँसौला

* As in the proverb छूटल घोड़ भुस्सभुलबहिँ ठाढ़ *chhūtal ghor bhussbhulbahiñ thārh*,—a horse, when he gets loose, stays in the chaff-house.

WINNOWING (OSAUNI)

Litho. Hand Stone Press Govt. School of Art, Calcutta. W. Newman & Co. Limited. Calcutta Imp.

bhoñsaula, and there and in Gaya भूसा घर *bhusa ghar*. In Champāran and South Munger it is भुसघर *bhusghar*, and in South Bhagalpur भुसकारी *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, छावनी *chhāoni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four टोकरी *tokri*. टँगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar (Cytisus cajan)*.

896. *The refuse straw and fodder.*—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champāran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champāran it is डाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar (Cytisus cajan)*, is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champāran रहेठा *rahetha*. In Patna it is also called खरई *kharaī*. The refuse straw of the autumn crop is डाँठ *dānth* or डँटुका *dantuka* or कुटका *kutka* north of the Ganges. It is also to the west and in Patna ढट्ठा *dhattha*, and elsewhere डाँट *dānt*, डाँटा *dānta*, or डाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठठेरो *thathero*. The dry stalks of mustard (सरिसो *sariso*) are सण्ठी *santhi* in the north-west, तिलण्ठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are झँगरा *jhengra* to the west and in South-West Tirhut, झेगटा *jhegta* in Champāran, डाँट *dānt* in the rest of Tirhut, झङ्गा *jhanga* in Champāran, and झाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. Winnowing grain is ओसौनी *osauni*. To winnow is ओसाएब *osāëb*.

898. The fine chaff which is blown away by the wind in winnowing is पभी *pambhi* generally; also पाँकी *pānki* or पाँभी *pāmbhi* to the west, गूँड़ी *gūnri* in Champāran and South-East Bihār, and भौंटा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadoï*)

crop are पुरेसी *puresi* or पुषरन्सी *puarsi* to the west, and पखनी *pakhni* in Patna and Gaya. In South Munger अधभरी *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER [illegible].—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोदन *lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called पछुआ *pachhua* generally, but also कसर *kasar* to the west and फाव *phāo* in the south-east. It is also called लाभ *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is अगवार *agwār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरी *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखरा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अगवार *agwār* or अगवारी *agwāri* to the west, अगाड़ *agār* in Champāran, Patna, and Gaya, and अगबर *agbar* in the south east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called बटाइ *batāï* or बटैया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champāran and South Bhagalpur, and बँटनू *bantnu* in South-West Shahabad. Land so held is called भावली *bhāoli* or बटैया *bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरतालो *kurtāli*.

903. In बटाइ *batāï* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called मनखप *mankhap*, मनन्ठीका *manthika*, हुण्डा *hunda*, or मनहुण्डा *manhunda*. This is especially adopted in the case of जिरात *jirāt* or home-farm lands when let to a cultivator. In Patna it is called मनी बन्दोबस्त *mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. *Half to landlord and half to tenant.*—This is called अधिया *adhiya* north of the Ganges and in the south-west, in Patna and Gaya अधबटैया *adhbataiya* or पह *pah*, in Champāran and the south-east अधबटिया *adhbatiya*. In South-West Shahabad they say दू दाना मेँ सेँ एक दाना जमिदार लेहला, आउर एक दाना असामी के देहला *dū dāna meñ señ ek dāna jamidār lehala, āür ek dāna asāmi ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord *give* the cultivator his share is worth noting.

905. *Seven-sixteenths to landlord and nine-sixteenths to the tenant.*—This is नौसत *nausat* or नौसत्ता *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. *Nine-sixteenths to the landlord and seven-sixteenths to the tenant.*—This is नौसत्ता *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (सेरी नौसत्ता *seri nausatta*) in West Tirhut.

907. *One-third to the landlord and two-thirds to the tenant.*—This is तेकुरी *tekuri* or तिहैया *tihaiya* in Shahabad, Patna, and Gaya, तेकुरा *tekura* in South-West Shahabad, तेखुरी *tekhuri* in South Bhagalpur, तेकुली *tekuli* in Champāran, तिसरी *tisri* in Sāran and Champāran, and तेसरी *tesri* in South Munger. Not noted elsewhere.

908. *Two-fifths to the landlord and three-fifths to the tenant.*—This is पचन्दू *pachdu* to the west and in West Tirhut, पचा दूआ *pachcha dūa* in Patna, Gaya, and the south-east, and पँचन्दू *panchdu* to the west. Not noted elsewhere.

909. *Three-fifths to the landlord and two-fifths to the tenant.*—This is पचन्दू *pachdu* to the north-west, and पाँचा दूआ *pāncha dūa* in South Munger and Tirhut. Not noted elsewhere.

910. *Landlord one-fourth, tenant three-fourths.*—This is चौथैया *chauthaiya* in Champāran and South-East Tirhut and चौठैया *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद काश्त *khūd kāsht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of 1¼ *sers* per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छूट *chhūt*. South of the Ganges and in Champāran it is called गरकी *garki*, also नाबूद *nābūd* in Patna, छुटती *chhutti* in Gaya, गरकी परती *garki parti* in South Munger, and मरकी गरकी *marki garki* in South Bhagalpur. A similar deduction of 1½ *sers* in the maund is called in Champāran, Patna, and Gaya डेढ़सेरी *derhseri*; and when of two *sers*, दुसेरी *duseri*. To the west दहार महार *dahār mahār* is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगड़ी *pagri* or माफी *māphi*. North of the Ganges पछुआ *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अँजुरी *anjuri*, and in Shahabad आँजुर *ānjur*, is an allowance of one or two *sers* per plough taken by the tenant. खलिहानी *khalihāni* in Patna is an allowance claimed by the tenant, and so also is भाँवर *bhāmwar* in Shahabad and मँगनी *mangni* or माँगन *māngan* (½ a *ser* in the maund) in East Munger.

CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटाइ *bojhbataï* or (in Champāran and South-East Tirhut) खरबटाइ *kharbataï*. To the north-west it is जजाती बटाइ *jajāti bataï*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *kūt*, or कनकूत *kankūt* or कनकुत्ती *kankutti*. When the valuation is done by appraisement it is called कनकुत्ती बटाइ *kankutti bataï*. It is also called दानाबन्दी *dānābandi* generally, भौकट्टा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकट्टी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deputes an assessor (अमीन *amīn*) and an arbitrator (सालिस *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठाधर *kathādhar*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwāri's* field-book (खसरा *khasra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परताइ *partāï*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *sers* per maund, called छुटन्ती *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind ; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. *Division on the threshing-floor.*—This is बटाइ खरिहानी *batāi kharihāni*, अगोर बटाइ *agor batāi* (because it is watched or guarded till division), or बटाइ *batāi* simply. The man who weighs the grain is called हटवा *hatwa* north of the Ganges. He is also हटवे *hatwe* in Champāran, Patna, and Gaya, बाया *bāya* or बया *baya* to the west, सोनार *sonār* in Patna, and केवाल *keāl* or बनियाँ *baniyān* in Patna and the south-east. His fees are called हटवाइ *hatwāi* or हटवई *hatwai* north of the Ganges, and also पछुआ *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also मनपई *manpai* or मनपौआ *manpaua*. To the west they are बेयाइ *beyāi* or पवही *pawahi* (¼ *ser* per maund), in Gaya and South Munger चालसा *chālsa*, in Patna and Champāran धुरिया *dhuriya* (¼ *ser* per maund), and in the south-east केवाली *keāli* or तौलाइ *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (पैला *paila*) of grain make one आढ़ा *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (लोढ़ा *lorha*, &c., see § 878), and a fixed proportion of the gross produce (दिनौरा *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see § 1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

which is blown away with the chaff (अगार *agār*, &c., see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिसुन पिरित *bisun pirit*, &c., see § 1203), and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari*, &c, see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX.

IRRIGATION.

CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is पटाएब *patāëb*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patauni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is लेब *leb*, लेब *leo*, or लेवा *lewa*, and in South Bhagalpur अन्हाव *anhāo*. Such a flooded field is called पनियाएल *paniyāël*. A water-drawer is पनिहारा *panihāra* or पनभरा *panbhara*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनछन्ना *panchhanna*, and in Gaya पनछन्दा *panchhanda*; in Sāran and Champāran he is पनमोरवाह *panmorwāh*; in South-West Tirhut he is खरवाहा *kharwāha*; and in South-West Shahabad he is कमैया *kamhaiya*. The man who distributes the water in the field with the हत्था *hattha* or wooden shovel (see section 64) is called हथवाहा *hathwāha* or छिरकना *chhirkana* to the north-west. In Shahabad he is बरवाह *barwāh*; to the west generally पनिवाह *paniwāh*; in Patna and Gaya, खँड़नमोड़ा *khanrmora* or छिचनियाँ *chhichaniyān*; in Patna, सिंचवाहा *sinchwāha* or खँड़वाहा *khanrwāha*; in Champāran and South Bhagalpur, खड़कटा *kharkatta*; and in South Munger, गँड़रकटा *ganrarkatta*. The wages for irrigation with a lever are लठवाही *lathwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Sāran and Champāran, पैंठी *painthi* or पलटी *palti* to the west, and the latter also in Patna and Gaya, परिहर *parihar* in Patna, पतिहर *patihar* in Champāran and South Munger, and पाएत *pāët* in Champāran and South Bhagalpur.

CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

(a) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैन *pain*, or पैनि *paini*, and नद्दी *naddi* or (South Bhagalpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.

(b) *From wells* (कूआँ *kūān*, *&c.*)

(c) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाव *talāo*.* A small pond is तलाइ *talāï*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाजाना *khājāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भींड़ *bhīnr* or भिण्डा *bhinda*. Local names are पींड़ *pīnr* in Patna and Gaya, and खाँवाँ *khānwān* or खावा *khāwa* to the west. The post erected in the centre of a tank is जाट *jāt*, जाटि *jāti*, जाठ *jāth*, or जाठि *jāthi*. In South Munger it is लाठ *lāth*.

---

* In North-East Tirhut पोखरि *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि रजोखरि, और सभ पोखरा।
राजा सिब सिङ्घ, और सभ छोकरा॥

Pokhari Rajokhari, aur sabh pokhra,
Rāja Sib Singh, aur sabh chhokra.

—"The tank at Rajokhari is indeed a tank; all the rest are puddles. Raja Sib Singh was indeed a king; all others were princelets."

Another version of this is—

ताल त भोपाल ताल, और सभ तलैया।
राजा त सिब सिङ्घ, और सभ रजैया॥

Tāl ta Bhopāl tāl, aur sabh talaiya,
Rāja ta Sibai Singh, aur sabh rajaiya.

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

CHAPTER III.—IRRIGATION FROM CANALS.

918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called अपन्ता *apta* in the north-west, and अगरपात *agarpāt* in Champāran and North-West Tirhut. To the west it is टोड़ *tor* or मोहर *mohar*. In Patna and Gaya it is छानन *chhānan*, in South Munger मेलान *melān*, and in South Bhagalpur दुरका *dhurka*.

919. Irrigation by lift, when the water has to be raised from a lower level, is called उदह के पानी ले जाएब *udah ke pāni le jāëb* to the west, and in the south-east उखेवा *ukhewa*. A dam is sometimes built across the stream to raise the water. This is बाँध *bāndh* or बान्ह *bānh* generally; also खाँड़ *khāṅr*, गड़न्नी *garni*, and घेरा *ghera* to the north-west, गराँड़ी *garānri* in the north-west, Patna, and Gaya, फाँड़ी *phānri* in Champāran and Patna, गरण्डी *garandi* in South Munger, and खाँड़ो *khānro* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोआम *goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface water, is डँड़ेड़ी *danreri* to the north-west and in Patna. South of the Ganges and to the north-west खजाना *khajāna*, आहर *āhar*, अहन्रा *ahra*, and अहन्री *ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is पिण्ड *pind* or अलङ्ग *alang*. A cutting in the embankment is called in Gaya खँड़न्हू *khanrhu*.

CHAPTER IV.—IRRIGATION FROM WELLS.

920. Wells may be divided into three classes :—

(*a*) *Those lined with masonry.*—These are called पक्का *pakka*. In the north-west बावली *bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. इनारा *ināra*, इँदारा *indāra*, इनार *inār*, or इँदन्रा *indra* is a large masonry well. In South Bhagalpur राहट *rāhat* is a masonry well.

(*b*) *A well without masonry lining* is called कच्चा *kachcha*; also कूआँ *kūān* or कुइयाँ *kuiyān* or कूप *kūp*. In South Bhagalpur भँड़ुकी *bhanruki*, and generally भड़न्कुईं *bharkūīn*, is a small well. In Patna and Gaya कँदन्री *kandri* is

a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

(c) *Surface depressions containing water.*—These are चूईं *chūīn* north of the Ganges, चुआरी *chuāri* to the west and in Patna, and चूआँ *chūān* elsewhere. A clay well which has fallen in is called भसल *bhasal* north of the Ganges, and भरन *bharan* in Champāran and North-East Tirhut. In Champāran, Patna, and Gaya it is भट्ठा *bhattha*, and to the west भगाड़ *bhagār*. All the above are adjectives agreeing with कूआँ *kūān*. Another expression used in Shahabad is भथकूआँ *bhathkūān*. The space formed inside a well by the collapse of the sides is खाँखर *khānkhar* in the north-west and धोधर *dhodhar* in Champāran and South-West Tirhut. To the west it is पाल *pāl*, and in Patna and Gaya चौंर *chaunr*.

CHAPTER V.—CONSTRUCTION OF WELLS.

921. The large circular excavation made before a masonry well is built is दवड़ *dawar* to the west and in Patna and South Tirhut, and खाँखर *khānkhar* to the north. In South-West Shahabad it is गोल *gol*, and in the rest of that district गोल गाल *gol gāl*. In Gaya it is गोलम्मर *golammar* or खभार *khabhār*.

922. The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *mokq*. In Shahabad it is सोत *sot* or सुत्ती *sutti*, in Patna, Gaya, and South Munger सोइ *soï*, and in South Bhagalpur सोत *sot* or सँगरा *sangra*. The side spring in a well is तरसोआ *tarsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur सँगरा *sangra*, and in South Munger जिवगर *jiugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा टूट गेल *tāwa tūt gel*, and south of it बरियार (or जिवगर) पानी आबि गेल *bariyār* (or *jiugar*) *pāni ābi gel*. The hole through which the water rises when the spring is reached is भूड़ *bhūnr* or भूर *bhūr*. In Patna and South Munger it is भुरहा *bhurha*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called भुरभुट *bhurphut*. When the spring is not reached, the well is called सुन्न *sunn*; and a well, when the spring has risen, is पनिहा *paniha*.

923. A well supplied from a spring and not from surface drainage is सुत्तिहा *suttiha* to the west, and सोतन्ही *sothi* in the rest of that district. In Patna, Gaya, and South Munger it is सोइया *soiya*, and in South Bhagalpur जलन्धर *jaldhar*. The place where the earth begins to become moist as a well is being sunk is पनसेल *pansel* or पनसचा *pansacha* in the north-west. In the south-west it is पसोइ *pasoi*, and to the south-east पसेवा *pasewa*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as भास *bhās* The depth to which a well is dug is measured by the height of a man (पूरिस *pūris* or पोरसा *porsa*). Thus a well is said to be four, five, six, or seven पूरिस *pūris* deep.

924. The masonry cylinder of a well is खनजीर *khanjīr*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called खपन्ड़ा or खपरा *khapra*. Other names are (north-west) नाद *nād*, (South-West Shahabad) मोखन्ड़ा *mokhra*, (Patna) गिरन्ड़ा *girda*, (Patna and South Munger) गँड़ुआ *gaṇrua*, and पाट *pāt* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as कोठी *kothi*, डोल *dol*, or बींड़ *bīnr* in the north-west —the last also in Patna and Shahabad, दोल *dol* in the south-east, and बिण्डी *bindi* elsewhere in the south. Wells protected in this way are कोठिला *kothila* to the west and गड़ौवाँ *garauān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called कठन्कूआँ *kathkūān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called परन्चूईं *parchūīn*.

925. The wooden base of the cylinder is made of *jāmun* wood, and is called जमन्वट *jamwat* or जमोट *jamot*. In South Bhagalpur it is called जमन्काठ *jamkāth*.

926. A well so large that two buckets can work it is called दोलट्ठी *dolatthi*. In Patna and the south-east it is दुजात *dujāt*, and in South Munger also दुजन्ता *dujanta*. One for three buckets is तिनन्लट्ठी *tinlatthi* or तेलट्ठी *telatthi*; in South Munger it is तेजत्ता *tejatta*, and in South Bhagalpur तिनन्जाँत *tinjānt*.

927. The well-dredger and well-spear are described in § 39 and ff.

CHAPTER VI.—THE LEVER USED IN RAISING WATER.

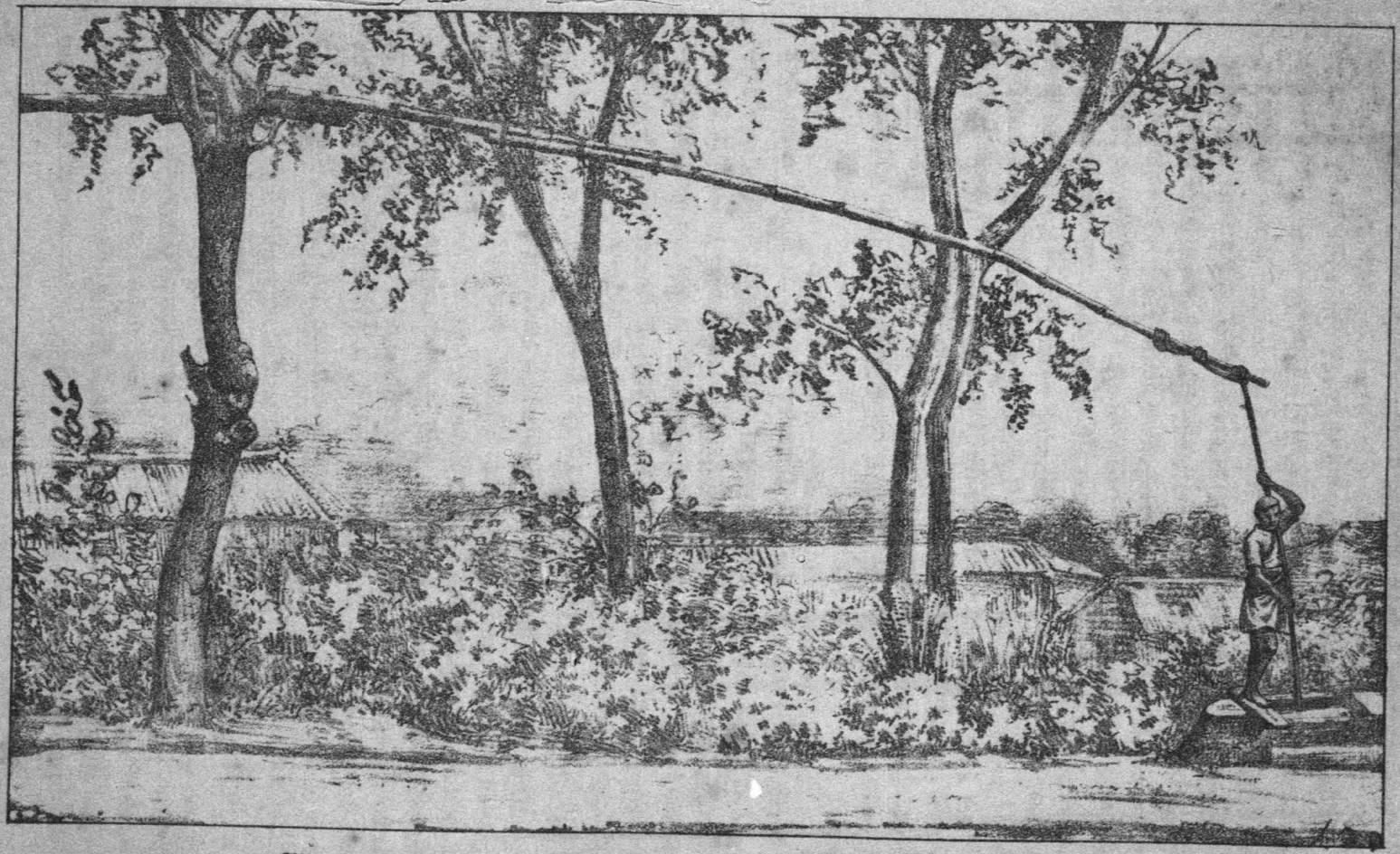
928. This is ढेँकुल *dhenkul*, ढेँकुला *dhenkula*, or ढेँकी *dhenki*. It is also called लाठ *lāth*, लट्ठा *lattha*, or लाठा *lātha* south of the Ganges, and जाँत *jānt* in South Bhagalpur.

929. The *pot* (whether earthen or of iron) is कूँड़ *kūnr*, कूँड़ी *kūnri*, or कुण्डी *kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is डोल *doi*, other names being लोहँड़ा *lohanra* in Shahabad and दोल *dol* in South Bhagalpur. In North-East Tirhut, however, डोल *dol* is also used for the lever-bucket. In Gaya कठन्नही *kathnahi* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is किल्ली *killi* or गुल्ली *gulli*. In South Bhagalpur it is रनकिल्ली *rankilli* or पुल्ली *pulli*. The string which fastens this to the pot is कनेटी *kaneti* to the north-west and कुँड़ियाठी *kunriyāthi* generally to the north of the Ganges; also चोरकिल्ली *chorkilli* in Champāran and North-West Tirhut.

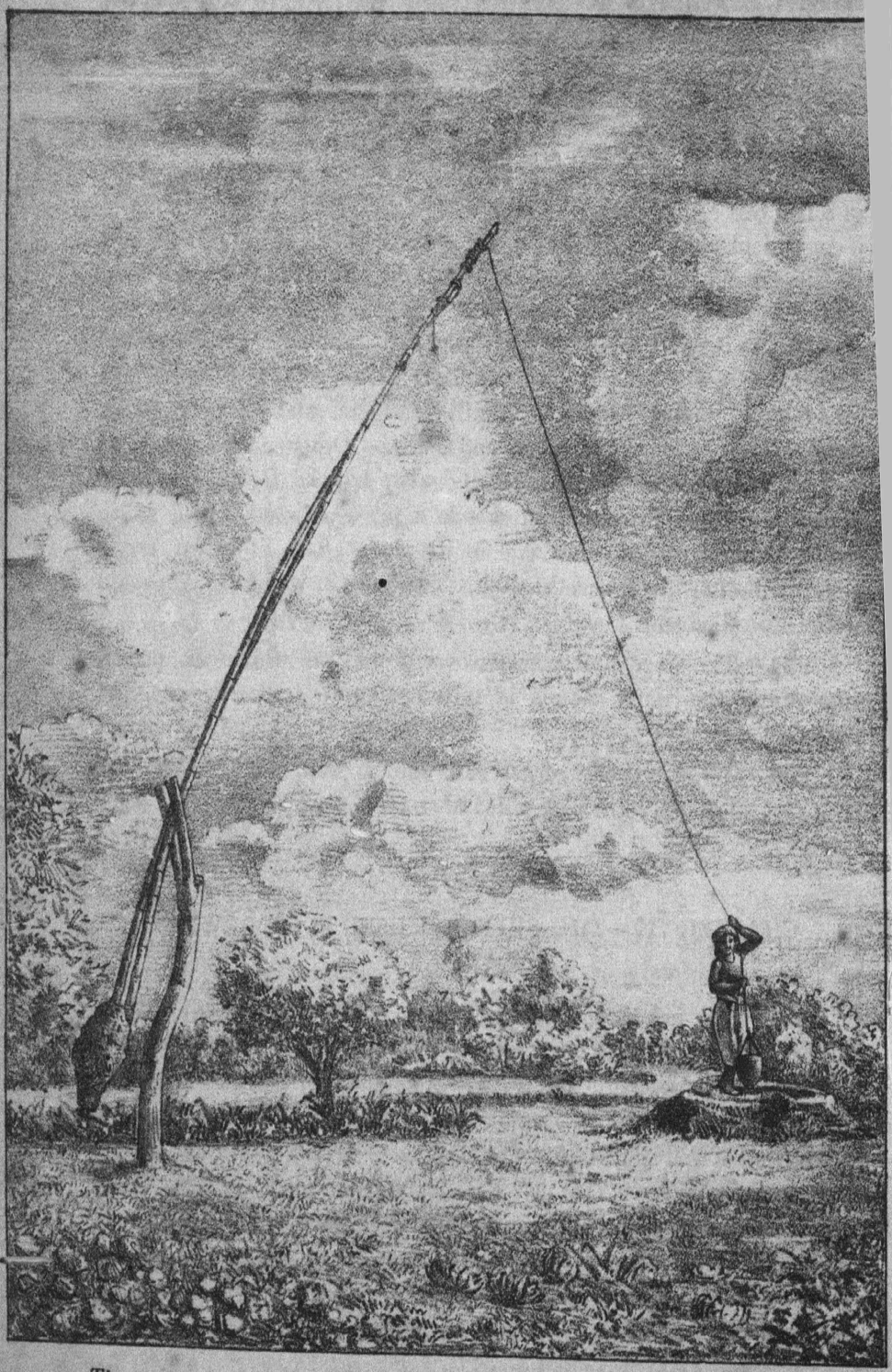
930. The *rope* of the lift is बरन्हा *barha*. It is also called बरह *barah* in South Munger, and हथबरन्ही *hathbarhi* and उबहनि *ubahani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is पनछोर *panchhor* or छोरी *chhori*, with the following local names:—छोर *chhor* (west), जोता *jota* (Patna, Gaya, and the south-east), नाधा *nādha* (Gaya), जोती *joti* (Shahabad and South Munger), and बगन्हा *bagha* (South Bhagalpur).

931. The *lever-beam* is बाँस *bāns* when made of bamboo, also छीप *chhīp* in Champāran and North-East Tirhut. लाठ *lāth* or लाठा *lātha* is a shorter and stouter one. Other names are धुरन्ही *dhurhi* (South-West Tirhut), ढेँकुल *dhenkul* (west), and डण्डा *danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called बँसजोर *bansjor*, and in Patna and the south-east छीप *chhīp*. The end of the beam which projects beyond the rope over the well is called अगार *agār* or अगारी *agāri*.

932. The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called लेद *led*, लेदा *leda*, and लेदी *ledi*. In East Tirhut they are लेध *ledh*, and in South-East Bihār लेधो *ledho*. Other names are पछाड़ *pachhār* (Champāran), पछेड़ *pachher* (South-East Tirhut), and चकरी *chakri* (Champāran, Patna, and Gaya). The peg with which these are



The irrigation lever (lātha), pulled down, with the bucket lowered in the well.



The irrigation lever (lātha), raised, with the bucket out of the well

fastened to the beam are खुँटा *khūnta* or खुँटी *khūnti;* also गँड़न्मेखा *gañrmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किल्ला *killa* (Patna and south-east).

933. The *post* on the top of which the lever swings is खम्भा *khambha;* also धोरेआ *dhorea* in Patna and Shahabad. To the west धुरई *dhuraī* is a post with two branches at the top. These posts are often made of a live tree called जीयल *jīyal* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानी *kāni*, कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानी *dokāni* or दुकानी *dukāni*. The cross-axle is अखौता *akhauta* or अखौत *akhaut*, local variants being अखोतो *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and अखेता *akheta* or अखेद *akhed* (optional) in Gaya and Patna. Other names are माँझा *mānjha* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकन्री *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khol*.

934. The wooden framework over a well on which the person who draws the water stands is called परियाठा *pariyātha* or पौठा *pautha*.

935. When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कण्टा *kanta*, or झग्गार *jhaggār*.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihār. In West Bihār it is मोटि *moti*, मोट *mot*, or मोंट *mont*. The iron ring round its neck is मेंड़न्रा *menrra;* also कड़ाही *karāhi* and कड़ा *kara* in Sāran, and काँड़ा *kānra* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथियारी *nathiyāri* or सोरन्ही *sorhi;* also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghoraī* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called कड़ी *kari* or बाला *bāla*. किल्ली *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

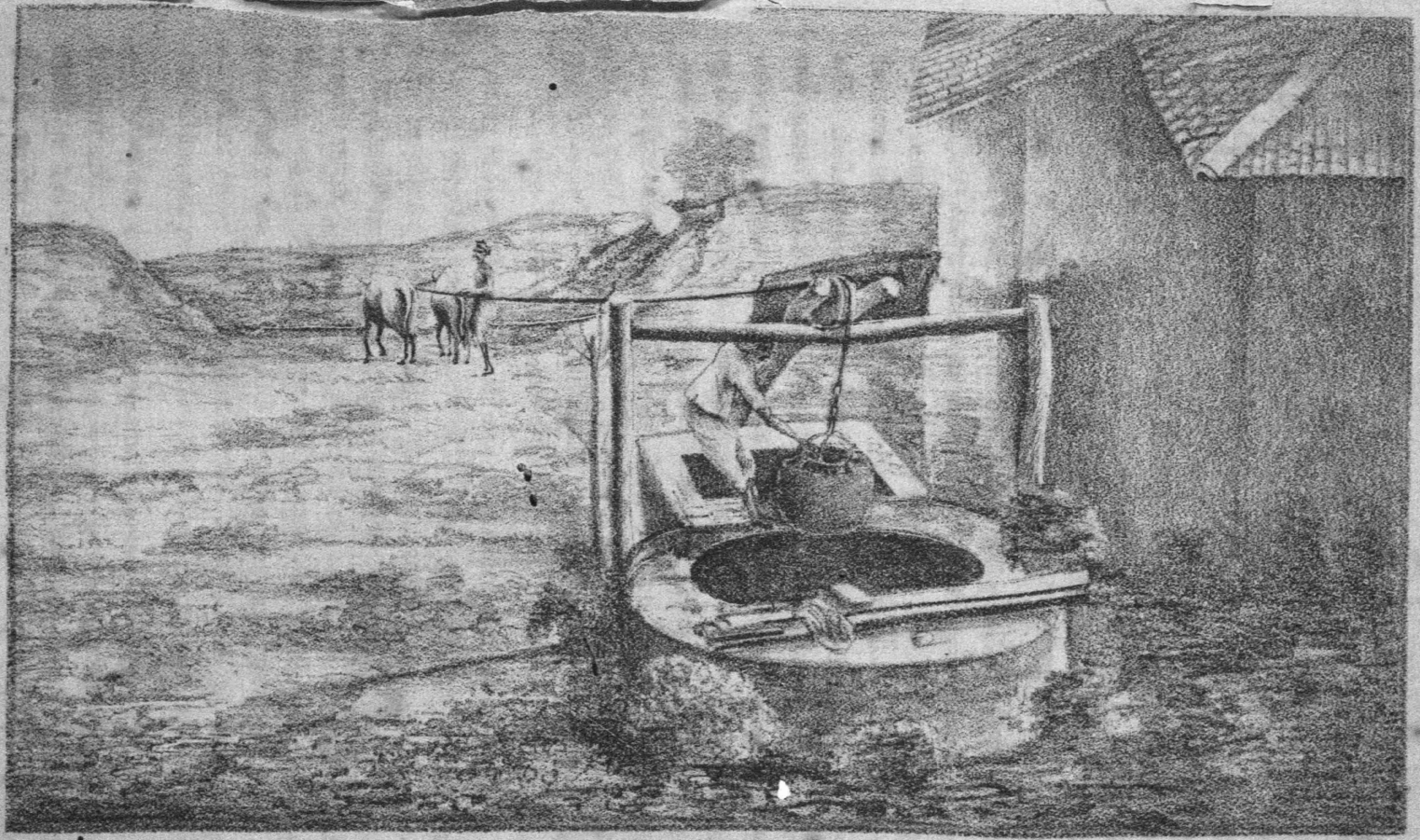
CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called अड़ाँस *arāns* or अँड़ास *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called सीठा *sītha* or बिण्डा *binda*, and in South-West Shahabad झँगड़ा *jhengra*. In Sāran a similar article made of leather is called छल्ला *chhalla*. When made of straw in Sāran it is called चचार *chachār*, and in Champāran चचरा *chachra*. The catch-basin into which the bucket is emptied is called तीथा *tītha* to the west. Elsewhere it is called अड़ाँस *arāns*, सीठा *sītha*, &c., as above.

938. The bullock yoke, which has two bars (see § 14), is पालो मोटन्हा *pālo motha* or जुआठ *juāth*. Local names are जोठ *joth* (Patna) and जूआड़ *jūar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger पालो *pālo* is used. The above names are also used for the upper bar, and also पल्ला *palla* in South-West Shahabad. The lower bar is तरसईल *tarsaīl* or तरसैला *tarsaila*, local names being सैला *saila* in Shahabad, गतार *gatār* in Champāran and Gaya, and जहड़ *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called सईल *saīl* or सैला *saila* to the west, and कनैल *kanail* to the north-west and east. The similar pins inside are समैल *samail* or (Patna and the south-east) समैला *samaila*. They are also called पचार *pachār* in Shahabad. The knob to which the rope is fastened is महादेवा *mahādewa*. In the south-east it is महन्देवा *mahdewa*.

939. The wooden framework over the mouth of a well to prevent people falling in is जँगन्हा *jangla*. The wooden beam laid over the well on which the person drawing the water stands is पावठ *pāwath* or पौठा *pautha*. Other names are लतमरा *latmara* (Patna and North-West Tirhut), गोड़न्पौठा *gorpautha* (South-West Tirhut), and धरन्ना *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is जगत *jagat* to the west. Other names are मुड़ेर *murer* (west), मुंड़ेरा *munrera* (also in Champāran) or निरारी *nirāri* in Patna, मुड़ेरी *mureri* in Champāran and Gaya, and मूड़ा *mūrha* in the south-east.

940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called धुरन्ही *dhurhi* or खम्हा *khamha* to the north-west and in South Munger. South of the Ganges we have धुरई *dhuraī* or धोरेआ *dhorea*



The skin bag for drawing water (moti), as worked with bullocks.

in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खम्भा *khambha* or खम्हा *khamha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँड़ेरा *banrera* in the west, and बल्ला *balla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाट *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are डण्डा *danda* in Champāran and South-West Tirhut, सरन्ना *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घड़ारी *gharāri* to the west, also गड़ारी *garāri* to the north-west and in South Munger. It is घिरन्नी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरन्नी *ghurni* in Patna, and मकन्नी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and डगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोड़न्पौर *gorpaur*. The portion above ground is पौदर के माँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोंइछा *khoinchha* to the west. A yoke of well-bullocks is called मोटन्हा जोड़ी *motha jori*. Drawing water by cattle power is मोट चलाएब *mot chalāeb*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकन्वा *hankwa* or हँकनिहार *hanknihār*; also फेरन्हा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is डरनिहार *dharnihār* north of the Ganges, छिनन्वा *chhinwa* in South-West Shahabad, and मोटन्डरन्वा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोटन्वाहा *motwāhā*.

945. *The man who distributes water in the field* is called पनमोरा *panmora* or पनछन्ना *panchhanna* north of the Ganges. South of the Ganges he is बरवाह *barwāh* in South-West Shahabad, मोरवाह *morwāh* in the rest of that district, and खँड़ुवार *khanruār* in Gaya. He is also खरवाहा *kharwāha* in Sāran and खँड़वाहा *khanrwāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI.—THE PERSIAN WHEEL.

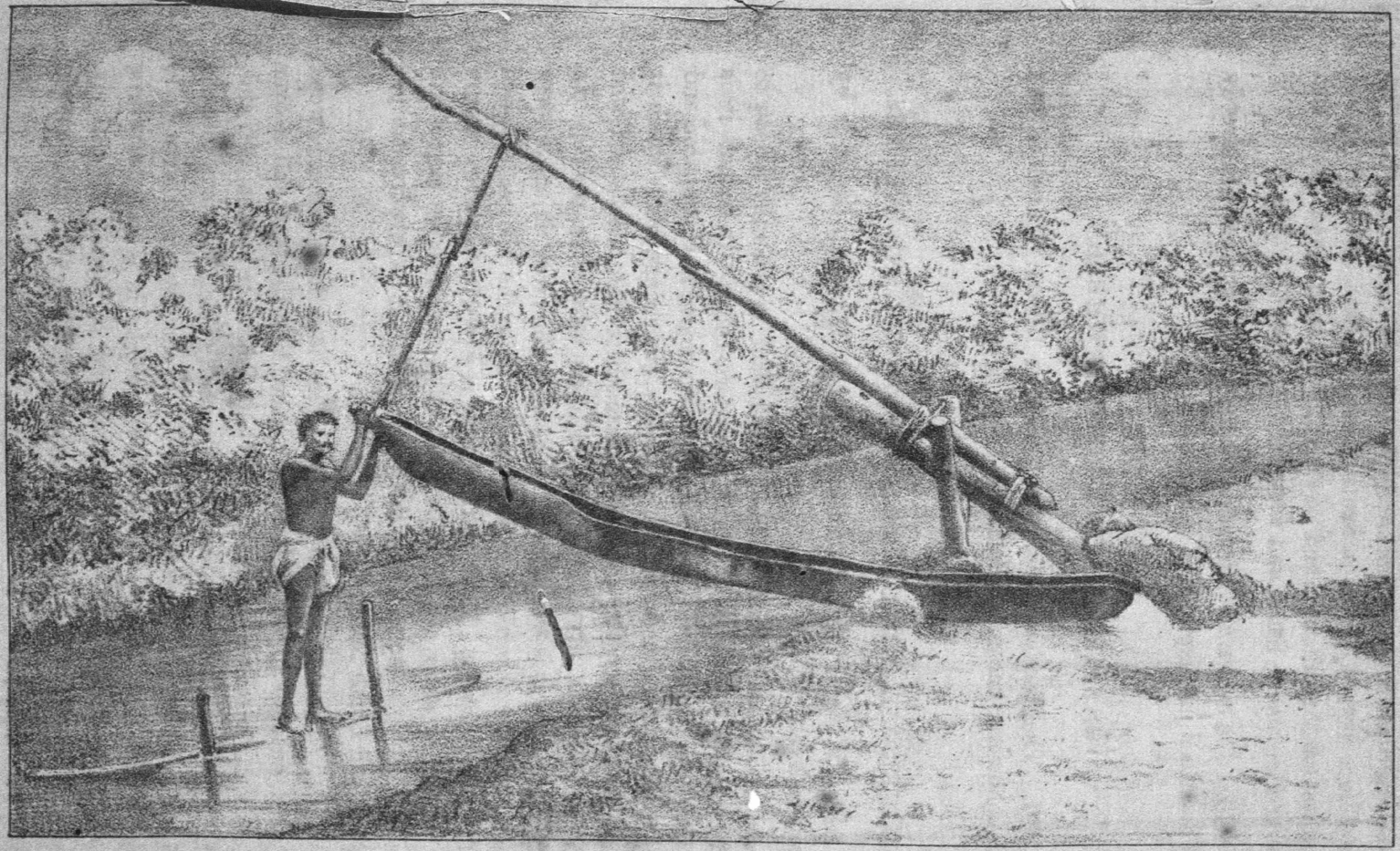
947. The Persian wheel is not used in Bihār. Its name, रहट *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

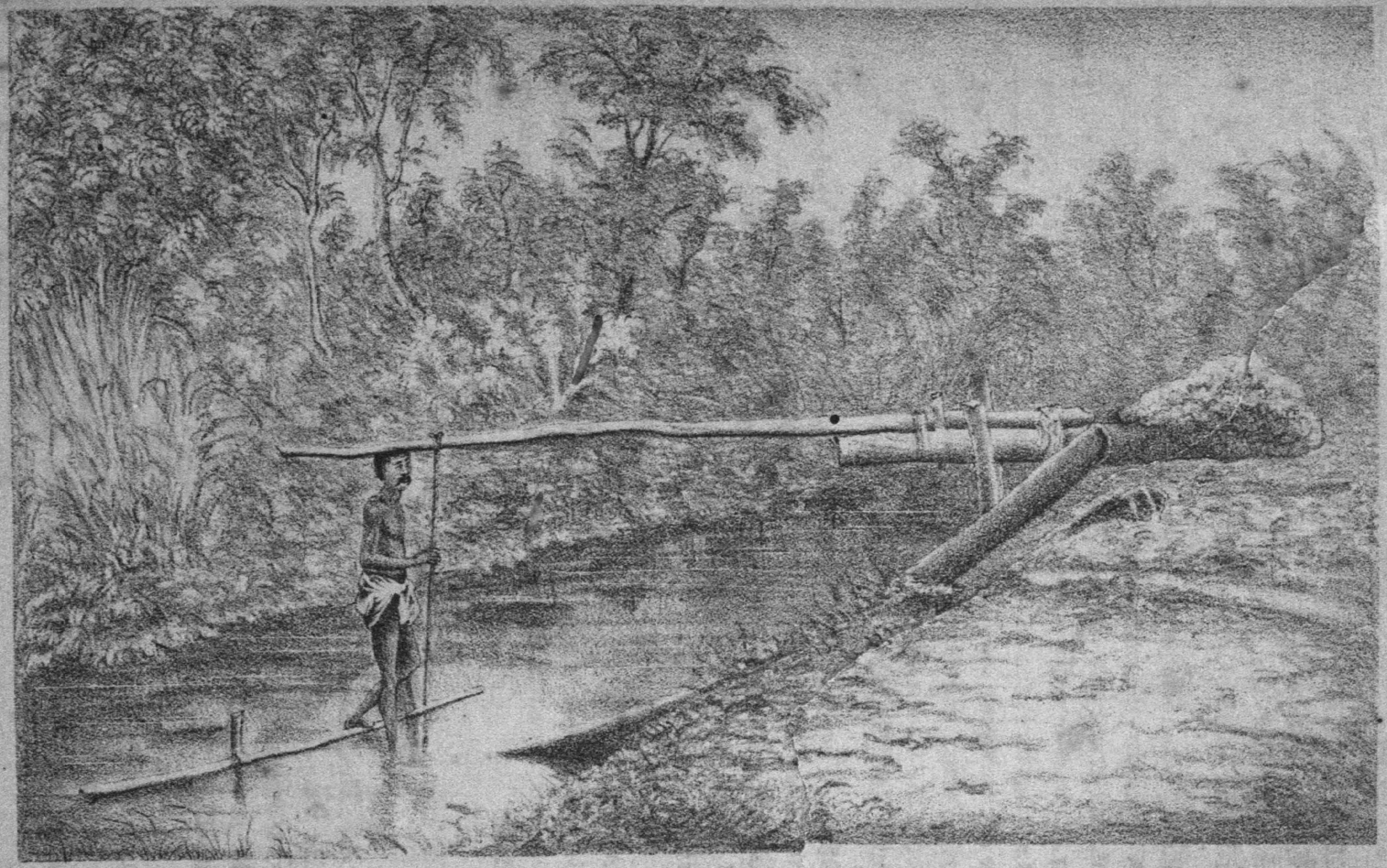
948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket.*—The swing-basket is generally सैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Bihār. In Tirhut it is दोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरपौर *gorpaur*, or to the west पौधा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are सैरवाह *sairwāh*, चँड़िवाह *chanriwāh*, or डोसवाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is सैर (चाँड़ or दोस) चलाएब *sair* (*chānr* or *dhos*) *chalāëb*. In South Bhagalpur it is सैन बराएब *sain barāëb*. The pit from which the water is lifted is चड़ियार *chariyār* in Gaya and South Munger.

950. *The spoon irrigation lever.*—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karīn* or करींग *kāring* to the east. The man who works it is called दोनवाह *donwāh* and करिनवाह *karinwāh* or करिंगवाह *karingwāh* respectively. The place where he stands is पौठा *pautha* in the west and अलमरा *altmara* in Tirhut.



Irrigation lever (tatha), showing the method of discharging water



Head of tobacco in mixture

CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is बोदर *bodar* in Sāran and Shahabad, अनुआ *anua* in Champāran, and गार *gār* in North-West Tirhut. South of the Ganges it is चढ़ाव *charhāo*, अनौआ *anaua* in South-West Shahabad, and एघाँव *eghānw*, &c., as follows.

952. When there are several lifts, the first reservoir is called ठेवन्का *thewka* in the north-west, पहन्ला गार *pahla gār* in North-West Tirhut, and कानर *kānar* in North-East Tirhut. South of the Ganges it is खजाना *khajāna* or एघाँव *eghānw*. Of this last there are local variants एघावा *eghāwa* in Patna and एघाय *eghāy* in South Bhagalpur. The top of the lift is अड़ानी *arāni* to the west, and सीठा *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is तीथा *tītha* to the west. It is also परच्छा *parchha* in South-West Shahabad, and मेलन्वानी *melwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is दोघाँव *doghānw*, with a local variant दोघावा *doghāwa* in Patna. The third is तेघाँव *teghānw*, or in Patna तेघावा *teghāwa*. The fourth is चौघाँव *chaguhānw*, or in Patna चौघावा *chaughāwa*. These lifts are also called ठेउका *theüka* in South-West Shahabad. Thus दो ठेउका *do theüka*, तीन ठेउका *tin theüka*, &c. The raised bank between the two reservoirs is खाँवाँ *khānwān* in South-West Shahabad and मेंड़ *meur* in the rest of that district. In Gaya it is पींड़ *pīnr*, and in Patna अलङ्ग *alang*. In South Munger and Patna it is आहर *āhar*, and elsewhere बाँध *bāndh* or बान्ह *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally पैन *pain* or पैनि *paini*. In Patna, Sāran, and Shahabad it is also करन्हा *karha*, and in South-West Shahabad बाहा *bāha*. In Tirhut it is पौठ *pauth* or दवन *dawan*, and in North-East Tirhut पौटी *pauti*. In South-East Tirhut it is बह *bah*. To the west नारी *nāri* is also used. In the south-east and Champāran we find डाँड़ *dānr*, and also (in South Bhagalpur) सिंगन्हा *singha*. In North-East Tirhut कनन्वा *kanwa*, and in Patna and Gaya कनन्वह *kanwah*, is a narrow branch channel leading from a पैन *pain*. A water-course generally is नद्दी

naddi or (in South Bhagalpur) लड्डी *laddi*, and its branches बाहा *bāha* or (north of the Ganges) बहना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निगरईन *nigraīn*. In Patnā and Gaya भोकिला *bhokila* and टँड़ुआ *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहुँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गहुम *gahum*. To the west it is also गोहुँ *gohuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोहुम *gohum*. In Gaya it is also मण्डा *manda*. Cf. § 823.

956. The chief varieties are मुँड़िया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुँड़िलवा *munrilwa*, मुड़ला *murla* in Sāran and Patna, and मुड़ली *murli* or भुँड़िया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihār, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhi* or दुधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरूखी *pachrūkhi*. ललका *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हरना *harna* or हँरहवा *hañrrahwa*, in the north-west, हारा *hāra* in Tirhut, हरहरा *harhara* in South-West Tirhut, हरहा *harha* (Patna), केवलहा *kewalha* (Gaya), and जमाली *jamāli* or जमरिया *jamariya* to the east, are a small-grained red wheat. ललका *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हारा *hāra*. बरगहुमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंड़ा *renra* means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called सुइया *suiya* or सूआ *sūa*; also अँकुरहा *ankurha* to the north-west, and

कन्नी *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुइया गेल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksal* in North-East Tirhut. To the west they say रेँड़ल बा *renral ba* or रेँड़ गेल *reñr gail*. In Gaya they say सुआल आवे है *sua āwe hai*, and in Patna कनियाएल आवत है *kaniyāël āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुतरा *putra*. When the blade throws out shoots they are called डिब्भी *dibbhi*; also डाभी *dābhi* in South-West Shahabad, and टेँभी *tembhi* in Patna. When about six inches high it is called कौआ लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ झपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरन्हा *horha*, or (Tirhut and the South-East) ओरन्हा *orha*, and (optionally) in South Munger as होलन्हा *holha*. When the ear begins to form, they say रेँड़ा भेल बा *renra bhail ba* in the north-west, गभा भेल बा *gabha bhail ba* in South-West Tirhut, and गम्हड़ा भेल अछि *gamhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाएल *dudhiyāël*. In Patna and Gaya a similar phrase, or the phrase गद्राएल है *gadrāël hai*, is used, and in the south-east they say दुधैले *dudhailai*. गद्राएल *gadrāël* is also used in Tirhut. When the grain hardens they say it is हबसाएल *habsāël* in South-West Shahabad, कैलाएल *kailāël* generally; in Sāran and West Tirhut also गोटाएल *gotāël*, अधपक्कू *adhpakku* in Gaya, कैला गेल *kaila gel* in Patna, and कलाएल *kalāël* in the south-east.

958. The beard is टूँड़ *tūnr* or टूंड़ा *tūnra* to the west, and सूँघ *sūngh* or सूँग *sūng* elsewhere. In South-West Tirhut it is सूँड़ *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bāli*; in South-East Tirhut, where it is सीस *sīs*; in South Bhagalpur, where it is सीसा *sīsa*; and in South Munger, where it is टुँगन्ना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजई *gojaï*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेरन्ना *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally, and उटन्ना *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेझन्ना *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केराइ *jau keraï*

generally, also जौ मटन्रा *jau matra* to the west, जकेराइ *jakerāï* to the south-east, and जब केरन्वा *jab kerwa* in North-East Tirhut. Other names are कुसही केराव *kusahi kerāo* in Patna and the south-east, कोसी *kosi* in South Bhagalpur, and हरफोरन्वा केराव *harphorwa kerāo* in South-West Shahabad. बेरन्रा *berra* or बेरई *beraï* in Shahabad is barley mixed with gram, and the same is called जब बुट्टा *jab butta* north of the Ganges, and जो बट्टा *jo butta* in the south-east. जो खेसन्रा *jo khesra* is a mixture of barley and peas (खेसारी *khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called तरी *tari* when compared with the other. Thus in जौ केराइ *jau kerāï* the small pea (केराव *kerāo*), being the inferior, is the तरी *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is जौ *jau* generally. In the north-east it is जब *jab*, and in Patna and the south-east जो *jo*. North of the Ganges जई *jaï* (also in Shahabad) or जन्तरी *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are जवारा *jawāra*, and in Patna जैंती *jainti*. The prickly hairs on the ear are टूँड़ *tūnr* in West Tirhut, Sāran, and Shahabad; टूँड़ा *tūnra* or सूँड़ा *sūnrha* in Champāran and Tirhut; सूँड़ *sūnr* in South-West Tirhut, and also सूँघ *sūngh* or सूँग *sūng* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named जई *jaï* or जै *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called धान *dhān*. When husked it is चाउर *chāür*, but the Hindi form चावल *chāwal* has also been noted in Patna. Husked rice is of two kinds, viz. अरन्वा *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called उसिना *usina*, उसन्ना *usna*, or जोसाँदा *josānda*. Rice when partially husked is called मुचन्चुर *muhchur* in Gaya, बोकन्ड़ा *bokra* in Sāran, and खिजाया *khijāya* in North-East Tirhut. Rice boiled plain is भात *bhāt*, when boiled with pulses it is खिचन्ड़ी *khichri*, and when spices are added to this it is भूनल खिचन्ड़ी *bhūnal khichri* or कबूली *kabūli*; also in

South Bhagalpur छौंकी *chhaunki.* When rice is boiled to a mash, it is called गोलन्हथ *golhath* or गोलन्हत्थी *golhatthi.* In Gaya पनिहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār,* पोआर *poār,* &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri,* or (in Champāran) पेटाही *petāhi* or (in Shahabad) पेटारही *petārhi.*

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following :—रजपूत ओ धान के ओर नाहिँ है *rajpūt o dhān ke or nāhiñ hai,*—there is no limit to the clans of Rajputs or the kinds of rice; धान बाभन कैँ एक्के हाल *dhān bābhan keñ ekke hāl,*—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāwag,* बाओग *bāog,* (in Gaya) बोगेड़ा *bogera,* or in Patna बोगन्हा *bogha,* and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपन्हा *ropha.* At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāwag* in one place may be रोपा *ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) साठी *sāthi.*—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,
बरन्खा होखे रात दिन.

Sāthi pāke sāth din,
Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गँभन्री *gambhri* or गम्हन्री *gamhri.* It is sown in the month of Jeth (May–June), and is cut in Sāwan (July–August).

(2) सोकन्ना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May–June), and is cut in Bhādoñ or Āsin (*i.e.,* in September). This crop is also called भदैया *bhadaiya.*

(3) The following are sown in Phāgun (February–March) and Chait (March–April), and are cut in Aghan (November–December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere :—

(*a*) अकाल बीर *akāl bīr*. (In Sāran अकाल गीर *akāl gīr*, and in North-East Tirhut also काला गीर *kāla gīr*.)
(*b*) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
(*c*) चनाबक *chanābak*.
(*d*) झलमरदन *jhalmardan*.
(*e*) दरमी *darmi* (also known in the north-west).
(*f*) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*).
(*g*) पीचर *pīchar*.
(*h*) बेलौर *belaur* (also known in the north-west).
(*i*) भाँटिन *bhāntin* (Sāran).
(*j*) भैसलेट *bhaislet* (also known in the north-west).
(*k*) लाँजी *lānji* (Sāran).
(*l*) सतरिया *satariya* (Sāran).
(*m*) साहिल *sāhil* (Sāran).
(*n*) सिंगरा *singra*.
(*o*) सोबरा *sobra*.

खेड़ा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May–June). They are sometimes sown broadcast and sometimes transplanted :—

(*a*) धुसरी *dhusri* (also known in Champāran).
(*b*) बस्तर *bastar*.
(*c*) राम दुलारी *rām dulāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast :—

(*a*) करंगा *karnga* } Two kinds with a black grain (also known
(*b*) करंगी *karngi* } in Sāran).
(*c*) करहनी *karhanni*, a small black grain (also known in Sāran).
(*d*) खातिन *khātin*, a coarse kind.
(*e*) सहदेइया *sahdeïya*, a red kind.
(*f*) साठी *sāthi*. See above.

(*g*) सेढ़ा *serha*, a small black and white grain. Like the साठी *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सेढ़ा साठी साठ दिन, जेंव देव बरन्से रात दिन
Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast:—

(*a*) पनसारी *pansāri.*
(*b*) भुइँसीकर *bhuinsīkar.*
(*c*) मूँगा *mūnga.*
(*d*) राम करन्हनी *rām karhanni.*
(*e*) राम दुलारी *rām dulāri.*
(*f*) साहिल *sāhil.*
(*g*) सिरन्हण्ट *sirhant.*

967. In *Gaya* sowing is done in the month of Akhār, in the lunar asterism of *Aradra* (June-July). About this asterism (नछत्तर *nachhattar*) and the two following ones the following rhyme is current throughout Bihār:—

अरदरा धान, पुनरबस पैया
गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas paiya,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of Pūs (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

(*a*) एदल्ली *edli.*
(*b*) कतिका *katika*,—cut in Kātik (October-November).
(*c*) कनबदा *kanbada.*
(*d*) करन्हनी *karhanni.*
(*e*) जोंगा *jonga.*
(*f*) झँरगा *jhanrga.*
(*g*) धुसरा *dhusra*
(*h*) रटवा *ratwa.*
(*i*) लालदेइया *laldeïya.*

(*j*) लोहरा *lohra.*
(*k*) सिरहट्टी *sirhatti.*

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohni*, in the month of Jeth (May–June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called लालगोंदिया *lalgondiya*, and a black, which is considered inferior, and is called कारा बोगहा *kāra bogha.* The former kind includes करहनी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(*a*) अजान *ajān*, a white variety.
(*b*) कजरी *kajri.*
(*c*) करहनी *karhanni.* See above.
(*d*) खिरदन्त *khirdant.*
(*e*) छगरा *chhagra.*
(*f*) जौगा *jauga.*
(*g*) पनसाहा *pansāha* (a coarse red kind).
(*h*) बुढ़वा *burhwa.*
(*i*) राँगी *rāngi.*
(*j*) सरिहन *sarihan*, a white variety.
(*k*) सिरहट्टी *sirhatti.*

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(*a*) कजरघरो *kajargharo.*
(*b*) गोहमा *gohma.*
(*c*) चाँग *chāng.*
(*d*) जोंगा *jonga.*
(*e*) दुदसर *dudsar.*

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May–June). It is transplanted in Sāwan (July–August). In Patna the custom is to commence transplanting on the 5th of Sāwan, after holding a festival, called नकपाँचो *nakpāncho*, or the "fifth of the asterism (नखत *nakhat*)." The regular harvest is held in Aghan (November–December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in Sāran बिसुनटिया *bisunatiya*), at which Brāhmans are feasted on the new grain.

972. The following kinds of rice are transplanted in *Tirhut* :—

(*a*) अङ्गा *anga*, a black bearded kind.
(*b*) कनक जीर *kanak jīr* (East Tirhut).
(*c*) कमोच *kamoch*, a black kind grown in North-West.
(*d*) करम्मा *karma*, a long black kind (Tirhut).
(*e*) गउमा *gahuma*, a red flat kind grown in North-East Tirhut.
(*f*) जगरनथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
(*g*) दुधराज *dudhrāj*, small and white.
(*h*) नन्हिया *nanhiya* (East Tirhut).
(*i*) बहरनी *baharni* (North-West Tirhut) or बहोरनी *bahorni* (North-East Tirhut), a long white variety.
(*j*) भाल सरी *bhāl sari*.
(*k*) मनसरी *manasri*, a red variety (also known in Sāran).
(*l*) माल भोग *māl bhog*.
(*m*) रमुनी *ramuni* (also known in Sāran).
(*n*) लाल देया *lāl deïya*, or in Sāran लालदेया *laldeiya*, a red variety.
(*o*) सरिहन *sarihan* (north of the Ganges generally), sown in Baisākh (April–May) and cut in Sāwan (July–August).
(*p*) सिलहट *silhat*, with a black husk but white grain.

973. In *South-West Shahabad* the following are transplanted :—

(*a*) जलहोर *jalhor*, possesses a fine grain.
(*b*) झेंगी *jhengi*, a white variety.
(*c*) दुधकाँड़र *dudhkānrar*, white.
(*d*) बासमती *bāsmati*, a superior white variety.
(*e*) बैतरनी *baitarni*, a reddish kind.
(*f*) भेंड़नकाबर *bhenrkābar*, a coarse red kind.
(*g*) माल देही *māl dehi*, a fine-grained variety.
(*h*) मुटुनी *mutuni*, white.
(*i*) रमजूआ *ramjūa*, fine.
(*j*) लोंगचूरा *longchūra* (a black and very fine variety).
(*k*) सिरी केवल *sirī kebal*, white.

974. In the rest of *Shahabad* the following are transplanted :—

(*a*) कनकजीरा *kanakjīra*.
(*b*) दुलहरा *dulahra*.
(*c*) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

(*a*) कमल्ला परसाद *kamla parsād.*
(*b*) गजपत्ता *gajpatta.*
(*c*) गुड्रा *gudra.*
(*d*) गोखुल फूल *gokhul phūl.*
(*e*) गोपाल भोग *gopāl bhog.*
(*f*) ठाकुर भोग *thākur bhog.*
(*g*) दुधगिलास *dudhgilās.*
(*h*) धनीवा *dhanīwa.*
(*i*) नौ धारा *nau dhāra.*
(*j*) बकोइया *bakoiya.*
(*k*) बतास फेनी *batās pheni.*
(*l*) बतासा *batāsa.*
(*m*) भ्रांती *brānti.*
(*n*) बासमती *bāsmati.*
(*o*) माधवा *mādhwa.*
(*p*) मुरधी *murdhi.*
(*q*) लाल केसर *lāl kesar.*
(*r*) साम जीरा *sām jīra.*
(*s*) सूगा पङ्खी *sūga pankhi.*
(*t*) सेल्हा *selha.*

976. In *Patna* the following are transplanted :—

(*a*) बसमतिया *basmatiya.*
(*b*) सफेद *saphed.*
(*c*) सियाह *siyāh.*
(*d*) सेल्हा *selha.*

977. In *South Munger* the following are transplanted :—

(*a*) अनार कली *anār kali.*
(*b*) कजरी *kajri.*
(*c*) कञ्चन चूर *kanchan chūr.*
(*d*) कारी बाँक *kāri bānk.*
(*e*) गजपती *gajpati.*
(*f*) तुलसी फूल *tulsi phūl.*
(*g*) दोलगी *dolgi.*
(*h*) बासमती *bāsmati.*
(*i*) लुपधी *lupdhi.*
(*j*) सिती सार *sitī sār.*
(*k*) सेल्हा *selha.*

978. In *South Bhagalpur* the following are transplanted :—

(*a*) कनक चूर *kanak chūr.*

(*b*) कमोदी *kamodi* (a sweet-scented variety).

(*c*) गोखुल सार *gokhul sār.*

(*d*) दौना फूल *dauna phūl* (a sweet-scented variety).

(*e*) बाग नर *bāg nar.*

(*f*) बाँस फूल *bāns phūl.*

(*g*) बासमती *bāsmati.*

(*h*) बासा पसिन *bāsa pasin.*

(*i*) मनसरा *mansara.*

(*j*) रमनिया *ramaniya.*

(*k*) राम दुलर *rām dullar.*

(*l*) हमचा *hamcha.*

979. Of all the above rices, the most esteemed is साम जीरा *sām jīra.* It is a fine kind, and when cooked its fragrance fills the house. The next best is बासमती *bāsmati* or बसमतिया *basmatiya,* which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September–October) or Kātik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झर *jhar* or in (Sāran) झारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands.*—Land which has been under a rice-crop is धनहर *dhanhar*, धनखेत *dhankhet*, or धनखेती *dhankheti.* It is also धनखर *dhankhar* in Shahabad, धनकियारा *dhankiyāra* in Gaya, and धनहा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār;* also नवाद खेत *nawād khet* north of the Ganges, and नौखील *naukhil* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकट्टी *khilkatti.* To dig it in order to make it fit for sowing is खील कोड़ब *khīl korab* or खील तोड़ब *khīl torab.* The preparation of a rice-field is कादो (or कदवा) करब *kādo* (or *kadwa*) *karab;* also लेव करब *leo karab* in

Sāran, and मसाढ करब *masāh karab* in Champāran. A man who cultivates rice is धनन्हा *dhanha* to the west.

982. *Seedlings.*—A nursery for rice seedlings is बिड़ार *birār* or बियार *biyār*. In South-West Shahabad it is बेंगा *benga*. The seed is बीहन *bīhan*, बिहन्नाइ *bihnāi*, or बीया *bīya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरी *mori* south of the Ganges and to the west. They are also called जरई *jaraī* in Champāran. The bundles of rice seedlings ready for transplanting are आँटी *ānti* or अँटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खारु *khāru* or खरुहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makaī* or मकैया *makaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jinora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are ढट्ठा *dhattha* to the west and ठठरा *thathera* to the north generally. In South Bhagalpur they are ठठेरो *thathero*, and elsewhere डाँट *dānt* or डाँटी *dānti*. The broken stalk is लथेर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सच्चा *sancha*. The unripe ear is दुद्धा *duddha* to the west generally, and also दोधा *dodha* in Shahabad. Other names are खिच्चा *khichcha* or अजू *aju* in Tirhut, दुधघोट्टू *dudhghottu* in Gaya, दुद्धा मकई *duddha makaī* in Sāran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दँतकमरा *dantkamra* in South Munger. When ripe it is भुट्टा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठाइल *pakthāil*. The roasted ear is होरहा *horha* generally, and also ओरहा *orha* to the east. The empty cob after the grain is beaten out is लेंड़ा *lenrha* generally; also नेड़ा *nerha* in East Tirhut and लेंड़री *lenruri* in Shahabad. In Pātna and South-East Tirhut an optional name is बलुरी *baluri*, and South-East

Tirhut and South Munger बल्री *balri.* In South-West Shahabad the word used is खुखड़ी *khukhuri* or खोंखरी *khonkhri,* and in South Bhagalpur हड्डी *haddi.* The grain beaten out is गोटा *gota* or गोट *got.* An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya.* The hair on the ear is भूआ *bhūa* to the west; also घूआ *ghūa* in South-West Shahabad. In Champāran and Gaya it is called सन *san.* In Patna it is मोंछ *monchh;* in South Munger, मोछा *mochha;* in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha.* It is also called केसी *kesi.* The sheath of the cob is खोइया *khoïya* to the west, and बलखोइया *balkhoïya* or बोकला *bokla* generally. In Champāran another name is खलचोइया *khalchoïya,* and in South-West Tirhut बलको *balko* or कोसा *kosa.* In East Tirhut it is खोंइचा *khoincha,* in South Munger पतौरा *pataura,* and in South Bhagalpur पोचो *pocho.* The male ear is called धनबाल *dhanbāl* or धनहरा *dhanahra.*

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays,* see last chapter). So also it is called नन्हिया जनेरा *nanhiya janera* in East Munger. Local names are गेहुमा *gehuma* and जोन्हरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहुमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोंधरी *jondhri.* This is called सिसुआ गहुमा *sisua gahuma* in South Bhagalpur. A similar red kind is called रकसा *raksa* or रकसी *raksi.* This millet is little grown south of the Ganges. The only other kind noted there is बजरा *bajra,* which is described as a dwarf white variety (*see* however § 987). North of the Ganges दुधिया *dudhiya,* or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya,* is a dwarf white variety. The following also occur north of the Ganges:—झलरिया *jhalariya,* of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंहुआँ *genhuān.*

986. The stalks cut up for fodder are ढठेरा *dhathera* or ढट्ठा *dhattha* to the west, and ठठेर *thather* or ठठेरा *thathera* to the east. When the

young plant first germinates it is अँकुरा *ankura*, and the young plant is डिब्भी *dibbhi* or डीभी *dibhi*. The ears are बाल *bāl*, or in East Tirhut optionally सीस *sīs*. The large stack of the stalks cut up for fodder is गाँज *gānj* to the west and टाल *tāl* to the east. Local names are खम्हार *khamhār* or काँड़ *kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet *(holcus spicatus* or *pencillaria spicata)* is बजरा *bajra* in Sāran. South of the Ganges it is sometimes incorrectly called मसुरिया जनेर (or in Patna जिनोरा) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum ;* see § 986). In South-West Shahabad it is जोंधरिया *jondhariya*, and in South Bhagalpur गहुमा *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihār:—The stalk is दाँट *dānt* or दाँटी *dānti* everywhere; also ढट्ठा *dhattha* in Shahabad and ठठेरो *thathero* in South Bhagalpur. The first shoots of the plant are अँखुआ *ankhua* or सुआ *sūa ;* also टिभिया *tibhiya* in South Munger and सुइया *suiya* in South Bhagalpur. To throw out shoots is अँखुआएब *ankhuāëb* or सुआएब *suāëb*. When the ear begins to show itself the phrase used is ललहात बा *lalhāt ba* in Shahabad, रेंड़ा भेल है *renra bhel hai* in Gaya, लहलहा रहल है *lahlaha rahal hai* in Patna, अड़ा गेल *ara gel* in South Munger, and हलहलाइचै *halhalāïchai* in South Bhagalpur. When the heads are blighted and grainless, they are ठुण्ठा *thuntha* in South-West Shahabad, बञ्झड़ *banjhar* in the rest of that district and in West Tirhut, बाँड़ *bānr* in Gaya, ठुट्ठा *thuttha* in Patna, and मुड़िया *muriya* in the south-east. The fluffy flowers are घोंपा *ghompa* in South-West Shahabad, जावा *jāwa* in South Munger, and फुलको *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

(1) *Panicum Italicum.*—This is टँगुनी *tanguni* to the south-west and in Sāran, and टाँगुन *tāngun* in Sāran and Gaya. Elsewhere it is कौनी *kauni*, or in South Munger optionally काउन *kāün*.

989. (2) *Panicum mileaceum.*—साँवाँ *sāñwāñ* or सावाँ *sāwāñ*. In Tirhut it is also सामा *sāma*, and in South Bhagalpur समा *sama*.

990. (3) *Eleusine coracana.*—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मड़ुआ *marua* or मँड़ुआ *manrua*. The empty dry ears after the grain has been taken out are डाँटी *dānti* north of the Ganges; also कटुआ *katua* in North-East Tirhut, मोढ़ी *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलन्ड़ी *kholri*, and in the rest of that district भूसी *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलकोइया *khalkoïya*, and in the south-east they are भुस्सा *bhussa*. The stalks are नेरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is डट्ठा *dhattha*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *larua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or ऊमी *ūmi* to the west and in Tirhut, and ऊनी *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरन्हा *horha* generally, and ओरन्हा *orha* in Tirhut and to the east. They are optionally होलन्हा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *hābus*, and south of the Ganges generally घुँघन्नी *ghunghni* or घुघन्नी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब मड़ुआ आ के गाछी भल ।
धिया पुता सुख सुख माछी भेल ॥
जब मड़ुआ मेँ बाल भेल ।
धिया पुता के गाल भेल ॥

Jab marua'a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gāl bhel.

—When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मड़ुआ मीन चीन सङ्ग दही।
कोदो के भात दूध सङ्ग सही॥

Marua mīn, chīn sang dahi,
Kodo ke bhāt dūdh sang sahi.

—*Marua* should be taken with fish, *chīna* with tyre, and milk with *kodo*.

कोदो मड़ुआ अन नहिँ।
जोलहा धुनिया जन नहिँ॥

Kodo marua an nahiñ,
Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum.*—This is चिन्ना *chinna* or चीना *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्ह *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रकसा *raksa*. The grains when boiled and then parched are called माढ़ा *mārha* or माँढ़ा *mānrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदई *kodaī*.

993. *Miscellaneous.*—मकरा *makra* (*eleusine ægyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus.*—This is रहर *rahar* or रहरी *rahri*. In North-East Tirhut it is also called रैहड़ *raihar*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रहेठा *rahetha*

north of the Ganges, or रहाठ *rahāth* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरैठा *rahraitha* in Patna and Gaya, लहरैठा *lahraitha* in South Munger, and लरेठो *laretho* in South Bhagalpur. The pods are ढेंढ़ी *dhenrhi* generally, and छेमी *chhemi* also north of the Ganges and in Shahabad. To the East they are also छीमड़ि *chimari* or छिमड़ी *chhimri*. In Gaya they are also छीमी *chhimi*, in Patna डिण्डी *dindi*, and in South Munger डींड़ी *dīnri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east. This and other pulses when sprouting are known as डिभी *dibbhi* or डीभी *dibhi*, except in the north-east, where they are गाछ *gāchh*. Bread made from this pulse, gram (बूँट *būnt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभरा *bhabhra* in Patna and Gaya, and चिताबा *chitāwa* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo.*—This is मुङ्ग *mung* or मूँग *mūng*. In North-East Tirhut it is also called मँझा मूँग *mañha mūng*. The pods are called the same as those of *cytisus cajanus* (रहर *rahar*). The stalks used for fodder are झँगरा *jhengra* in Sāran, Gaya, and South-West Tirhut, झार *jhār* in Champāran and North-West Tirhut, डाँठ *dānth* in North-East Tirhut, and गाछ *gāchh*, झमड़ी *jhamri*, or झाँग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कुटुओ *kutuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus.*—This is उरिद *urid* or (south of the Ganges optionally) उरदी *urdi*. In East Tirhut it is also called कलाइ *kalāi*, कराइ *karāi*, or मास कलाइ *mās kalāi*. There are several kinds, *e.g.*, डोमा *doma* (East Tirhut), which bears in *Pūs* and *Māgh* (January); लरही *larhi* (Sāran and South-West Tirhut), नरहू *narhu*, नरहो *narho*, लरहो *larho* or असनी *asni* (Tirhut), or अगहनुआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November–December); तेपखी *tepakhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October–November); and भद्वी *bhadwi* (South Munger), which bears in *Bhādoñ* (August–September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलबुली *tulbulli* in North-East Tirhut, हरियर *hariar* in Shahabad, हरररा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are ढेंढ़ी *dhenrhi*, छेमी *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius.*—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.

998. (5) *Ervum hirsutum* (one variety) or *cicer* (or *vicia*) *lens* (another variety).—This is मसूर *masūr* or मसुरी *masuri*.

999. (6) *Miscellaneous.*—कुरथी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंट *bhent* or भेंटवाँस *bhent-wāns*, खेत मास *khet māsa* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरँगी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latri*.

---

* It is unwholesome for human beings, but bullocks eat it greedily, *e.g.*, in the saying—

तुरुक तारी, बैल खेसारी,
बामन आम, कायथ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मण्टर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराइ *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगवा *sugwa* is a small green variety. Another kind is known as बजरी *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is भिठगरा *bhithgara*. Another variety is दबलिया *dabliya* in South-West Shahabad, डबल केराव *dabal kerāo* in the rest of that district, and ढाबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिब्भी *dibbhi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डाभी *dābhi*. In North-East Tirhut it is also called गाछी *gāchhi*. In Gaya and Tirhut it is अँकुरा *ankura*, in Patna and Tirhut अँखुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata lāgat ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāël* or पटरा *patra*. In Shahabad they say it is गद्राएल *gadrāël*; in Gaya and South-West Shahabad they say ढेंढ़ी लागल है (or बा) *dhenrhi lāgal hai* (or *ba*); and in Patna डिण्डी लागल है *dindi lāgal hai*. The pod when fully formed is ढेंढ़ी *dhenrhi*, छीमी *chhīmi*, छेमी *chhemi*, or छिमड़ी *chhimri* to the north, and डिण्डी *dindi* to the south. In South Bhagalpur it is ढेंढ़ी *dhenri*. The unripe pods are गाद *gād* or गादा *gāda*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya झोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैंता *dalpainta* in South-West Shahabad, and दलसगा *dalsagga* in Patna, Gaya, Sāran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *būnt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनी *noni* or खटाई *khatāï* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *pīyar* is a kind of which the grain is yellow pointed, and बूँटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुरवाइल *suïāïl*. In East Tirhut they say of it सूई फेंकलकैक *sūī phenkalkaik*. The shoot is called दाभ *dābh* in South-West Shahabad, and डिब्भी *dibbhi* in the rest of that district. In South Munger it is टिब्भी *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is ढेंढ़ी *dhenrhi* generally, also छीमी *chhīmi* north of the Ganges. Another name is छीमड़ि *chhīmari* or छिमड़ी *chhimri* in East Tirhut. In Patna it is डिण्डी *dindi*, and so also in South Munger. In South Bhagalpur it is ढेंढ़ी *dhenri*, and in South-East Tirhut optionally डौंरी *dīñri*. The unripe pods are कचरा *kachra*, and elsewhere कचरी *kachri*. When the gram appears in the pod, the verb used is गदराएब *gadrāëb*. The plant is then called in South-West Shahabad पटकी *patki*, and in the rest of that district चटकोहा *chatkoha*. In Gaya the phrase is चितुरा लागल है *chitura lāgal hai*,

---

* *E.g.* in the song—

एहि रहिला के पूरि कचौरी
एहि रहिला के दाल।
एहि रहिला के कैलीं खिरवरा,
बहुत मोटैलें गाल ॥

Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl;
Ehi rahila ke kailīñ khirawara,
Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chatta dharis hai.* The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुस्सा *bhussa,* भूँसा *bhūnsa,* or भूसा *bhūsa.* Gram injured by rain is मराइल *maräil,* in Sāran गलल *galal.* In Tirhut it is मारल गेल *māral gel.* South of the Ganges it is पतल्लग्गू *patlaggu* or पतल्लगुआ *patlagua,* except in South-West Shahabad, where it is उक्थ *uktha,* in South Munger दहियाएल *dahiyäel,* and in South Bhagalpur दगियाल *dagiyāl.*

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as ऊख *ūkh* or ऊखि *ūkhi.* In Tirhut, Patna, Gaya, and South-East Bihār a more general name is केतारी *ketāri.* In North-East Tirhut it is also known as कुसियार *khusiyār.* Among the varieties are—

कुसिहार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाली *kewāli* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Kātik* (October-November).

केवाही *kewāhi,*—see केतार *ketār.*

चिनिया *chiniya* or चिनियाँ *chiniyān,* which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Sāran, and also पनछाही *panchhāhi* or पँसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंड़ी *paunri.*

नरगोरी *nargori* (North Bihār),—see बरौंखी *baraunkhi.*

पछियारी *pachhiyāri,*—see पोंड़ा *ponrha.*

पनछाही *panchhāhi,* पनसारी *pansāri,* पनसाही *pansāhi,*—see चिनिया *chiniya.*

पोंड़ा *ponrha* (west), पोंड़ा *ponra* (Patna and Gaya), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंड़ी *paunri,*—see चिनिया *chiniya.*

बरौंखी *baraunkhi* (Sāran), बर ऊख *bar ūkh* (South-West Tirhut), or नरगोरी *nargori* (North Bihār generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुरली *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisākh* (April–May).

मनग्गो *mango*,—a small, hard, red cane.

रेंवन्ड़ा *renwra* (North-West Bihār and South-West. Shahabad) or सकरचीनी *sakarchīni* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

लल्गोंड़ी *lalgonri*,—a tall, red variety.

सकरचीनी *sakarchīni*,—see रेंवन्ड़ा *renwra*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखाँव *ukhāñw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or केतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखाँव *ukhānw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोढ़ा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाओल *khadiyāöl* to the west and in South-West Tirhut, and गोआ पटाएब *goa patāëb* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhathauni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or काँनी *kānni*, to widen the furrow. The furrow is everywhere सिराउर *sirāür*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Āzamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is गण्डा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is रेंवन्ड़ा

chhenwka. In Patna it is पनगण्डा *panganda*, and in South Bhagalpur अँधरी पटावन *andhri patāwan.* Elsewhere it is simply पहिल पटावन *pahil patāwan.* The second watering is कोड़ा *kora* in Patna. Elsewhere it is दोसर पटावन or (पानी) *dosar patāwan* (or *pāni*), with a variant दोसरो पटावन *dosro patāwan* in South Bhagalpur. The third watering is आखरी *ākhri* in Patna; elsewhere, तेसर (or तेसरो in South Bhagalpur) पटावन (or पानी) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as खूँटी *khūnti* north of the Ganges, and also खुँटिया *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as बावग *bāwag*, or (optionally) in Tirhut रोप *rop.* Cane sown after the autumn crop is cut is known as जरिया के ऊख *jariya ke ūkh* to the west, and also नारी के ऊख *nāri ke ūkh* in Sāran. In South-West Tirhut it is दोतुरा के ऊख *dotura ke ūkh.* Elsewhere it is known as चौमसिया *chaumasiya.* Cane cut up for seed is known as गेंड़ा *genra* or गेंड़ी *genri* to the west, and टोना *tona* or टोनी *toni* to the east. गुल्ली *gulli* is also used in Shahabad. In Patna it is also called पोंहड़ा *ponhra*, and in South Bhagalpur बीहन *bīhan.* When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called अँगेर *anger* in Sāran, अँगेंरा *angenra* in Gaya, अगारी *agāri* in Patna, अगरा *agra* in South Munger, and आगा *āga* in South Bhagalpur. North of the Ganges they are called बधिया *badhiya* or (in North-West Tirhut) फुनगी *phungi.* The hole in which the cane slips are kept before planting is खाद *khād* in Sāran, खाता *khāta* in Champāran, गाड़ा *gāra* in Shahabad, गेंड़नसार *ganrsār* in Gaya, बलसार *balsār* in Patna, and टोनखाद *tonkhād* or टोनखावा *tonkhāwa* in the south-east.

1009. The sprouting eyes of the cane are आँखि *ānkhi* or आँख *ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are अँखिया *ankhiya*, and in South-West Shahabad अँखवा *ankhwa.* In Patna and East Tirhut they are अँखुआ *ankhua*, and in South Bhagalpur अँखियाय *ankhiyāy.* When just sprouted, the cane is called पुआड़ी *puāri* in Champāran, पौरी *pauri* in South-West Tirhut, and गोभी *gobhi* elsewhere north of the Ganges. In Shahabad it is called पोइ *poi*, in Gaya it is said to be अँकुराएल *ankurāël*, in Patna अँखुआएल *ankhuāël*, and in Sāran सुइयाएल *suiyāël.* In South Munger it is टिब्भी *tibbhi*, and in South Bhagalpur डिफी *diphi.* The earth is hoed (कोड़ल *koral*) once after the cane has sprouted. This is called पुआरी के जोत *puāri ke jot* in Champāran, and अन्हरिया *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhārh* (June–July), and is called अखाढ़ी कोड़न *akhārhi kowan* or अद्रा के कोड़न्नी *adra ke korni*. To the west it is called असाढ़ी कोड़ *asārhi kor*, and in Gaya it is पासा *pāsa*.

1010. The root is जड़ or जर *jar* to the north-east, and मूर *mūrh* elsewhere north of the Ganges. In Shahabad it is जड़ खर *jar khar*, in Gaya and South Bhagalpur खूँटी *khūnti* or खुँटिया *khuntiya*, and in Patna and South Munger जड़ी *jari* or जड़िन्या *juriya*. When the sprouts are two or three feet high, they are called टोंटा *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as भर ठेहुना *bhar thehuna*, or in some similar way. The knots on the cane are पोर *por*, and (in Shahabad) पोइ *poï*. They are also called गिरे *gire* or गिरेह *gireh*. When these become visible, the plant is called पोराना *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are गिरहाना *girhāna*, and in South-East Tirhut पोर छोरन्ना *por chhorna*. In Shahabad they are called डेंड़ौका *denrauka*. When the plant is ready for cutting, it is called अगरन्बन्धू *agarbandhu* in Patna and अँगेरन्बन्धू *angerbandhu* in Gaya. In the south-east it is डाँड़ *dānr*. Elsewhere it has no special name. A sprout of cane is आँख *ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is अँखिया *ankhiya*, in Patna अँखुआ *ankhua*, in South Munger कनन्सी *kansi*, and in South Bhagalpur गोंझी *gonjhi*. The leaves at the top and the upper part of the cane are अगेंड़ *agenr* in the west, and गेंड़ *genr* in the south-west of Shahabad. In Patna and Gaya they are अँगेरी *angeri*, and also अगन्रा *agra* in the latter district. In Tirhut they are पगार *pagār*, in East Tirhut छीप *chhīp*, and in the south-east पगन्ड़ा *pagra*. The dry leaves at the top are पतैन *patain* in Sāran and South-East Tirhut, पतन्हर *pathar* in Champāran and North-West Tirhut, पतन्लो *patlo* in South-West Tirhut, and पतन्रस *patras* in North-East Tirhut. In Shahabad they are पतई *pataï*, in Gaya पतौरा *pataura*, in Patna पतन्हूल *pathūl*, in South Munger पतौरा *pataura* or पतन्होल *pathol*, and in South Bhagalpur पलन्होर *palhor*. Shoots coming from the knots are कनन्गोजर *kangojar* or कनोजर *kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is दोंज *donj* in Sāran and South-West Tirhut, पछन्खी *pachhkhi* in Champāran, फुटन्ना *phutna* in North-West Tirhut, and गोभी *gobhi* in East Tirhut. In South-West Shahabad it is कनन्खी *kankhi*, and in the rest of that district गँवन्खा *ganukha*. In Patna and Gaya it is जोंका *jonka*, and in the south-east पगुड़ी *paguri*. In South Bhagalpur

it is also पहुँच *pahunch* or पोरनोवो *pornowo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sīna* or तारा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतड़ल *ratral*, or (in Tirhut) कनाह *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाहा *kanāha* in South Munger, काना *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रताइल *ratāël*, and another term in use in Patna is रसाइल *rasāël*. North of the Ganges a plant is called मुड़ियारी मारल *muriyāri māral* when the top withers and fresh sprouts (टेनी *teni* in Sāran and दोंजी *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगेंड़ *agenr* or अँगेर *anger* in Sāran, गेंड़ *genr* in Champāran and Shahabad, अँगेरी *angeri* in Patna and Gaya, and also अगरा *agra* in the latter district, and अगाड़ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगड़ा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुल्ला *gulla*, or (in Shahabad) optionally गुल्ली *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोहिया *khohiya* or चेपुआ *chepua*, local names being सिट्ठी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पाँजा *pānja*. A large bundle is बोझा *bojha*, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and in South Bhagalpur कचो रस *kancho ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गुड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठाइ *mithāi*, and, when made round and flat, चाकी *chāki* and चकरी *chakri* in Sāran, and चक्की *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सङ्कर *sankar*. When dried, it is called खाँड़ *khānr* or भुर्रा *bhurra* or भूरा *bhūra*, *i.e.* brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called छोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (छोआ *chhoa*) above

mentioned is used in tobacco manufacture, and is then called तगार *tagār* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. मैल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सीरा *sīra*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second ठोपारी *thopāri*. When the scum is mixed with water and again boiled, it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *banga* or बाँगा *bānga*, with a local variant बाँगो *bāngo* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about *Baisākh* (April–May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājar* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; रहिया *rarhiya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैसा *baraisa* (Patna and Gaya), a large variety; लरमा *larma* (Sāran), नरमा *narma* and हेंवती *henwti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बँड़रछा *bañrchha* or बँड़ूछा *bañrūchha*, and मनवाँ *manwān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in *Bhādoñ* (August–September), called कोकटी *kokti* or भदैया *bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बाँगा *bānga* in East Tirhut, बाँगो *bāngo* in South Bhagalpur, and काँच रूआ *kānch rūa* in South Munger. To clean the seeds from cotton is ओटब *otab* or ओंटब *ontab*, and the operation is called

ओटनी *otni* or ओटाइ *otāï* in Sāran, and औंटाइ *auntāï* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called ढेंढ़ *dhenrh* to the north-west and ढेंढ़ी *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is ढोंढ़ी *dhoinrhi*, in Gaya टेण्टर *ter*, in Patna and South Munger डिण्डी *dindi* or ढोंढ़ी *dinri*. The cotton-seed is बनौर *banaur* to the west, बँगौर *bangaur* in Tirhut, बँगौरा *bangaura* in South Munger, and बँगन्ठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बँदौर *bandaur*. A cotton-picker is लोढ़निहार *lorhnihār* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पई *pai* in Sāran and South-West Tirhut, पोइ *poï* in South-East Tirhut, and बोइन *boïn* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौठैया *chauthaiya*.

1018. The stages of growth in the plant are as follows:—

When the first leaf shows, it is called पतियाएल *patiyāël* north of the Ganges. In South-West Shahabad it is डुब्भी *dubbhi*, in the rest of that district डिब्भी *dibbhi*, and in Patna and Gaya कनियाएल *kaniyāël*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपत्ती *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरन्पतिया *charpatiya*, and in South Bhagalpur चरन्पतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phūl*. To flower is फुलाएब *phulāëb*.

The pod bursting is कपास फूटब *kapās phūtab* to the west, and in East Tirhut बाँगा फूटब *bānga phūtab*. In South Bhagalpur it is बाँगो फूटब *bāngo phūtab*, and in South Munger फोटा *phota*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bānga*, बाँगो *bango*, &c., as above. In East Tirhut बाँग *bāng* is also used. To the west बाँगा *bānga* means cotton stalks. From रहिया *rarhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचन्री *bhochri* and कोकन्टी *kokti*, about a quarter; from भोगिला *bhogila* and हेंवन्ती *henwti*, about a third; and from फेटवाल *phetwāl*, about two-fifths. मिझरा *mijhra* north of the Ganges is a mixture of भोचन्री *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जेकरा बारह बिगन्हा बाँग, कमर में डोरो ना, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tobacum*) is तमाकू *tamāku* or तमाकुल *tamākul.* It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes :—

(1) देसी *desi* or (North-East Tirhut) बड़न्की *barki.*

(2) बिलाएती *bilāëti* or (in Champāran and North-West Tirhut) कलन्कतिया *kalkatiya.*

(3) जेठुआ *jethua,* which is sown in *Māgh* (January–February) and cut in *Jeth* (May–June).

In East Bihār are found धमाकुल *dhamākul,* a broad-leafed variety, and पनन्डठिया *pandathiya* and खँगन्ड़ीवा *khangrīwa,* narrow-leaved varieties.

1022. In Shahabad मोरन्हन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds :—

(*a*) *Chewing-tobacco.*—खैनी *khaini* or सुरन्ती *surti,* or in Patna दोखन्ता *dokhta.* Some people call this कल जुग के अमित *kal jug ke amrit,* or the ambrosia of the *kali* age.

(*b*) *Snuff,* which is नास *nās* or नस *nas.*

(*c*) *Smoking-tobacco.*—This is called पीयनि *pīani* or पीनी *pīni* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दई *kandai* or भुसन्ना *bhusna* in South Bhagalpur, and गूँड़ी *gūnri* in South Munger, is broken tobacco. कड़ुआ *karua* or (in South Bhagalpur) कड़ुओ *karuo* is a second-class strong kind. दोरस्सा *dorassa,* or in South Bhagalpur दोरस्सो *dorasso,* is a mixed tobacco of fair quality. Another similar kind is called मसालन्दार *masāldār* or मह्कौआ *mahkaua.* खमीरा *khamīra* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

shops, and दोकानी *dokāni* is the cheap kind used by the poor.

1024. The stalks are डण्टी *danti* generally, with local variants डाँट *dānt* in South Munger and डँटन्की *dantki* in South Bhagalpur. In East Tirhut they are also डाँठ *dānth*. The refuse broken leaves and stalks are झाला *jhāla* in the south-east, and in South-East Tirhut खरसान *kharsān*. When blisters com[illegible]est Shahabad it is [illegible]e, the verb used is चढ़ब *charhab;* also [illegible]*orhnihār* (which means simply [illegible] *chitiyāëb* in Champāran. The bliste[illegible]ere there is no special name. North[illegible]*ti*. The seed-capsules are घूनी [illegible]y a share of the cotto[illegible]pāran, and बिचची *bichchi* in Tirhut [illegible]. The nipping or cutting off of the head is [illegible] *urab* in Sāran and South-West Tirhut, छोपनी *chhopni* in South-East Tirhut, and काटब *kātab* or कटनी *katni* elsewhere. Sometimes shoots appear after doing this, and they are called दोंजी *donji*. Other local names are पचखी *pachkhi* in Sāran and Champāran, कनोजर *kanojar* in North-East Tirhut, कनैल *kanail* or काँखी *kānkhi* in South Tirhut, and कनई *kanaī* in the east generally. The first crop is called मोरहन *morhan*. A second crop raised from the roots is दोंजी *donji*, or in South Bhagalpur खुँटिया *khuntiya*. Tobacco seedlings are called पोआ *poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चून तमाकु सान के, बिन माँगे जे दे।
सुरपुर नरपुर नागपुर, तीनू बस कर ले॥

Chūn tamāku sān ke bin māngе je de,
Surpur narpur nāgpur, tīnu bas kar le.

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मनुस सभ जागे।
हुक्का चिलम बाजन लागे॥

Bhor bhae, manus sabh jāge,
Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the *hukkas* began to gurgle.

To which one of the smoking party replied—

खैनी खाए नत तमाकू पीए ।
से नर बताव कैसे जीए ॥

Khaini khāe, na tamāku pīe,
Se nar batāwa kaise jīe.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोसन्ता *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादन्नी *dādni*. The average produce per *bigha* is सरन्दर परन्तर *sardar partar* or परन्ता *parta* north of the Ganges and in Gaya. In Shahabad it is माल *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads डेंढ़ी *denrhi*, or in Patna डिण्डी *dindi*. The cakes of poppy petals are फुलन्पता *phulpata* in Champāran, फुलन्पत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरन्नी *naharni*, or in Tirhut optionally लहरन्नी *laharni*. In Patna and Gaya it is नरन्हन्नी *narhanni*. To lance the capsule is पाछब *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called सितुहा *situha* or सितुआ *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोछन्नी *pochhni*. The gathering of opium is उठाएब *uthāëb* generally. Local words are काछब *kāchhab* to the north-west and in North-West Tirhut, and पोछब *pochhab*

also in North-West Tirhut. The person who lances the capsules is पछनिहार *pachhnihār* or (*fem.*) पछनिहारिन *pachhnihārin*, and he or she who collects the coagulated opium which has exuded from the capsule is उठौनिहार *uthaunihār* or उठौनिहारिन *uthaunihārin*. The grain of the prepared opium is दाना *dāna*, and its consistency सुखन्वन *sukhwan*.

1031. The grains of opium-seed are दाना *dāna*. The shell is खोइया *khoiya* north of the Ganges, and खोहिया *khohiya* in Gaya. In South-West Shahabad it is खोलड़ी *kholri*, in the rest of that district and in South-East Bihar बोकला *bokla*, and in Patna बकुला *bakula*. In Gaya चितुरा *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिन्ना *pinna* or पीना *pīna*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is धोअन *dhoan* north of the Ganges and धोई *dhoï* south of it. In the south-east it is धोए *dhoe*. The refuse scraped from the vessels is खुरचन *khurchan*, or (Gaya, South-West Shahabad, and South Munger) खखोरन *khakhoran*. The juice which drains off the fresh opium is पसेवा *pasewa*. This is inspissated on rags, and the product is कफा *kapha*, of which काफा *kāpha* in Shahabad and कप्फा *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is लेवा *lewa* in Patna, and the cakes themselves are गोटी *goti*.

1033. *Preparations of opium.*—मदक *madak* is made by boiling down and inspissating the juice (अरख *arakh*) of pure opium or कफा *kapha*. This inspissated juice is known as किमाम *kimām* or (in Gaya) केमाम *kemām*. With it are mixed cut-up betel or guava leaves, known as जासू *jāsu*. The pipe used for smoking *madak* is known as महरू *mahru* or थरिया *thariya* or थड़िया *tharhiya*, or to the south-east मेरू *meru*. A small piece of *madak*, known as छीता *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called कलम *kalam* or (in South Bhagalpur) कँगड़ा *kangra*, which is held by a small pair of tongs, called चिमटा *chimta* in the north-west and चूँटी *chūnti* south of the Ganges.

1034. चण्डू *chandu* or चाँडू *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called चिलम *chilam* to the north-west and दवात *dawāt* south of the Ganges. This is attached to a stem called निगाली *nigāli* in Sāran, Patna, and Gaya, नरचा *narcha* in Champāran, and नर *nar* in North-West Tirhut. Another name is बम्बू *bambu* or बाँबू *bāmbu*, bamboo. It is stirred with an iron skewer, called थक *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called अंची *anchi* south of the Ganges generally, इन्सी *insi* in South Munger, and इंची *inchi* in South Bhagalpur. In Patna it is also called कैंटी *kainti*, and in Champāran कैटी *kaiti*.

1035. पिनिक *pinik* is the drowsiness produced by opium intoxication, and चुसकी *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as गाँजा *gānja* when cultivated in Rajshahai, and भाँग *bhāng* when wild elsewhere. The leaves are known as भाँग *bhāng* or भङ्ग *bhang* (generally), सबुजी *sabuji* (north-west), or सबजा *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called मजूम *majūm* or माजूम *mājūm*. चरस *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is चपटा *chapta* or चिपटा *chipta*; also in Shahabad कली *kali*. The round *gānja* is गोल *gol*, also गिरगिटिया *girgitiya* in South-West Shahabad, and also पमड़ी *pamri* in the rest of that district. Broken *gānja* is रोरा *rora* or चूर *chūr*, or (in Gaya and South Munger) राई *raī*. In Shahabad बालूचर *bālūchar* and जासर *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called डाढ़ी *dārhi* in Shahabad. मेदनि *medani* or मेदनी *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is लील *līl*. The word नील *nīl* used by Europeans is a Westernism borrowed from Ūrdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called पटौआ *pataua*. The first cutting is मोरहन *morhan*. The second cutting is खूँटी *khūnti* or (in South-East Tirhut) दोंजी *donji*, and the third cutting is called तेंजी *tenji* or तेलरी *telri*, or in the north-west तिराँटी *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called कलम *kalam* or कलमी *kalmi*. In South Bhagalpur there are two sowings (बावग *bāwag*),—one called कतिकी

katiki (कातिक *Kātik* = October–November), and the other फल्गुनी *phalguni* (फाल्गुन *Phālgun* = February–March). In North Bihār the chief sowing is the फगुनी *phaguni* (फागुन *Phāgun* = February–March), and there is a second sowing in अखाढ़ *Akhārh* (June–July), called असाढ़ी *asārhi* or अखाढ़ी *akhārhi*. There are also sowings in कातिक *Kātik* (October–November) and बैसाख *Baisākh* (April–May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiyati* or असामिवार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharīd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुसकी *khuski* in Champāran and नविश्तखानी *nawishtakhāni* in North-West Tirhut. ठीका के लील *thīka ke līl* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tokdār*.

1041. अलावा *alāwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted:—

(1) आल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālu* and the coarse red cloth खारुआँ *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूहा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोड़न *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*cærthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

of it. A local name is फूल *phūl* in Tirhut. The seed is बरन्नी *barri* in South Munger. It is also called to the west and in Patna and Gaya बरन्रे *barre*. The following are some of the colours prepared from safflower:—

असमानी *asmāni*, light blue.
कागी *kāgī*, navy blue.
काला *kāla*, black.
काहि सबुजा *kāhi sabuja*, dark green.
केसरिया *kesariya*, saffron-yellow.
गुलाब *gulāb* or गुलाबी *gulābi*, pink.
चँपई *champaī*, orange.
नारङ्गी *nāranji*, orange yellow.
पैठानी *paithāni*. Made by dipping into an indigo-vat also.
फालसाही *phālsāhi*, plum-coloured.
बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.
बैंगनी *baingni*, purple.
मासी *māsi*, a very dark green.
लाल *lāl*, red.
लीला *lila*, dark blue.
सबुजा *sabuja*, green.
सुरमई *surmaī*, antimony-black.
सुरख *surukh*, red.
सोनहुला *sonáhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेटे, पूत गेल बरियात.
Bāp rahal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरुआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरथुआ तेल *jarathua tel*, and in Shahabad डरुआ तेल *darhua tel*. It is used for applying to sores, and also for burning.

1044. (3) बकम *bakam* (*cœsalpina sappan*).—This is a red dye, used principally where दाल *dāl* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकना *chikna*, तेलहन तीसी *telhan tīsi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

(1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिसों *sarison* or सरिसो *sariso* north of the Ganges and in the south-west; elsewhere it is सरसों *sarson*. In South Bhagalpur it is गोटो *goto*, and in North-East Tirhut also गोट *got*. Oil from this seed is called करुआ तेल *karua tel* or करु तेल *karu tel*.

(2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lāhi* or राइ *rāï* to the west. In South Munger it is रांची *ranchi*, and in East Tirhut रैंची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champāran.

(3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is तील *tīl*. In South-West Shahabad तिल्ली *tilli* is a variety with a white grain, which is sown with the autumn crop.

(4) *Linseed* (*linum usitatissimum*).—This is तीसी *tīsi*. To the east it is also called चिकना *chikna*.

(5) *Safflower* (*carthamus tinctoria*).—See last chapter.

(6) *Castor-oil plant* (*ricinus communis*).—This is रेंड़ *renr* or लेंड़ *lenr*, also अँड़र *anrar* in the north-west, Tirhut, and South Bhagalpur, and अण्डा *anda* in Tirhut and South Bhagalpur. The seed is लेंड़ी *leñri* or रेंड़ी *reñri* generally, also अँड़री *anrri* in the north-west, Tirhut, and South Bhagalpur, and अण्डी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंड़वारी *renrwāri* or लेंड़वारी *lenrwāri*.

(7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koïn* north of the Ganges, or कोइनी *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koïnda*. In South Munger the *mahua*-pickers sing a song while employed, called टोहड़ *toha*.

(8) *Celastrus paniculatus.*—This is मल्कँगन्नी *malkangni* or डिठौरी *dithauri* in South-West Shahabad, मलकौनी *malkauni* in Patna and Gaya, मनकौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.

(9) *Croton* (*croton tiglium*).—This is जमाल गोटा *jamāl gota* in Patna, Gaya, and the west.

(10) Two other oils may be mentioned here. One is मिमियाइ के तेल *mimiyāi ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol* (*aleuritis triloba*) tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp,* as a drug (*cannabis sativa*).—See Chapter XVI.

1047. *Hemp,* as a fibre plant.—There are two varieties of this :—

(1) सन *san* (*crotolaria juncea*) or (North-East Tirhut) कसमिरा *kasmira* or सोन *son.*

(2) पटुआ *patua,* कुतुरम *kuturum,* or (in South Bhagalpur) कुदरम *kudrum* (*hibiscus cannabensis,* Roxb.) This is like *san,* except that its flower is like the safflower, and that it is used only for making the coarse fibre (चन्ना *channa*). See below.

1048. The stalk is सनई *sanaī* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanai.* In Shahabad it is सनैठा *sanaitha,* in South Munger सनाठी *sanāthi,* and in South Bhagalpur सनसनाठी *sansanāthi.* When the bark has been removed, it is सन्ठी *santhi,* or in South Munger सनाठी *sanāthi,* and in South Bhagalpur सनसनाठी *sansanāthi.* A bundle of fibres is लरन्छा *larchha,* or in East Tirhut धोआ *dhoa* or थूआ *thūa.* Short stalks that remain in the fibre are called in North-East Tirhut गुदरी *gudri,* खुदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कसमिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *baraī*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककीर *kakīr* (North-East Tirhut) or ककेर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरी *belahri* (south-west) or बेलहरी साँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बँगला *bangla* or (South-West Tirhut) बँगरा *bangra*, which is small and slightly bitter. To the west there is also a kind called करारुआ *karárua*, which is small and sweet.

1050. The mound on which the plant is grown is भिण्डा *bhinda*, बरैठा *baraitha*, or पाढ़ *pārh* north of the Ganges. South of the Ganges it is भीट *bhīt*. A betel-garden is बरेव *bareo* or बरवे *barwe*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पाँती *pānti*. The intervening spaces are आँतर *āntar* or अँतरा *antra*. They are also पाहे *pāhe* in South-East Tirhut, दौंगर *daungar* in Patna and Gaya, and दौग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *koraī* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

1051. The spaces between these props are in North-East Tirhut कोरवास *korwās*. The supports of the plants are सरई *saraī* north of the Ganges, or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are ईंकर *īnkar*, and in the south-east सरकण्डा *sarkanda*. In Shahabad ढेंपी *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *kōro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खाम्ही *khāmhi*. The walls are टट्टी *tatti*, or in East Tirhut टाट *tāt*, and in East Munger टाटी *tāti*. The roof is माड़ो *māro* or माँड़ो *mānro*. In South-East Tirhut it is optionally माड़ब *mārab*. In South-West Tirhut

it is ठठन्रा *thatra*, and in Shahabad and East Tirhut optionally छानी *chhāni*. In South Munger it is मड़न्वा *marwa* or ठठन्री *thathri*.

1052. The brushwood on the top is खरई *kharaī* or (in South-West Shahabad) खरन्चा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May–June), and कन *kan* are those which come out in Bhādon (August–September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौठैया *chauthaiya*, and one of a hundred leaves आधा ढोली *ādha dholi*. A ढोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

7	ढोली *dholi*	=	1 कनवाँ *kanwān*.
14	ditto	=	1 अधन्वा *adhwa*.
28	ditto		1 पौआ *paua* or पावा *pāwa*.
4	पौआ *paua*	=	1 लेसो *leso*.

1055. Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेसो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bīra*, बिरन्वा *birwa*, or बिरिया *biriya* or खिल्ली *khilli*. It is also गिलौरी *gilauri*. सिंघारा *singhāra* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहरा *belahra* or (in East Tirhut) बिरहरा *birahra*. In North-East Tirhut ढाकी *dhāki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सुपारी *supāri* or सोपारी *sopāri*. Other names are कसैली *kasaĩli* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधी *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरौता *sarauta*. A well-known proverb is मुखसुधि न० परकार, तनिका अरियातक बड़ चमत्कार *mukhsudhi na parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

(1) *Potatoes* (*solanum tuberosum* or *esculentum*).—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलुई *aluī*. North of the Ganges ललका *lalka* or दक्खिनी *dackhini* is a red kind, and मलदहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *bīya ke alu*, and each eye is आँखि *ānkhi* or आँख *ānkh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila mānti ke bīya*, and the produce again of this kept for seed for the third year is दोसरा माँटी के बीया *dosra mānti ke bīya*.

1058. (2) *Yams* (*dioscorea sativa*).—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतालू *ratālu*. In Tirhut it is also called फर *phar*, and to the east also खम्हरुआ *khamharua*.

1059. (3) *Sweet potato* (*batatas edulis*).—This is सकरकन्द *sakarkand* generally. North of the Ganges it is also called लमका अलुआ *lamka alua*, and in South-East Tirhut अल्हुआ *alhua*. In East Bihār it is अलुआ *alua*. North of the Ganges there are two varieties :—(*a*) A red one, called देसी *desi*, and also in South Tirhut ललका *lalka*; (*b*) a white one, called बिलाएती *bilāëti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty *sers*, is called in North-East Tirhut तेकुना *tekuna*.

1060. (4) A kind of yam (*dioscorea fasciculata*).—सुथनी *suthni*.

1061. (5) *Arum colocasia*.—This is अरई *arui* generally. Also अरबी *arabbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

अलन्ती *alti.* Another variety (*colocasia antiquorum*) is कचू *kachchu.* A larger variety is अरुआ *arua* or कन्दा *kandà.*

1062. (6) राम केसौर *rām kesaur* (North Tirhut), or मिसिरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *sers.* Considered a very cooling food.

1063. (7) आदीचक *ādichak,* the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon* (*cucurbit citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तार्भूज *tārbhūj.* In Champāran they are also called पनिहौआ *panihaua,* and in South-West Shahabad हिनुआना *hinuāna.*

1065. (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja.* Also लालमी *lālmi* in West Tirhut and Patna and the west, and फूँट *phūnt* (which is properly the *cucumis momordica*) to the south-east.

1066. (3) *Cucumis momordica.*—This is फूँट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dām* and (South-West Shahabad) डभको *dabhko.*

1067. (4) *The bitter gourd* (*momordica charantia*).—करैला *karaila,* also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.

1068. (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कदुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka,* with a variant लौआ *laua* in Patna. In East Tirhut it is also called सजिवन *sajiwan.*

1069. (6) *Lagenaria acutangulus* or *cucumis acutangulus.*—This is तरोइ *taroï* generally. Other varieties are सतपुतिया *satputiya,* झिङ्गा *jhinga,* झिंगुनी *jhinguni,* or झिंगुली *jhinguli,* and नेनुआँ *nenuān,* घिउरा *ghiura,* or घेवन्ड़ा *ghewra.*

1070. (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra.* A variety is बालम खीरा *bālam khīra* in Shahabad. A large variety of

cucumber is called ककड़ी *kakri* or काँकरि *kānkari* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाँह हाट, काँकरि देखि हिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak bīya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The *sweet pumpkin* (*cucurbita pepo*).—This is कोँहड़ा *koñhra*; also in North Tirhut कोम्हड़ा *komhra*, and in East Tirhut कद्दीमा *kadīma*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भूआ *bhūa* or भूरा *bhūra* in Gaya, सिसकोँहड़ा *siskoñhra* in Champāran, सिजकोँहड़ा *sijkoñhra* in Tirhut, सुरजकोँहड़ा *surujkoñhra* in South-East Tirhut, and कुम्हड़ *kumhar* to the east.

1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Sāran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the undermentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनजेवाइन *banjewāin*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. पितरसेली *pitarseli*.

अजवाइन *ajwāin*,—see जवाइन *jawāin*.

अदरख *adrakh* or अदरक *adrak*, ginger (*zingiber officinale*), also आदी *ādi* generally, आद *ād* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आद *ād*, आदी *ādi*,—see अदरख *adrakh*.

इमिरन्ती *imirti*, or in Gaya रमनचरन्ना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पतर *kamal patr*,—see पियाज *piyāj*.

करमनकल्ला *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica olereacea*).

कलन्मी साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाछ *kawāchh*,—see केवाँछ *kewānchh*.

कासनी *kāsni*, endive (*cichorium endivia*).

काहू *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुनरी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँछ *kewānchh* or कवाछ *kawāchh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is भूप सेम *bhūp sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचल्ला के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरफा *khurpha* or गोलावा *golāwa* (Sāran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसबरी *khusbari*,—see मकोय *makoe*.

खेखसा *khekhsa*,—see चठैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गदीना *gadīna*, a kind of pot-herb with a taste of garlic.

गजरा or गजड़ा *gajra* or (in South-West Shahabād) गाजर *gājar*, the carrot (*daucus carota*).

गाजर *gājar*,—see गजरा *gajra*.

गुलफा *gulpha*, a kind of spinach.

गेंहरी *genhri* or (in East Tirhut) गेंहारी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गलहन्ता *gelhanta*, गोलभन्ता *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरफा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

चठैल *chathail* or चटैल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखन्सा *khekhsa*.

चनन्सुर *chansur*, a kind of cress (*lepidum sativum*).

चितरन्सेली *chitarseli*,—see पितरन्सेली *pitarseli*.

चेँगवा *chengwa*,—see बैँगन *baingan*.

जवाइन *jawāïn* (west, Patna, and South Bhagalpur), अजवाइन *ajwāïn* (Gaya and South Munger), जेवाइन *jewāïn* (north of the Ganges), a plant something like aniseed (*ligusticum ajowain* and *ptychotis ajowan*), खोरासानी जवाइन *khorāsāni jawāïn* is *hyosciamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jīra* or (South-East Tirhut) जीर *jīr*, cummin (*cuminum cyminum*).

जेवाइन *jewāïn*,—see जवाइन *jawāïn*.

ठड़िया *tharhiya*,—see मार्सा *mārsa*.

डिड़िया मिरचाइ *diriya mirchāï*, ढँरिया मिरचाइ *dheñriya mirchāï*,—see मिरिच *mirich*.

तरकारी *tarkāri*,—see तीयन *tīyan*.

तरकोँका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tīyan*, तरकारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tīyan*.

परवर *parwar*, पलवल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb.)

पलाँकी *palānki*,—see पालक *pālak*.

पालक *pālak*, पाँलकी *pālki* or (East Tirhut and Champāran) पलाँकी *palānki*, spinach (*spinacea oleracea*).

पितरन्सेली *pitarseli* or (Tirhut) चितरन्सेली *chitarseli*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

पुदेना *pudena*,—see पोदीना *podīna*.

पोदीना *podīna*, पोदेना *podena*, or पुदेना *pudena*, also (Tirhut) फुदेना *phudena*, mint (*mentha sativa* or *viridis*).

फुदेना *phudena*,—see पोदीना *podīna*.

फुलकोबी *phulkobi*, the cauliflower (*brassica olereacea*).

बकला *bakla*, बकुली *bakuli*, बँगला *bangla*,—see बोकला *bokla*.

बनजेवाइन *banjewäin*,—see अजमोदा *ajmoda*.

बनभुटका *banbhutka*,—see मकोय *makoë*.

बिरवाइ *birwäi* (Gaya), vegetable seedlings.

बिलाएती पटुआ *bilāëti patua*, roselle (*hibiscus sabdariffa*).

बिलाएती बैंगन *bilāëti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भण्टा *bhanta* (usually confined to the round variety) or गोलभण्टा *golbhanta*, and in South Munger also गेलहण्टा *gelhanta* and चेंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भाँटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भण्टा बैरी काहू के भण्टा पथ्य *kāhu ke bhanta bairi, kāhu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; *i.e.*, what is one man's meat is another's poison.

बोकला *bokla* or बँगला *bangla* (north-west), बकला *bakla* (Champāran), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bīn* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकूआँ *bhatkūān*, भटकोंआ *bhatkoña*,—see मकोय *makoe*.

भण्टा *bhanta*,—see बैंगन *baingan*.

भिण्डी *bhindi* or राम तरोइ *rām taroï*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

भूप सेम *bhūp sem*,—see केवाँछ *kewānchh*.

मकोय *makoe* (west and Tirhut), खुसबरी *khusbari* (gooseberry), or (purple variety) भटकोंआ *bhatkoña* or भटकूआँ *bhat kūān*, the cape gooseberry, or *tiparee* (*physalis Peruviana*). The red variety is also भुटका *bhutka* or बनभुटका *ban bhutka* in South-East Tirhut.

मरिचा *maricha*,—see मिरिच *mirich*.

मार्सा *mārsa* or ठढ़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरचा *mircha*, मिरचाइ *mirchāï*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरचाइ *mirchāï*, (Patna) मिरचा *mircha*, (South Munger) डिड़िया मिरचाइ *diriya mirchāï*, (Gaya) ढँरिया मिरचाइ *dheñriya mirchāï*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोल मिरिच *gol mirich* or गुलमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लौंगिया मरिचा *longiya maricha* or जैया मिरचा *jaiya mircha*.

मुनगा *munga*,—see सैयन *saiyan*.

मुरई *muraï*, मुराइ *murāï*, मुल्ली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मुल्ली *mulli*, or मुरई *muraï* or (East Tirhut optionally) मूर *mūr*, (South Munger) मुराइ *murāï*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desila*, which is small.

मेथी *methi* or मेंथी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमचरना *ramcharna*,—see इमिरती *imirti*.

रसून *rasūn*, रसुन *rassun*,—see लहसुन *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean, not a climbing-plant, but a shrub.

राम तरोइ *rām taroï*, राम परोर *rām paror*,—see भिण्डी *bhindi*.

लहसुन *lahsun*, or to the east रसून *rasūn* or रसुन *rassun*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोट *pot*.

लुतिया *lutiya*,—see मूली *mūli*.

लौंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or in South-West Shahabad असफगोल *asaphgol* (*phantago isabghola*).

सलगम *salgam* and also (south of the Ganges) सलजम *saljam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

सिंघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

सीम *sīm*,—see सेम *sem*.

सेम *sem* (west), सीम *sīm* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहन्जन *sohjan* or सहन्जन *sahjan*, or (Shahabad) सँहिजन *sañhijan* or (Patna) सहन्जना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called मुनगा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum sowa*).

हरन्दी *hardi*, or in Shahabad optionally हलन्दी *haldi*, turmeric (*curcuma longa*).

हलन्दी *haldi*,—see हरन्दी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

अँगन्रा *angra* (north-west), झरन्का *jharka* (Sāran and Tirhut), blight in cereals caused by the sharp west wind; also (Champāran) a blight in opium. See मुरन्का *murka*.

अरैया *araiya*,—see पोआरी *poāri*.

उकन्ठा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकन्ढ़ा *ukrha*, उखन्रा *ukhra*, उकन्सा *uksa*,—see उखन्ठा *ukhtha*.

उखन्ठा *ukhtha* or उकन्ढ़ा *ukrha* (north generally), उखन्रा *ukhra* (Tirhut), उकन्सा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champāran),—see गपन्तू *gaptu*; also (north-west) or (in Tirhut) बभन्नी *babhni*, a white spot appearing in the

leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरी *kajri*.

कजरी *kajri* (generally), कजरा *kajra* (West Tirhut, Patna, and Gaya), कजला *kajla* (North-West Tirhut), मजरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजला *kajla*,—see कजरी *kajri*.

कटुइ *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), कटोई *katoï*, कटोइया *katoïya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoiya*, कटोई *katoï*,—see कटैया *kataiya*.

कतरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see छीरी *chhīri*.

कपन्ठा *kapta* (Champāran), an insect which attacks young rice.

कमुआ *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुआ *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गाँधी *gāndhi*.

कीरी *kīri* or (South Bhagalpur) कीरो *kīro*, a maggot.

कुकुरही *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुकुही *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*,—see कुसवटना *kuswatna*.

केँउआँ *keñuān*,—see लरका *larka*.

कोइया *koiya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, कोहिया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोहिया *korhiya*, कैलिया *kailiya*,—see कोइली *koïli*.

खँखड़ी *khankhri*, a blight in cereals on account of which no grain is produced in the ear.

खपन्रोइया *khaproïya* (Champāran), गड़न्रा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाला *jāla*.

खैरा *khaira* (west), खैरी *khairi* (North-East Tirhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़न्रा *garra*,—see खपन्रोइया *khaproïya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदन्ही *gadhi* (north) or (Sāran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gāndhi*.

गपन्तू *gaptu* or गपन्तुआ *gaptua* (Patna and north), गभन्तू *gabhtu*, ठोंठियारी *thonthiyāri* (Shahabad), गपन्सू *gapsu* (Sāran), and औरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभन्तू *gabhtu*,—see गपन्तू *gaptu*.

गादुर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or गन्धी *gandhi*, also to the west गँधन्वा *gandhwa*. Other names are माँछी *mānchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमन्रा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *gerui* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबरौरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौंछी *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतरा *chatra*,—see मुआर *muār*.

चपटवा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपटा *chhapta* (north-west), पचकट्टा *pachkatta* or (Tirhut) पतकट्टा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhīra*,—see छीरी *chhīri*.

छीरी *chhīri* (south and west), छेंड़ी *chhenri* north-west and Tirhut), also छीरा *chhīra* in Champāran. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

छेंड़ी *chhenri*,—see छीरी *chhīri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खरका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

झरका *jharka*,—see अँगरा *angra*.

झिल्ली *jhilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टारा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टारा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tiri* or (South-West Shahabad) टिरी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

टुनकी *tunki* (north), a disease which attacks rice.

ठोंठियारी *thonthiyāri*,—see गपन्तू *gaptu*.

तितिली *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोइ *patoï* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनहा *dakhinha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nīma* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *pīro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दिअँका *dianka*, दिउँका *diunka*, दियाँड़ा *diyānra*, दियार *diyār*, दिवार *diwār*,—see दीयाँ *diyān*.

दीयाँ *dīyān* or दियाँड़ा *diyānra* (Patna, Gaya, and south-east), दिउँका *diunka* (South-West Shahabad), दिअँका *dianka* or दिअका *diaka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nīma*,—see दखिनहा *dakhinha*.

नेड़ा *nerha*,—see लेंड़ा *lenhra*.

पक्खन *pakkhan*,—see जाला *jāla*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकटा *pachkatta*, पतकटा *patkatta*,—see छपटा *chhapta*.

पटाड़ी *patārhi*,—see पेटाड़ी *petārhi*.

पटोइ *patoï*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = टाँड़ा *tānra*, *q.v.*

पिल्लू *pillu* or पिलुआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखन्ड़ा *sukhra*.

पीरो *pīro*,—see दखिनन्हा *dakhinha*.

पेटाड़ी *petārhi* or पटाड़ी *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारन्ही *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोआरी *poāri* (east) or अरैया *araiya* (South Munger), a disease of the rice-plant.

पौंछी *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटन्हा *phatha* (South Bhagalpur), फट्टा *phatta* (South Munger), a disease of the rice-plant.

फट्टा *phatta*,—see फटन्हा *phatha*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनग्गी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सुरन्का *surka*.

फरिङ्गा *pharinga*,— see टीड़ी *tīri*.

फाटी *phāti*, a blight in the ear of rice.

फाँड़ा *phānra* (Tirhut) or फाँड़ी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलभङ्गा *phulbhanga*,—see झिल्ली *jhilli*.

बकुला *bakula*,—see बक्की *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice. Cf. कजरी *kajri*.

बकेया *bakeya*,—see बक्की *bakki*.

बक्की *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुढ़िया *burhiya* or बड़न्ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bānka*.

बड़न्ही *barhi*,—see बक्की *bakki*.

बभन्नी *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and मुरन्का *murka*.

बलुआ *balua*, बलुई *baluï*,—see बालू *bālu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बालू *bālu*.

बालू *bālu* or बलुआ *balua* (Patna, Gaya, and south-east), बलुई *baluï* (Shahabad), बाला *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीझल *bījhal* (Gaya and South Munger), weevil-eaten.

बुढ़िया *burhiya*,—see बक्की *bakki*.

भङ्ख *bhankh*,—see भाँख *bhānkh*.

भरन्का *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवन्रा *bhañwra*,—see भेंड़ा *bhenra*.

भरन्की *bharki* (South Bhagalpur), a disease of the rice-plant.

भाँख *bhānkh* (north) and also भाँखी *bhānkhi* (north), भङ्ख *bhankh* (east), a blight which attacks the millet साँवाँ *sāñwān* (*panicum frumentaceum*).

भुइला *bhuïla*, भुइली *bhuili*, भुरन्री *bhurri*, भुरन्ली *bhurli*, भुरिला *bhurila*, भुरिली *bhurili*,—see भूआ *bhūa*.

भूआ *bhūa* (Tirhut, Patna, Gaya, and east), भुइला *bhuïla* or भुइली *bhuili* (West Tirhut and north-west), also भुरन्ली *bhurli* (Sāran), भुरिला *bhurila*, भुरिली *bhurili*, or भुरन्री *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेंड़ा *bhenra* or भेंड़न्वा *bhenrwa* (Patna and east), भँवन्रा *bhañwra* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मगन्रा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरहिन्ना *marhinna*, मरी *mari*,—see मुआर *muār*.

माँछी *mānchhi*,—see गाँधी *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुआर *muār* (west), चत्रा *chatra* (Patna and Gaya), मरहिन्ना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अँगरा *angra* (Champāran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jāla*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लछमिनिया *lachhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is reverenced by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केँउआँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेँड़ा *lenrha* (west and West Tirhut), नेड़ा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिनहा *dakhinha*.

सुखठा *sukhtha*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukhtha* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुँदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुण्डा *sunda*,—see सूँड़ा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Sāran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँड़ा *sūnra* or सूँड़ी *sūnri* (Tirhut and south generally), सूँढ़ *sūnrh* or सूँड़ा *sūnrha* (Gaya), सुण्डा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kīri*.

सूँढ़ *sūnrh*,—see सूँड़ा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुण्डा *hathiya sunda* (south-east), a small white insect which damages rice.

हरन्दा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows :—

अँकन्टा *ankta*,—see अँकन्रा *ankra*.

अँकन्रा *ankra* or अँकन्री *ankri* (West Tirhut and Shahabad), अँकन्टा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *āg*, fire).

उखन्ड़ा *ukhra*,—see हड्डा *hadda*.

उरकुस्सी *urkussi*,—see बिछौतिया *bichhautiya*.

ककन्ना *kakna* (Patna, Gaya, and south-east), बनसारी *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरँगन्नी *kathrengni*,—see रँगन्नी *rengni*.

कनवाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनसन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनवाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kās* (Shahabad and North Bihār), कनसन *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,— see काना *kāna*.

कोइल खो *koïl kho*,—see गोरखुल *gorkhul*.

खरुका *kharuka*,—see खरथूआ *kharthūa*.

खरथूआ *kharthūa* (Patna and Gaya), बथुआ *bathua* (generally) खरुका *kharuka* (North-East Tirhut and Shahabad), मोचट्टी *mochatti* (ditto), a weed in opium.

खुरका *khurka* or मछैती *machhaiti* (north), also रुआरी *ruāri* (Sāran), a weed in opium. Cf. रुआरा *ruāra*.

गड़हर *garhar*,—see गाँड़र *gānrar*.

गढ़रो *garhro*,—see गेड़हरुआ *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrar*.

गाँड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and east), जमार गड़ार *jamār garār* (South Munger), गड़हर *garhar* (South-West Shahabad), a weed which injures rice (various species of *Coix*).

गेड़हरुआ *gerharua* (north-west), गढ़रो *garhro* (North Tirhut), a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुला *gokhula* (West Tirhut, Patna, Gaya, and South Munger), कोइल खो *koïl kho*, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chapra*,—see धुरपा *dhurpa*.

चिचहोर *chichhor*, चिचोर *chichor*, चिचोरी *chichori*,—see लेंड़ई *lenrai*.

चौपट्टा *chaupatta*,—see पिपरा *pipra*.

जँगला *jangla*,—*see* झिरुआ *jhirua*.

जमार गड़ार *jamār garār*,— see गाँड़र *gānrar*.

जम्हार *jamhār*, जामर *jāmhar* (Patna and South Munger), जिन्हार *jinhār* (South-West Shahabad), and डम्हरो *damharo* (South Bhagalpur), a coarse hard grass, infesting poor soils (varieties of *andropogon*.)

जामर *jāmhar*,—see जम्हार *jamhār*.

जिनवाँ *jinwān*, a grass something like दूब *dūbh*, *q.v.*

जिन्हार *jinhār*,—see जम्हार *jamhār*.

झर *jhar*, झरँगा *jharnga*, झार *jhār*,—see झारङ्ग *jhārang*.

झारङ्ग *jhārang* (north-west), झरँगा *jharnga* (Shahabad), झार *jhār* or झर *jhar* (Tirhut and east), a weed which injures rice

झिरुआ *jhirua* (Patna, Gaya, South Munger, and North Bihār). झिरौआ *jhiraua* (South Munger), झिरुवा *jhirua* (South Bhagalpur), जँगला *jangla* (South-West Shahabad), झीरो *jhīro* (East Tirhut), a weed which chokes rice.

झीरो *jhīro*,—see झिरुआ *jhirua*.

ठोकरा *thokra*,—see बिछौतिया *bichhautiya*.

डम्हरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, डेयोरा *deyora*,—see मोंथा *montha*.

डाभी *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*).

तितिली *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दूभ *dūbh* or दूब *dūb* (north and east), also दुब्भी *dubbhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger) धुरप *dhurup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकछिकनी *nakchhikni*,—see रेंगनी *rengni*.

पिपरा *pipra* (Sāran, Patna, and east), पुपरा *pupra* (South Bhagalpur), चौपट्टा *chaupatta* (South-West Shahabad), तितिली *titili* (generally), a weed in wheat.

पुपरा *pupra*,—see पिपरा *pipra*.

बड़गोहुमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरथुआ *kharthūa*.

बनपियजुआ *banpiyajua*, बनपियाज *banpiyāj*, and बनरसना *banrasna*,—see रुआरा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसाँढ़ी *basānrhi*,—see बसौंता *basaunta*.

बसौंता *basaunta* (West Tirhut and north-west), बसाँढ़ी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica ?*)

बाँसी *bānsi*,—see गोरखुल *gorkhul*.

बिछौतिया *bichhautiya* or बिछवतिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभाँड़ *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुस्सी *urkussi* in South-East Bihār.

भँगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भँगरैया *bhangraiya* (Tirhut and east), भेंगरिया *bhengáriya* (North Bihār and Shahabad), भँगरिया *bhangariya* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भँगरिया *bhangariya*,—see भँगरा *bhangra*.

भरभाँड़ *bharbhānr*,—see बिछौतिया *bichhautiya*.

भेंगरिया *bhengariya*,—see भँगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मछैती *machhaiti*,—see खुरका *khurka*.

मँड़ेर *mañrer* (Patna, Gaya, and east), मड़र *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचट्टी *mochatti*,—see खरथूआ *kharthūa*.

मोंथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruāra* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरका *khurka*.

रुआरी *ruāri*,—*see* खुरका *khurka*. Cf. रुआरा *ruāra*.

रेंगनी *rengni*, the Mexican poppy (*argemone Mexicand*), a thistle-like plant, which overspreads fallow fields. It is also called नकछिकनी *nakchhikni* or (to the east) कठरेंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लेँड़रै *leñraī* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचन्होर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखन्ड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsil* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाएल *situriyāël* or सतुरियाएल *taturiyāël*, or in Sāran, सुतरियाएल *sutariyāel*. In Gaya it is ठिँगुरियाएल *thinguriyāël*, in Patna भेँटनवाँस *bhentwāns*, in West Tirhut and South Munger ठुरियाएल *thuriyāël*, and in South Bhagalpur बिरनियाएल *birniyāël*. A blighted ear is मराएल *marāël* north of the Ganges. In Shahabad it is अबन्दा *abda* or दगन्दार *dagdār*, in Patna and Gaya कोइल *koïl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाएल *bhakhiyāël* in the north-west, and भख चटुआ *bhakh chatua* in Tirhut. In Shahabad they are खुक्खा *khukkha* or खोजन्ड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलन्हर *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुअल *mual*. To the east and in Tirhut they are मरन्हेना *marhena* or मरन्हिन्ना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिगरल हासिल *bigral hāsil* north of the Ganges. In Shahabad it is बाँकन्टा *bānkta*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhār*.

1078. Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *bīya mār*. North of the Ganges it is also निर्बिज्ज *nirbijj*, निर्बीज *nirbīj*, or अबिज्ज *abijj*. Other names are बँझौरा *banjhaura* (South-West Shahabad), बाँझी *bānjhi* (rest of Shahabad), बँझौरी *banjhauri* in Patna, and दैहाएब *daihāëb* in South Bhagalpur. In North-East Tirhut there is also कौर जाएब *kaur jāëb*, and in East Tirhut भखड़ जाएब *bhakhar jāëb*.

1079. Crops trodden down by cattle are धँगाठ (also spelt धङाठ) *dhangāth* north of the Ganges, local variants being दँगाठ *dangāth* in South-East Tirhut, धँगाएल *dhangāel* in Sáran, and धँगेड़ *dhanger* in West Tirhut and Champāran. In South-West Shahabad they are लहनाएल *lahnāël*, in Gaya and South Munger खुरखून *khurkhūn*, and in South Bhagalpur खींची *khīnchi*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरल *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jhola*, and such crops are known as झोलाइल *jholāïl* or झोंकरल *jhonkral*. To the east it is धाड़ा *dhārha* or धाड़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pāla* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दहार *dahār* or बाढ़ *bārh*, also बाढ़ि *bārhi* (North-East Tirhut), धाध *dhādh* (Gaya), आफत *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहस्सा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find कुम्हेस *kumhes*. A fog in the day-time is धून *dhūn* or धूँध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriya* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihār agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, माँस *māñs*, महिना *mahina*, महिन्ना *mahinna*, or महीना *mahīna*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पच्छ) *kisun pakh* (or *pachchh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुक्ल पख *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmās*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत *nakhat*, नछत्तर *nachhattr*, or निछत्तर *nichhattr*). There are 27 of these in each year, and consequently 2¼ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

---

* Part of the following will be found in Carnegy's Kachahri Technicalities, s.v. *nakhat*.

Hindu

Approximate European Month.	Name.
Part of September	आसिन *Āsin* or कुआर *Kuār* ...
October	कातिक *Kātik* ... ...
November	अगहन *Aghan* ... ...
December	पूस *Pūs* ... ...
January	माघ *Māgh* ... ...
February	फागुन *Phāgun* ... ...
March	चैत *Chait* ... ...
April	बैसाख *Baisākh* ... ...
May	जेठ *Jeth* ... ...
June	अखाढ़ *Akhārh* or असाढ़ *Asārh* ...
July	सावन *Sāwan* or साओन *Sāon* ...
August	भादौं *Bhādoñ* ... ...
Part of September	

Months.

Dark half (किसुन पख *kisun pakh*) and light half (सुकल पख *sukl pukh*).	Asterisms, of which there are two and a quarter to each Hindu month.
Dark	¾ of उतरा फगुनी *Utra Phaguni.*
Light	हस्त *Hast* or हथिया *Hathiya.*
	चितरा *Chitra.*
Dark	स्वाती *Swāti* or सिवाती *Siwāti.*
Light	बिसाखा *Bisākha.*
Dark	अनुराधा *Anurādha.*
Light	जेष्ठा *Jeshtha.*
Dark	मूल *Mūl.*
Light	पुरबा खाढ़ *Purba Khārh.*
Dark	उतरा खाढ़ *Utra Khārh.*
Light	सावन *Sāwan.*
Dark	धनिष्ठा *Dhanishtha.*
Light	सतभीखा *Satbhikha*
	पूरब भद्रपद *Pūrab Bhadrapad.*
Dark	उत्तर भद्रपद *Uttar Bhadrapad.*
Light	रेवती *Reoti.*
Dark	अश्विनी *Aswini* or असनी *Asni.*
Light	भरनी *Bharni.*
	कृत्तिका *Krittika.*
Dark	रोहनी *Rohni* or रोहिनी *Rohini.*
Light	मिरगसिरा *Mirgsira* or मिरगिदाह *Mirgidāh.*
Dark	अरदरा *Aradra* or अदरा *Adra.*
Light	पुनरबस *Punarbas.*
Dark	पुख *Pukh* or चिरैया *Chiraiya.*
Light	असरेस *Asres* or असलेखा *Aslekha.*
Dark	मघा *Maggha.*
Light	पुरबा फगुनी *Purba Phaguni.*
	¼ of उतरा फगुनी *Utra Phaguni.*

1083. The year current in Bihār is the *Fasli* year, which commences with the Hindu month of *Āsin*. The year is also popularly* divided into three seasons, viz. the hot (गरमी *garmi*), the wet (बरखा *barkha*), and the cold (जाड़ा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अखाढ़ *Akhārh*, and the cold in कातिक *Kātik*. The following rhymes, some of which will be found also in Carnegy's Kachahri Technicalities, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohni, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary, is very bad.

मघा लगावे घघा, सिवाती लावस टाटी ।
कहतारी हाथी रानी, हम हूँ अवात बाटी ॥

Maggha lagāwe ghaggha, siwāti lāwas tāti,
Kahtāri Hāthi rāni, ham hūñ āwat bāti.

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु करार चैत चुक किर्त्तिक नइहि तार ।
स्वाती नइहि माख तिल कहि गए डाक गोआर ॥

Phāgu karāi, chait chuk, kirttik natthahi tār,
Swāti natthahi mākh til, kahi gae Dāk Goār.

* Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dāk, the Gowāla.

जौँ बरसे बैसक्खा राउ ।
एक धान मेँ दोबर चाउ ॥

Jauñ barse Baisakkha rāu,
Ek dhān meñ dobar chāu.

—If King Baisākh (April–May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चूए छौ ले मूए ।
जौँ रोहिनी नाहिँ कादो करे ॥

Krittika chūe chhau le mūe,
Joñ Rohini nāhiñ kādo kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *chīna* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिहा खरचाक हीन ।
क्रित्तिका मेँ तूँ बोइहा चीन ॥

Jab janiha kharchāk hīn,
Krittika meñ tūñ boiha chīn.

—If you find your stock of food becoming exhausted, sow *chīna* in *Krittika.*

मिरगसिरा तबय रोहिनि लबय अरद्रा जाय बद्बुदाय ।
कहै डाक सुनु भिल्लरि कुत्ता भात न खाय ॥

Mirgsira tabay Rohini labay aradra jāy budbudāy
Kahai Dāk sunu Bhillari, kutta bhāt na khāy.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dāk, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

---

* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops: thus—

अदरा माँस जे बोए साठी ।
दुख के मार निकाल लाठी ॥

Adra māns je boe sāthi,
Dukh ke mār nikāla lathi.

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अरद्रा हस्त न बरसे निदान ।
कहहिँ डाक सुनु भिल्लरि भए किसान पिसान ॥

Ādi na barse aradra, hast na barse nidān,
Kahahiñ Dāk sunu Bhillari bhae kisān pisān.

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dāk, hear, O Bhillari, the cultivator is crushed.

And—

चढ़त बरसे अरद्रा उतरत बरसे हस्त ।
कतेक राजा दाँड़े, रहे अनन्द गिरहस्त ॥

Charhat barse aradra, utrat barse hast,
Katek rāja dānre, rahe anand girhast.

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

अरद्रा बरसे सभ किछु हाँ ।
एक जवास पत्र बिन भाँ ॥

Aradra barse sabh kichhu hān
Ek jawās patr bin bhān.

—If Aradra rains everything grows (*lit.* is): only one, the *jawās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Akhārh (June–July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनल अखड़वा रे तेकर बारहो मास *jekar banal akharwa re tekar bāraho mās,* —he whose fields are ready in *Akhārh,* is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान।
मग्घा असलेखा कादो सान॥

Pukh punarbas boe dhān,
Maggha aslekha kādo sān.

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरद्रा धान, पुनरबस पैया।
गेल, किसान, जे बोए चिरैया॥

Aradra dhān, punarbas paiya.
Gel, kisān, je boe chiraiya.

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akhārh (June–July) comes Sāwan or Sāon (July–August), to which the following rhymes apply :—

साओन सुकला सप्तमी छपि कै उगहिँ भान।
तौँ लगि मेघा बरसे जौँ लगि देव उठान॥

Sāon sukla saptami chhapi kāi ūgahiñ bhān.
Tauñ lagi megha barse jauñ lagi deb uthān.

—If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uthān* (11th of the light half of Kātik, *i.e.* early in November).

साओन सुकला सप्तमी उग के लुकहिँ सूर।
हाँको पिया हर बरद बरखा गेल बड़ि दूर॥

Sāon sukla saptami, ug ke lūkahiñ sūr,
Hānko piya har barad, barkha gel bari dūr.

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साओन सुकला सप्तमी, उदै जौँ देखे भान।
तुम जाओ पिया मालवा हम जैबौँ मुलतान॥

Sāon sukla saptami, udai joñ dekhe bhān,
Tum jāo piya Mālwa, ham jaiboñ Multān.

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multān, and you can go to Mālwa.

साओन सुकला सप्तमी रैनि होंहि मसियार ।
कह भड्डर सुनु भड्डरि परबत उपजय सार ॥

Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साओन सुकला सप्तमी, जोँ गरजै आधी रात ।
तुम जाओ पिया मालवा, हम जैबोँ गुजरात ॥

Sāon sukla saptami, joñ garje ādhī rāt,
Tum jāo piya Mālwa, ham jaibon Gujrāt.

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujrat.

करके भींजै कँकरी, सिङ्घ गरजै जाए ।
कह भड्डर सुनु भड्डरि कुत्ता भात न खाए ॥

Karke bhīnjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.

—"If in Cancer (Sāwan, July–August) the gravel is wet, and Leo (Bhādon, August–September) passes by with thunder," saith Bhaddar, "hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it."

साओन पछवा भादव पुरवा आसिन बहै ईसान ।
कातिक कन्ता सिकिओ न डोलै कतय के रखबह धान ॥

Sāon pachhwa, Bhādab purwa, Āsin bahe īsān,
Kātik, kanta, sikio na dole katay ke rakhbah dhān?

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Kātik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (*i.e.*, you will have a bumper crop).

साओन मास बहै पुरवैया बेंचह बरद कीनह गैया ।

Sāon mās bahai purwaiya, benchah barad kīnah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

साओनक पछवा दिन दुइ चारि ।
चूल्हीक पाछा उपजे सारि ॥

Sāonak pachhwa din duï chāri,
Chūlhīk pāchha upje sāri.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साओन पछेआ महि भरे ।
भादोँ पुरवा पथल सड़े ॥

Sāon pachhea mahi bhare,
Bhādoñ purwa pathal sare.

—If the west wind blow in Sāwan, the land will be flooded; and if the east wind blow in Bhādoñ, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मग्घा ।
फेर भरे असरेखा मग्घा ॥

Je na bhare Asrekha Maggha,
Pher bhare Asrekha Maggha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August–September) the following apply :—

South Munger—

पुरवा रोपे पूर किसान ।
आधा घघरी आधा धान ॥

Purwa rope pūr kesān,
Ādha ghaghri ādha dhān.

—If a cultivator does not finish transplanting before Purwa (*i.e.* Purba Phaguni), half his crop will be paddy and half chaff.

जौँ पुरवा पुरवैआ पावे । सुखले नदिया नाओ बहावे ॥

Jauñ purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.

—If the east wind blows in the asterism of Purwa (*i.e.* Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following :—

पुरवा पर जौँ पछवा बहै। बिहँसि रँड़ू बात करै॥
एह दोनौँ के इहै बिचार। ऊ बरसै ई करै भतार॥

Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,
Eh donoñ ke ihai bichār ū barsai ī karai bhatār.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा उड़े, ओ बिधवा मुसुकाए।
कहे डाक सुनु डाकिनि, ऊ बरसे ई जाए॥

Titir pakh megha ūre, o bidhwa musukāë.
Kahe Dāk sunu Dākini, ū barse ī jāë.

—"When the clouds fly like the wings of the partridge, and when a widow smiles," saith Dāk, "hear, O Dākini, the one is going to rain and the other to marry."

सूक करे बदरी सनीचर रहे छाए।
ऐसन बोले भदुरि बिन बरसे नहिँ जाए॥

Sūk kare badri sanīchar rahe chhāe,
Aisan bole Bhaddari bin barse nahiñ jāe.

—A cloudy sky on Friday and Saturday is a sure precursor of rain.

साओन के पुरवा, भादोँ पछिमा जोर।
बरधा बेंचऽ सामी, चलऽ देस का ओर॥

Sāon ke purwa, bhādoñ pachhima jor,
Bardha bencha sāmi, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tirhut :—

कुसी अमावस चौठी चान।
अब की रोपबऽ धान किसान॥

Kusi amāwas chauthi chān,
Ab kī ropba dhān kisān.

—After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhmans dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādoñ, O cultivator! you neede not plant out paddy.

उतरा मेँ जनि रोपहु भैया ।
तीन धान होए तेरह पैया ॥

Utra meñ jani ropahu bhaiya,
Tīn dhān hoe terah paiya.

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीनुक सियार ।
कि झरी बादर कि उपटार ॥

Rātuk kāga dīnuk siyār,
Ki jhari bādar ki uptār.

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

ऊआ बौआ बहे बतास ।
तब होला बरखा के आस ॥

Aua baua bahe batās,
Tab hola barkha ke ās.

—When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September–October) the following apply :—

हथिया बरसे तीन होत बा, सक्कर, साली, मास, ।
हथिया बरसे तीन जात बा, तील, कोदो, कपास ।

Hathiya barse tīn hot bā, sakkar, sāli, mās,
Hathiya barse tin jāt bā, tīl, kodo, kapās.

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीनि गेल, सन साठी कपास ।
हाथिया गेल सभ गेल, आगिल पाछिल चास ॥

Adra gel tīni gel, san, sāthi, kapās;
Hathiya gel sabh gel, āgil pāchhil chās.

—Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चितरा मँड़राय ।
घर बैसे धनहा रिरियाय (or अगराय) ॥

Hathiya barise, chitra meñrrāy,
Ghar baise dhanha ririyāy (or *agrāy*).

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चितरा बरसे माटी मारे ।
आगे भाइ गेरुई के कारे ॥

Chitra barse māti māre,
Āge bhāi gerui ke kāre.

—Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ मुराइ ।
आधा चित्रा जौ केराइ ॥

Adha Chitra rāi murāi.
Ādha Chitra jau kerāi.

—In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Kātik (October-November), the following apply :—

एको पानि जोँ बरसे स्वाती ।
कुरमिन पहिरे सोना पाती ॥

Eko pāni joñ barse Swāti,
Kurmin pahire sona pāti.

—If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बेद बिदित ना होखे आन । बिना तुला नहिँ फूटे धान ।
सुख सुखराती देब उठान । तकरै बरहै करह नेमान ॥
तकरै बरहै खेत खरिहान । तकरै बरहै कोठिए धान ॥

Bed bidit na hokhe ān, bina Tula nahiñ phūtai dhān,
Sukh sukhrāti deb uthān, takrai barhai karah nemān,
Takrai barhai khet kharihān, takrai barhai kothie dhān.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e. Libra* = Kātik = October–November). From the festival of the *Sukhrāti* (*i.e.* the *Diwāli*) to the *Deb Uthān* (11th of the light half of Kātik) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

छप के उगे तो क्या भये, निरमल रैनि करन्त ।
कीये जल देखिहउ सगरा, कामिनि कूप भरन्त ॥

Chhap ké ugai to kya bhaye, nirmal raini karant,
Kīye jal dekhiha sagra, kāmini kūp bharant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्दर, (or रातुक चकमक) दिन कैँ छया ।
कहैँ घाघ जे बरखा गया ॥

*Rāt nibaddar (*or *rātuk chakmak), din keñ chhaya,*
Kaheñ Ghāgh je barkha gaya.

—If you see a cloudless night and a cloudy day, be sure, says Ghāgh, that the rains are at an end.

बोली लुखरी, फूले कास ।
अब नाहीँ बरखा के आस ॥

Boli lukhri, phūle kās,
Ab nāhīñ barkha ke ās.

—The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

उगे अगस्त बन फूले कास ।
अब नाहीँ बरखा के आस ॥

Ūge agast ban phūle kās,
Ab nāhīñ barkha ke ās.

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

काँसी कूसी चौठ के चान ।
अब का रोपबउ धान किसान ॥

Kānsi kūsi chauth ke chān,
Ab ka ropba dhān kisān.

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped)?

1092. The following refer to the dry season:—

अगहन दोबर, पूस ड्यौढ़ा ।
माघ सवाइ, फागुन बरसे घर हू के जाई,

Aghan dobar, Pūs dyaurha,
Māgh sawāi, Phāgun barse gharhu ke jāi.

—If it rains in Aghan, you will get double an average crop; if in Pūs, one and a half; if in Māgh, one and a quarter: but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
धन ओ राजा धन ओ देस ॥

Aghan je barse megh,
Dhan o rāja dhan o des.

—Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
आधा गेहूँ आधा भूस ॥

Pāni barse adha Pūs,
Adha gehūñ adha bhūs.

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़, ।
पहिला पानी भर गैल ताड़ ।
घाघ कहैं हम होबौं जोगी ।
कूआँ का पानी धोइहैं धोबी ॥

Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobauñ jogi,
Kūān kā pāni dhoihen dhobi.

—Heat in Māgh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghāgh, and the washermen will wash with well-water.

चैत के पछेआ भादों के जल्ला ।
भादों के पछेआ माघ के पल्ला ॥
Chait ke pachhea, Bhādoñ ke jalla,
Bhadoñ ke pachhea, Māgh ke palla.

—The west wind in Chait (March–April) means rain in Bhādoñ (August–September), and the west wind in Bhādoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows :—

June 1873.—ROHNI is the first asterism of the rainy season ; but, as it came, it departed without rain.

Rainfall in Tirhut about 4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches, of which 4 inches were in the second week and 1½ inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise.

Rainfall about 4½ inches.

MAGHA was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain.

Rainfall about 4 inches.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIYA was like an elephant (*hāthi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

November.—SWĀTI was put to public disgrace.

Rainfall nil.

DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मवेशी *maweshi*, माल *māl*, or माल जाल *māl jāl*. Other names are चौआ *chaua* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरन्धा *bardha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाय गोरू *gāy goru*; also धूर डाँगर *dhūr dāngar* in Patna and Gaya. In Sāran डाँगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टूट गैल *tūt gail* north of the Ganges, or in North-West Tirhut बेहवाल *behwāl*. In Patna the term is थौंसा *thaunsa*, in Shahabad थहुसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*; and in South Bhagalpur उठानो *uthāno*. Dead cattle are डाँगर *dāngar* in Shahabad and मरी *mari* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is साँड़ *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chaubhar* (Patna and Gaya) or धकरछोह *dhakarchhoh* is an imperfectly castrated bull, and बिनहामो *binhāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called धूरी *dhūri*

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बींर *bīnr* or बिंड़िया *binriya* to the west, and झिट्टी *jhitti* or नाटा *nāta* to the east.

1097. A yoke of well-bullocks is called मोटन्हा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāta* or कोल्हुआ बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तेधुरा *tedhura* or (in East Tirhut) तेधन्री *tedhri*, or in Patna डेपन्टा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरन्बरधा *charbardha*, or in South-West Tirhut फेरन्वार *pherwār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनन्वाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following:—

A bullock unbroken to work is अदारी *adāri*, also अदार *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger अबौं *aboñ*. One that sits down at work is परुआ *parua* to the west, and north of the Ganges कोढ़ि *korhi*.* In South-West Shahabad he is गरियर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मनन्कोढ़ी *mankorhi*. A vicious bullock is मरन्खाह *markhāh*, also मरन्खण्डा *markhanda* in Patna, मरन्खन्नो *markhanno* in East Bhagalpur, and मरन्खन *markhan* in Gaya. In South-West Shahabad the words मरन्कहा *markaha* and लतन्हा *latha* are used. A shying bullock is फेफन्रियाह *phephriyāh* to the north and west, and चिहुकार *chihukār* or हरन्काह *harkāh* north of the Ganges generally. In South-West Shahabad he is बँदिया *bandiya*, in the rest of the district मञ्झार *manjhār*, in Patna and Gaya भरन्काहा *bharkāha*, and to the south-east हरन्काहा *harkāha*. To butt is हुर पेटल *hur petal* in the west and मारब *mārab* in Tirhut. In Patna and the east it is धूँस मारब *dhūns mārab*, and to the south-east दूस मारब *dhūs mārab* or दूसा मारब *dhūsa mārab*. In Gaya it is दुसियाएब *dhusiyāëb*, and such a bullock is दुसन्मार *dhusmār* or दुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतल *tewāre jotal* to the west. In Tirhut it is पाट लगाएब or जोतब *pāt lagāëb* or *jotab*. In East Tirhut it is पाएट घुमाएब *pāët ghumāëb*, and in Gaya पीरी मेँ जोतब *piri meñ jotab*. In Shahabad निकासल *nikāsal*, in Patna डघन्राएब

* Compare the proverb कोढ़ि बरद केँ फेफड़ि बहुत *korhi barad keñ phephari bahut*,— it is the lazy bullock that snorts and shies.

daghrāëb, in Gaya डहरराएब *dahrāëb*, in South Munger गोहरराएब *gohrāëb*, and in South Bhagalpur छटियाएब *chhatiyāëb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is नन्किरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गैना *gaina*.

1100. A bullock whose horns project in front is घोंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोंपा *ghompa* in East Tirhut. In Shahabad it is घोंचवा *ghonchwa*, in Gaya घोंघर *ghonghar*, in Patna also घोंगरा *ghongra*, and in South Munger घोंघरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गपताली *sarangpatāli*. He is also called डेब *deb* in Champāran and West Tirhut, कंसासुरी *kansāsuri* in South-West Shahabad, पताल सिङ्घी *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गौसिङ्घी *gausinghi* in South-West Tirhut, and सिंगजुट्टा *singjutta* or सिंगजूतल *singjūtal* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मैन *main*.

1104. A bullock whose horns are curled like a ram's is भेंड़वा *bheñrwa*, भेंड़ *bheñr*, or मेंढवा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चत्रा *chatra* when they are small and flat. When they are large, he is called फठाह *phathāh* or फठवा *phatha*. In North-East Tirhut he is फरकझाड़ा *pharakjhāra*.

1106. A bullock with stunted horns is मुठरा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठल *muthail*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुंड़ेड़ा *munrera* in Sāran, भुण्डा *bhunda* in Champāran, भूंड़ा *bhūnra* or भुंड़वा *bhunrwa* in Shahabad, मूंड़ा *mūnra* in North-East Tirhut, and मुण्डा *munda* in Gaya and the rest of Tirhut, मुड़ला *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur. Other names are डुंड़िया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-East Bihār.

1108. A bullock with only one horn is एकसिङ्गा *eksingha* or सिंघटुटा *singhtutta.*

1109. When a bullock has a broken tail he is called बाँड़ *bānr* or बाँड़ा *bānra* north of the Ganges and to the south-west, also नाड़ा *nārha* in East Tirhut and the south-east. In Gaya and Champāran he is बण्डा *banda*, and in Patna लण्ढा *landha* or बण्ढा *bandha*. In South Munger he is लाँड़ा *lānrha*. The opposite to this is पोंछवाला *ponchhwāla*.

1110. A bullock with its ears covered with long hair is झाबर *hābar* to the east and झबरा *jhabhra* to the west. One with crooked eye-brows is भौंआँ टेर *bhauñāñ ter* or भौंआँ डेर *bhauñāñ der*, also in South Munger भाँवाँ डेरा *bhāñwāñ dera.*

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as जटहा *jataha* or बसहा *basaha.* Other local names are जटहावा *jathāwa* in Shahabad and जटो *jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A छेरुआ *chherua* or बधिया *badhiya* is a castrated animal, as distinguished from the साँड़ *sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the तिरसूल *tirsūl* or trident and the चक्कर *chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihār:—

बैल बेसाहै चललह कन्त। बैल बेसहिह दू दू दन्त॥
काछ कसौटी साँओर बान। ई छाड़ि किनिह मति आन॥
जब देखिह रूपधौर। टाका चारि दीह उपरौड़॥
जब देखिह मैना। तब एहि पार सँ करिह बैना॥
जब देखिह बैरिया गोल। उठ बैठ कै करिह मोल॥
जब देखिह करियवा कन्त। कैला गोला देखह जनु दन्त॥

Bail besāhai chalalah kant, bail besahiha dū dū dant,
Kāchh kasauti sāñor bān, ī chhāri kiniha mati ān.
Jab dekhiha rūpadhaur, tāka chāri dīha uparaur,
Jab dekhiha maina, tab ehi pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks:—

सरग पताली भौंहाँ टेर।
अप्पन खाय, परोसिया हेर॥

Sarag patāli bhauñāñ ter,
Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौंठ गाय *pahiloth* or *pahilaunth gāy*. Sometimes these words are spelt with ट *t* instead of with ठ *th*. A cow or buffalo within six months after calving is धेन *dhen* generally. In North-East Tirhut it is धेउन *dheün* or धेनु *dhenu*, in Patna and the south-east धेनू *dhenu*, and it is also ढेनू *dhenu* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purâhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरधियाएब *bardhiyāëb* or परियाएब *pariyāëb*, and also south of the Ganges बरदाएब *bardāëb*. Another general term is पाल खाएब *pāl khāëb*. To copulate (of animals) is बाहब *bāhab*, also in North-East Tirhut ओहाएब *ohāëb*. In regard to buffaloes, भैंसाएब *bhainsāëb* may also be used, and of a goat छगराएब *chhagrāëb* to the west.

1116. A cow in calf is बरन्दाएल *bardāël* or गाभिन *gābhin.* In South Bhagalpur she is फरन्ली *pharli.* The act of calving is बियान *biyān* or बियाना *biyāna.* South of the Ganges झोल देब *jhol deb* is to give birth to a number of young, *e.g.* in South-West Shahabad a man was heard saying हमार छेरी दू झोल बच्चा दिहन्लस हँ *hamār chheri du jhol bachcha dihlas ha,*—my goat has dropped kids on two occasions.

1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri.** One which gives milk for one and a half years is डेवढ़ *dewarh,* or in North-East Tirhut बरखु *barkhu.* A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सहरोस *sahros* north of the Ganges, and also पुरहिया *purāhiya* in North-East Tirhut. One that gives little milk is चोंढ़ी *chonrhi* or चोंढ़ *chonrh,* also चोरनी *chorni,* and in Tirhut धोंछ *dhonchh.* In Shahabad it is नठहर *nathāhar,* and in South Bhagalpur चौंड़ *chaunr.* A cow that kicks at the time of milking is रकरकट *karkat,* or in Tirhut लथराह *lathrāh.*

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेरु *leru.* A male calf is बाछा *bāchha,* बछवा *bachhwa,* or बछरु *bachhru,* and a female calf बाछी *bāchhi* or बछिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant,* and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta.* In West Tirhut it is दोख बैल *dokh bail.* When it has not yet got its true teeth it is called उदन्त *udant,* or to the east अदन्त *adant.* ओसर *osar,* or to the west कलोर *kalor,* is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur,* in Patna फेटाइन *phetāïn,* and in South Bhagalpur अँकरिया *ankariya.* In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār.* In calculating roughly the age of pack-bullocks, the word तौल *taul,* or in Gaya पूर *pūr,* is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul,* one year full-grown; दू तौल *du taul,* two years full-grown; and so on, the counting commencing from

---

* Cf. the proverb जाही तें किछु पाइए सहिए करुइ बैन; लात खात चुचुकार तें सहत दुधारि धेन *jāhi teñ kichhu pāïai, sahiai karui bain; lāt khāt chuchukār teñ sahat dudhāri dhen,*—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called छदाँत *chhadānt*. It is also called छक्कड़ *chhakkar*, छकन्ड़ा *chhakra* (male), or छकन्ड़ी *chhakri* (female). Such calves are not appreciated, as in the proverb मुइल बरन्दा छकन्ड़ी *muil barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is सतन्दर *satdar* or सतधर *satdhar* to the west, and सतर *sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is सतातर *satattar*. In West Tirhut it is सतन्दन्ता *satdanta*. A calf with eight teeth is पूरा *pūra*, *i.e.* full-grown, or अधैल *adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called तोरिया *toriya*, or in South-East Tirhut घसन्तुरिया *ghasturiya*. In South Bhagalpur it is called तोरियान *toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is सेल्ह *selh* or सेल्ही *selhi*; and to do this is दाँवल *dānwal* in the north-west and सेल्हल *selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called लगावन *lagāwan* north of the Ganges. In South-West Shahabad it is called खलितड़ी *khalitari*, in the rest of the district मौर *maur*, in Patna करन्ची *karchi*, and in Gaya करन्ती मूरी *karti mūri*. The kind of food given to cows when they calve is पखेव *pakheo* to the west and in Patna; also पखेवा *pakhewa* in South Munger. In North-West Tirhut it is चोहाट *chohāt* or चुहाड़ *chuhār*, and in North-East Tirhut चोहैर *chohair*. In South-East Tirhut it is महेला *mahela*, and generally मसाला *masāla*. In Gaya it is पुसन्टे *pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is भैंसा *bhainsa*, also महिसा *mahisa* in East Tirhut. A female buffalo is भैंस *bhains* or भैंसी *bhainsi*; also भईं *bhaiñ* north of the Ganges, and महिस *mahis* or महिसी *mahisi* in East Tirhut. A buffalo calf is पड़न्रू *parru* or कड़न्रू *karru*. A male buffalo calf is पाड़ा *pāra* or काड़ा *kāra*, and a female one पाड़ी *pāri* or काड़ी *kāri*. A well-known proverb is खेत महिसी चर, पड़न्रुहिँ मार *khet mahisi char, parruhiñ mār*, —buffaloes are grazing in the fields, beat the calves, *i.e.*, in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west लोचर *lochar* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, *i.e.* three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is छेर *chher* or बक्कर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खस्सी *khassi*, or खँस्सी *khañssi*. Other terms are छागर *chhāgar* or बोकरा *bokra* (North-East Tirhut), बोतू *botu* (Patna) or बोतो *boto* (South-East Bihār), बीयड़ *bīyar* (South-West Shahabad), and बियहन *biahan* (rest of that district). A she-goat is बकरी *bakri* or छेरी *chheri*, also छगरी *chhagri* to the east. A castrated goat is speeially खस्सी *khassi* or खँस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is छेरुआ *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *pāthi*, पठिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेँड़ *bheñr*. A ram is भेँड़ा *bheñra* or (in South Bhagalpur) भेँड़ो *bheñro*, and a ewe भेँड़ी *bheñri*. A lamb is भेँड़िक बच्चा *bheñrik bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेमना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is झुण्ड *jhund* or झूँड़ *jhūnr*; also जेड़ *jer* in East Tirhut, हेड़ *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लेँहड़ *leñhar*, and of about one hundred बाग *bāg*. गहेँड़ *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरुहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सूगर *sūgar* or सूअर *sūar*, also ढोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (*i.e.*, 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाहुर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, टहरा *tahra* in Shahabad, छौना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhāi* north of the Ganges, and कुम्भी *kumbhi* in Gaya. A full-grown boar is पट्ठा *pattha* or पठरा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खोभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*, in South-East Bihār it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bākhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरवा *charwa*. A pony is टट्टू *tattu*, and a pony mare टटुआनी *tatuāni*, and also in Patna and Gaya मदियान *madiyān*. A foal is बछेड़ा *bachhera*, and a filly बछेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihār ideas, as in the proverb डेढ़ गोट घोड़ी, नौ गोट फौज *derh got ghori, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (*i.e.* two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदहा *gadha*, a she-ass is गदही *gadhi*, and an ass's foal गदहा के बच्चा *gadha ke bachcha*, or (in East Bihār and Shahabad) छौनी *chhauni*. An ass-driver is गदहेँड़ी *gadheñri*. A mule is खच्चर *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthi*, a male elephant is हत्था *hattha*, and a she-elephant हथिनी *hathini*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोड़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्ठा *pattha*.

1130. Elephants are tied up with a front foot-chain, which is बेड़ी *beri* or पैकर *paikar*, and also in South-East Tirhut छनुआ *chhanua*. Its hind legs are chained with chains called डग्गी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is ऊँट *ūnt*, also among Musalmāns शुतुर *shutur*. Its young is called बोता *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठरा *kathra* or काठी *kāthi* is its wooden saddle, also called पलान *palān* in North-East Tirhut; and गदेला *gadela* or गद्दी *yaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally हेरा जाएब *hera jāëb*; also in Sāran भूला जाइल *bhūla jāil*. Other terms are अनेर *aner* (or अनेरवा *anerwa*) जाएब *jāëb* in North-East Tirhut, बहकल *bahkal* or भौंरियाएल *bhonriyāël* in Shahabad, and बहट जाएब *bahat jāëb* in Patna and Gaya. बथान *bathān*, and also in North-East Tirhut गोआस *goās*, is a cattle enclosure. Other words are घेरा *ghera*, धाठ *dhāth*, and धाठा *dhātha*. लमभब *lambhab*, लाँभब *lāmbhab*, or लाम्हब *lāmhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is चरक *charak* or चरन्का *charka*, with a variant चरन्को *charko* in South Bhagalpur. In Gaya it is रुपाधौ *rupādhau*, and elsewhere also रूपन्धर *rūpdhar* or रूपन्धौर *rūpdhaur*. Another word is चँवरा *chamwra* in North-West Tirhut.

1134. *Grey of various shades.*—धवर *dhawar*, धौर *dhaur*, or in Shahabad धावर *dhāwar*, is a light grey. सोकन *sokan* is a dark grey, कैल *kail* or कैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. साँवर *sāmwar* or सौंरा *saunra* is a black grey. कसौटी *kasauti* and काछ *kāchh* are shades of grey.

1135. *Red.*—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोलो *dhurgolo* is another shade of red in South Bhagalpur. महुगोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महुवर *mahuar*, and in South Munger महुलखा *mahulakha*.

1136. *Yellow.*—This is पीयर *piar* or पियरा *piara*. गहुमन *gahuman* or गोहुमन *gohuman* is wheat-coloured.

1137. *Black.*—This is कारी *kāri*, करिया *kariya*, करियवा *kariyawa*, or (South Bhagalpur) करुवा *karua*.

1138. *A spotted cow* is काँस *kāns*, *a brindle one* बगछला *bagchhalla* (tiger-skinned), लाल बगछला *lāl bagchhalla* being a red brindle and सुफेद बगछला *suphed bagchhalla* a white brindle. करकन्धा *karkandha* is *one black on the shoulders.* In Shahabad this is called करिकन्धा *karikandha*. गुलदार *guldār* is a spotted cow, and पाँच कलियान *pānch kaliyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरसा *charsa*. गौखा *gaukha* is raw cow's leather. It is also called गोइटा *goita* north of the Ganges. भैंसौटा *bhainsauta* or (in South Bhagalpur) भैंसौठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलड़ी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phānki*. The hides of cattle which have died a natural death are मुरदारी *murdāri* or मुरदार *murdār*, and those of killed cattle हलाली *halāli*. साबर *sābar* is tanned deer skin. A depôt for hides is चरसा के गोदाम *charsa ke godām*. In South Munger चरसा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champāran, मनहर *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in South-West Tirhut.

1141. Another name in Shahabad is गुरन्दवान *gurdawān*, and in Patna खूँट *khūnt*. Flaying and cleaning is कमीना *kamīna* or कमाना *kamāna*. A butcher is कसाइ *kasāï*, but a goat-butcher is बकरकसाब *bakar kasāb*, and a चिक *chik** or चीक *chīk* kills both goats and sheep. The large knife used by them is बोगन्दा *bogda*, and also north of the Ganges दबिया *dabiya*. The block is ठेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड़ *khor*, and in South Bhagalpur it is परकट्ठो *parkattho*. The string used for hanging up the animal to be flayed is लोकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसैया खूँटा *jāh kasaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पगुरी (or पागुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराएब *paghurāëb* or पघुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरी करब *kauri karab* in Patna and Gaya, and गलन्ठे करब *galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुटन्री *kutri*, and in Patna कट्टा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहन्ना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतन्हा *gautha* in Patna. A general word for fodder is चारा *chāra*, or in North-East Tirhut चरी *chari*. गजरौटी *gajrauti* or (in Gaya) गजरौटा

---

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

> बिप्र टहलुआ, चीक धन, ओ बेटिन के बाढ़।
> एहू से धन न घटे, तो करी बरन से राड़॥
>
> *Bipra tahalua, chīk dhan, o betin ke bārh,*
> *Ehu se dhan na gate, to kari baran se rār.*

—If you cannot get rid of your wealth by having a Brāhman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेंड़ *genr*) given to cattle as fodder are called अगेंड़ *ageñr*, *&c.*, as described in § 1012. चाँछी *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूँसा *bhūnsa* (in Patna and Gaya) and भुस्सा *bhussa*. The net full of chaff is जल्ला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाइ *kapāï*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरथारो *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* o निखुराहँ *nikhurāh*, also चिकनिया *chikaniya* or अलपजिया *alpajiya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नकसोंध *naksondh*, in South Munger चिकनकौर *chikankaur*, and in South Bhagalpur चिकनजिब्भो *chikanjibbho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परती *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखाँत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Sāran, Patna, and South Munger, चराँट *charānt* or बाध *bādh* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बथान *bathān* or बथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराइ *charāï*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādh*, in Patna बहरसी *baharsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छुटहा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्झा *ujjha* in South Munger, and उजरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेड़ *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छापा *chhāpa* in South Munger. In Champāran हिरांत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds:—

(1) Those paid to the owner of the land.

(2) Those paid to the herdsman.

1150. A cowherd is called ग्वार *gwār*, गोआर *goār*, अहीर *ahīr*, चरवाह *charwāh* or चरवाहा *charwāha*, and गोरखिया *gorkhiya* A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गड़ेरी *gareñri* or भेंड़िहर *bheñrihar*. South of the Ganges the latter also takes the form भेंड़िहार *bheñrihār* or भेंड़िहारा *bheñrihāra*. A local name is भेंड़धुरै *bheñrdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरचरी *kharchari* or खरचराइ *kharcharāï* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरदिया *bardiya*. In Tirhut, Patna, and the east are noted कास चराइ *kās charāï*, देना *dena*, भैंसोंधा *bhainsondha*, and बरदाना *bardāna*. In the south-east the word is दैना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरवाही *charwāhi* or चराइ *charāï*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौसार *gausār* or गौसाला *gausāla*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरखोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरघरा *barghara*, or in Gaya बहरघरा *baharghara*, is a cattle-shed. In

Champāran a breeding-shed for cattle is called घारी *ghāri.* A place where cattle are collected is बथान *bathān.* In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंढ़ *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाएल *bathniyāël.* In North-West Tirhut it is लेंढ़ियाएल *leñrhiyāël.* A cattle enclosure is पाझा *pājha* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अड़ार *arār.* A local name in North-East Tirhut is ढट्ठा *dhattha,* which becomes ढाठ *dhāth* in West Tirhut. A general word is बथान *bathān.* In Patna अड़ान *arān,* and in Gaya अड़ा *ara,* is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौआर *mauār.* The song sung by cowherds while herding is called बिरहा *birha,* or (in South Munger) महराइ *mahrāï.* Another similar song, but sung to a different air, is चाँचर *chānchar.* लोरकाइ *lorkāï* is a special cowherd's song concerning a hero called लोरिका *lorika.* In South Bhagalpur the cowherd's dance is called लोरियारो *loriyāro.* The man who dances is called नटुआ *natua* or नेटुआ *netua.*

1155. In Gaya चेल्हुआ *chelhua,* in West Tirhut चल्हा *chalha,* and in Sāran चाल्हा *chālha,* is a knife used by milkmen. The brand for branding cattle is साटी *sāti.*

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik.* In South-West Shahabad they are हरिहा *hariha,* in Patna लेंहड़िवाला *lenhriwāla,* in South Munger गेंहड़िवाला *genhriwāla,* and elsewhere हारवाला *hārwāla.*

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. *Milk* is दूध *dūdh.* Cow's milk is गब्य *gabya* or गोरस *goras.* To milk an animal is दूहब *dūhab* or लगाएब *lagāëb.* A cow that gives milk is लगहर *laghar* or लगवान *lagwān,* as opposed to नाठा *nātha* or अनाठा *anātha,* which is one that does not; one that milks plentifully is दुधारि *dudhāri.**

---

* Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala,*—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is बिसुखब *bisukhab.* Local words are ठाँइ होएब *thāïnth hoëb* (South-East Tirhut), बिसखाब *biskhāb* in Patna and South-East Tirhut, चुहन्ताब *chuhtāb* in Shahabad, and ठमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is धेन (or south of the Ganges ढेन) के दूध *dhen ke dūdh.* After that it is बकेन के दूध *baken ke dūdh.*

1159. The unsophisticated Bihār villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गोआरेँ मिलाप, ठेहुनेँ पानि दुहाब, *gāy goāreñ milāp, lhehuneñ pāni duhāb*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. *Clarified butter* is घ्यू *ghyu.* Sometimes the Hindī word घी *ghī* is used. The word is sometimes spelt घीव *ghīw.* Local names are नेउन *neun* in West Tirhut, चिकन्ना *chikna* in Gaya, नैनू *nainu* or लैन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घ्यू *ahīr ke ghyu,* or in South Bhagalpur गिरस्तू घ्यू *girastu ghyu;* and that stored for a time in leather vessels कुप्पी के घ्यू *kuppi ke ghyu* or गेल्हा के घ्यू *gelha ke ghyu.* South of the Ganges it is also called दखिनाहा घ्यू *dakhināha ghyu.*

1161. The sediment which settles in making clarified butter is मठियार *mathiyar,* माठ *māth,* or माठा *mātha* north of the Ganges. South of it it is लैनू *lainu* in South-West Shahabad, मठगर *mathgar* in the rest of that district, मठाहा *mathāha* in Gaya, and मठाही *mathāhi* in Patna. The refuse left in boiling it down is डाढ़ी *dārhi;* also महिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फाड़न *phāran* and महन्रन *mahran* in Shahabad, and कोरौनी *korauni,* used in the same place and in South Munger; खँखोड़ी *khankhorī* in the rest of Shahabad, and खुरचनी *khurchani* in Patna.

1162. *Tyre or curdled milk* is दही or दहि *dahi.* It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is सजुई *saju.* The old curds put in to curdle milk are जोरन *joran.* Tyre is a luxury, hence the proverb घर दही, बहरो दही *ghar dahi, bahro dahi,*—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi.* Other names are साँची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिठुर *mithur* in South-East Tirhut, and जमुई *jamuï* in Gaya. The cream of this is called छाछी *chhāṭhi,* a local variant being छाली *chāli* in Patna. In South-West Shahabad it is सार्ही *sārhi.* When this is taken off, the remainder is called कटुई दही *katuï dahi* or छलकटुई *chhalkatuï.* In Shahabad it is also called छिनुई *chhinuï,* and another name north of the Ganges is छिनुही *chhinuhi.* Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena.* It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk,* is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa,* and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुआ *kāmdhenua* or धेनुआगर *dhenuāgar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनहाएल *phenhāël* or पेन्हाएल *penhāël.*

1165. *Cream* is मलाई *malāï* or बलाई *balāï,* and skim-milk पसावन *pasāwan* or (in East Tirhut) छनुआ दूध *chhanua dūdh.*

1166. *Butter* before clarification is नेउन *neün* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लैनू *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनू *nenu* there and in the south-east. Butter-milk is मट्ठा *mattha,* माठा *mātha,* or घोर *ghor.* In Gaya and the south-west it is छाँछ *chhānchh.* A well-known proverb about butter-milk is दूधक जरेँ मट्ठा फूकि पीबे *dūdhak jareñ mattha phūki pibe,*—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, *i.e.,* a burnt child dreads the fire.

1167. खोआ *khoä* is milk boiled down till it is thick.

---

* *E.g.,* in Manbodh's Haribans, VII, 48, एकओ दहि नहिँ लेल अधलाहि, *ekāo dahi nahiñ lel adhalāhi,*—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called डरन्का *dharka* or काँड़ी *kānri.*

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farcy.*—This is अगिया *agiya* or अगिनबाय *aginbāy.*

1171. *Diseases of the stomach.*—जोंकी *jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is जोकटी *jokti.* पेटचली *petchali*, or (in Tirhut) पेटौक *petauk*, is diarrhœa; पोकब *pokab*, or in North Tirhut छींड़ी *chhīnri*, is purging. पिलही *pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease.*—This is खोरहा *khorha* in the north-west and in West Tirhut, अहवाह *ahwāh* also in Champāran and North-West Tirhut, खँगाहा *khangāha* in East Tirhut, खोंगहा *khongha* in West Tirhut, भजहा *bhajha* in South-East Tirhut, आभा *ābha* in Tirhut generally, and (optionally) खुरहा *khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth.*—आँती बढ़ब *ānti barhab*, or आँती चढ़ जाएब *ānti charh jāëb*, is swelling of the uvula. कण्ठार *kanthār* (Gaya and the north-west), भिरखी *bhirukhi* (Tirhut), कण्ठा रोग *kantha rog* (Gaya and Tirhut), डरन्का *dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. डाँसी *dhānsi* (north of the Ganges) is cough. बँगा *benga* is inflammation of the vessels of the tongue followed by dysentery. थुकन्हा *thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. सुखभामी *sukhbhāmi* (north-west and Gaya), छेंड़ी *chheñri* (Tirhut), दँतनर *dantnar* (South-East Tirhut), हनुआ *hanua* (South-East Tirhut and Patna), सुकरवाँत *sukarwānt* (Patna, Gaya, and Shahabad), दन्त लहर *dant lahar* (South Bhagalpur), are described as diseases of the tongue. जिभी *jibbhi* (West Bihār) or जिभसट्टा *jibhsatta* is lampus. भुण्डी *bhundi* (Patna) is described as a throat disease. कण्ठा सारु *kantha sāru* (South-East Bihār), or in Gaya नादी कनवा *nādi kanwa*, is a disease in which sores form in the throat; so also in the same tract is सोना

सोला *sona hola.* चोर मटका *chor matka* (South-East Bihār) is a disease of the mouth which prevents the animal eating. मुँहपसिजा *muñhpasija* is diarrhœa with watering at the mouth. In Gaya घरघरवा *ghargharwa* is a disease accompanied by rattling in the throat. घोंघफुलवा *ghonghphulwa* in Gaya, and घेघुआ *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. *Diseases of the feet.*—Foot-rot is झनकवाह *jhanakwāh* (North-West Bihār and Shahabad) and झनक *jhanak* in Tirhut. In Patna it is झनकबाता *jhanakbāta*, and in South-West Shahabad झनका *jhanka.* बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाएब *bhar jāëb*, सरक जाएब *sarak jāëb*, or उखर जाएब *ukhar jāëb*, or in South-East Tirhut खञ्जा *khanja.* चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal.*

1175. *Rinderpest.*—This is चेचक *chechak* everywhere. Other names are गोटी के निकसारी *goti ke niksāri* and महमाया *mahmāya*, both generally, and बरका बेमारी *barka bemāri* in Champāran, गोसाउन *gosāün* in North-East Tirhut, अन्तर कटवा *antar katwa* and जगदम्मा *jagdamma* in Gaya.

1176. *Windy colic.*—This is फुलबात *phulbāt*, पेटफुली *pet phulli* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha.* A similar disease, accompanied by difficulty of breathing, is फुलबघा *phulbagha* in Gaya and Shahabad.

1177. *Staggers.*—These are मिरगी *mirgi* generally; other names are घुरनी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतेयरवा *hateyarwa* in the rest of that district. Perhaps टुनकी *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

1178. *Worm (or filaria) in the eye.*—This is चाँदनी *chāndni* in Gaya, and मारा *māra* or मारा फुली *māra phulli* in Shahabad.

1179. *Tumours.*—These are जहरबाद *jaharbād*, with a variant जहरबात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki.*

1180. *Fevers.*—अरहैया *arhaiya* or अरहेया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरखोर *jarkhor.*

1181. *Pneumonia* (?).—A disease attended with panting is called हाँफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफन्नी *haphni*, and in North-East Tirhut बात *bāt*.

1182. कोंड़न्पक्का *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified:—

अँकन्टा *ankta*,—see अँकन्री *ankri*.

अँकन्री or अँकन्ड़ी *ankri* (west), भेखन्री *bhekhri* (north-west and Gaya), भिलोर *bhilor* (north-west), अँकन्टा *ankta* (Patna, Gaya, and south-east); also अटन्का *atka* (South Bhagalpur), *vicia sativa*.

अटन्का *atka*,—see अँकन्री *ankri*.

अँठुली *anthuli* (Gaya), आँठिल *ānthil* (South-West Shahabad and Gaya).

अनन्जान *anjān*, (Patna, Gaya, and Shahabad).

अमन्ता *amta* (West Tirhut).

अमन्रोरा *amrora* (East Tirhut, Gaya, and Champāran.)

अरैया *araiya* (generally).

आँठिल *ānthil*,—see अँठुली *anthuli*.

उनन्टा चिरन्चिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजन्ला *kajla* (Champāran and North-East Tirhut) or कजन्री *kajri* (Shahabad).

कतन्रा *katra* (Sāran and Tirhut).

कनन्वा *kanwa*, कन्ना *kanna*,—see केना *kena*.

करन्मी *karmi*,—see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करेम *karem* (South-West Shahabad), करम्मी *karmi* or करम्मी लत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंधा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कनवा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोर्हिला *korhila* (Champāran and North Tirhut).

कौआरा *kauāra* (East Tirhut).

खगड़ा *khagra* (Shahabad).

खुखसा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गड़न्नी *garni* (north-west).

गँड़न्हर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyār* (west), गँड़ेर *ganrer* (Gaya), गाँड़र *gānrar* (Patna), गड़ार *garār* (south-east), गड़न्हरुआ *garharua* or गँड़ेरी *ganreri* (north).

गड़न्हरुआ *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गँड़ेर *ganrer*, गँड़ेरी *ganreri*,—see गँड़न्हर *ganrhar*.

गदपँड़ोआ *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरन्ना *gadpurna*, —see गधपुरन्ना *gadhpurna*.

गधपुरन्ना *gadhpurna* (West Tirhut and Champāran), गदपुरन्ना *gadpurna* (Shahabad), गदपँड़ोआ *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gapinrora* (South Munger), पुरन्नवो *purnwo* (South Bhagalpur) (*Boerhaavia procumbens*).

गाँड़र *gānrar*,—see गँड़न्हर *ganrhar*.

गुँजेरा *gunjera* (South-West Shahabad).

गोधन्ना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिया *tinpatiya*.

चरी *chari*,—see चोराँट *chorānt*.

चारा *chāra*, branches of trees, especially of the *pīpar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिचन्होर *chichhor*,—see चिचोरी *chichori*.

चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचन्होर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंड़ई *lenraï* (north-west).

चिनवा *chinwa* (East Tirhut).

चेंच *chench* (west), गड़ौंची *garaunchhi* (Champāran and Patna), सरौंची *saraunchi* (Gaya and South Bhagalpur), सरन्हची *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोराँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोराँटा *chorānta* (Patna), जुड़न्गुड़ो *jurguro* South Bhagalpur), and जुगन्ड़ा *jugra* (South Munger).

जकेराइ *jakerāi*,—see जौकेराइ *jaukerāï*.

जिनवाँ *jinwān* (west) or झीरो *jhīro* (East Tirhut).

जूर *jūr* (South-West Shahabad).

जुगन्ड़ा *jugra*, जुड़न्गुड़ो *jurguro*,—see चोराँट *charānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāï* (generally); जकेराइ *jakerāï* (south-east). See § 959.

झरुआ *jharua*,—see झार *jhār*.

झार *jhār* (Tirhut and Gaya), झरुआ *jharua* (Sāran and Patna), a kind of brushwood growing on wells, &c.

झीरो *jhīro*,—see जिनवाँ *jinwān*.

ठड़िया *tharhiya* (Shahabad and East Tirhut).

डाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

डाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

डेड़ुआ *derhua* (South Tirhut).

तितन्ही *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpatiya* (south and west) and चकोड़ा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetāri*,—see तितन्ही *titli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *dūb* or दूभ *dūbh*, also south of the Ganges दुभी *dubbhi* (*cynodon dactylon*).

धकन्रा *dhakra* (Tirhut and Champāran).

धिमोइ *dhimoï* (Gaya and west), छिमोइ *chhimoï* (South Munger).

नरन्चा *narcha* (Gaya).

नरन्जोंक *narjonk*,—see लरन्ही *larhi*.

नरुआ *narua*,—see पोआर *poār*.

नरै *narai*, नार *nār*, नेवारी *newāri*,—see लार *lār*.

पतन्लार *patlār* (Champāran).

पपन्रा *papra*,—see पिपन्रा *pipra*.

पसौंता *pasaunta*,—see बसौंता *basaunta*.

पिपन्रा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger), पपन्रा *papra* (South-West Shahabad), and पुपन्रा *pupra* (Champāran and South Bhagalpur).

पुपन्रा *pupra*,—see पिपन्रा *pipra*.

पुरन्नन्वो *purnwo*,—see गधन्पुरन्ना *gadhpurna*.

पोआर *poār* (south), पोरा *pora* (West Tirhut), नरुआ *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरन्का *pharka* (South-East Tirhut).

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), शाम तुलन्सी *shām tulsi* (West Tirhut) or बन तुलन्सी *ban tulsi* (East Tirhut).

फेफन्ना *phephna* (East and South Tirhut).

बन तुलन्सी *ban tulsi*,—see फुलेना *phulena*.

बन पोस्ता *ban posta* (Champāran and Gaya), wild poppy.

बन केराइ *ban kerāï* (Patna, Gaya, and West).

बसौंता *basaunta* (north of the Ganges), बसन्तवा *baswanta* (Shahabad), or (North-East Tirhut) पसौंता *pasaunta*, which grows in Indian corn.

बिसाड़ी *bisārhi* (East Tirhut).

बेढ़ियाँ *berhiyān*,—see बेरी *beri*.

बेलन्वन *belwan*, बेलोन्हा *belonha*, बेलौधन *belaudhan*,—see बेलौंधा *belaundha*.

बेलौंधा *belaundha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौधन *belaudhan*, in Shahabad बेलन्वन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेड़ियाँ *berhiyān* (Patna).

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँट *makaï ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मड़ुआटी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मड़ुआटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजन *sahjan*, &c., (*hyperanthera moringa*), see सैयन *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोखतार, मालजादी, ई चोरा सेँ साहबगञ्ज की आबादी,

Munga, machchhar, mokhtār, māljādī, ī chāro señ Sāhabganj kī ābādi.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sāhabganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राटन *rātan*,—see राढ़ी *rārhi*.

राड़ी *rāri* (north of Ganges).

राढ़ी *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātan* (South Bhagalpur).

लपटा *lapta* (Gaya and west.)

लरजोँका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), नरजोँक *narjonk* (South Munger), लरजोँका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नेवारी *newāri* (Patna and Gaya), untrampled straw.

लँड़रै *lenraï* (Gaya and west) or (North Tirhut) कोर्हिला *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साँइँ *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साँइँ *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut).

सुअरा *suara*,—see सुरन्बरिया *surbariya*.

सुरन्बरिया *surbariya* (Patna and Gaya), सुरन्बार *surbār* (Gaya and Shahabad), सुअरा *suara* (Gaya and Shahabad), सुरन्वारी *surwāri* (north), found in millet.

सुरन्बार *surbār*, सुरन्वारी *surwāri*,—see सुरन्बरिया *surbariya*.

सेर्ही *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hara*, हाड़ा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथन्बै *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हाड़ा *hāra*,—see हड्डा *hadda*.

DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tirhut a कमरिया *kamariya* (*i.e.*, he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिया *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजहा *rojha;* elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also हरवाह *harwāh* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम हुकमी *hākim hukmi*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pārīwāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalmān. A proverb which alludes to him is चोरक सङ्ग चोर, पहरुक सङ्ग खवास, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोनि *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojīna*. In Champāran it is रोजबन्धी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिन्ना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *sālīna*. In the north-west it is also सलीना *salīna*, and in

North-East Tirhut बरखी *barkhi.* In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna.*

1186. Advances of pay to labourers are फाजिल *phājil* or अगवर *agwar* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगाउर *agāür.* In Shahabad they are अगवन *agwan*, in Patna अगार *agār*, in South Munger अगौरी *agauri*, and in South Bhagalpur अगड़ौर *agraur.* In Gaya they are कमियौटी *kamiyauti.* हरवर *harwar* in the west, and हरौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhi*, in Patna कमिअई *kamiaī*, and in Gaya कमियौटी *kumiyauti.*

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwi* or करजा *karja.* The following special names are also used:—

1188. *Advances to buy food.*—These are खैहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyauta*, and when in cash करजा *karja.* In Patna and Gaya they are खरिहन *kharihan.*

1189. *Advances to buy seed.*—These are बिअहन *biahan* in East Tirhut, and बीहन *bīhan* in Patna and Gaya. In Shahabad they are बीया बेंगा *bīya benga* or बीया बाल *bīyā bāl.*

1190. *Advances for purchase of cattle and sinking wells.*—These are तगावी *tagāwi* or करजा *karja* south of the Ganges. In East Tirhut अधलावा *adhlāwa*, and in West Tirhut अधलप्पा *adhlappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses.*—These are करजैन *karjain* in Patna.

1192. In Champāran दहिहक्की *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुटन्ती *chhutti* (used also in Patna and Gaya) and खातिर *khātir.* In West

Tirhut and Champāran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called खिलहरी *khilhi*. So also in South-East Tirhut it is आसा चास *āsa chās*, and in Shahabad खील मारी *khīl māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as पवनी *pawani*, पौनी *pauni*, or पौनिया *pauniya*. In East Tirhut they are पवनी पसारी *pawani pasāri*.

1194. The *carpenter* (बढ़ई *barhi*) and *blacksmith* (लोहार *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as बिरित *birit* in South Munger, and as बियाह दानी *biyāh dāni* in South Bhagalpur. Elsewhere it is simply इनाम *inām* or बकसिस *baksis*. His remuneration for the repairs of instruments is कठा *katha* in Sāran, जौरा *jaura* in Champāran, and पाल *pāl* in Tirhut. In Shahabad it is कमाइ *kamāï*, and so also in East Tirhut. In South-East Tirhut it is also भाँवर *bhāmwar*, and in South Munger it is कमैनी *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, बोझा *bojha* in Sāran, Patna, Gaya, and the south-east, अँटिया *antiya* or पाँजा *pānja* in Champāran, and पंजौर *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called अञ्जुर *anjur* in Shahabad and अँजुरी *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is पचरावन *pachrāwan* or भाँवर *bhāmwar* in Shahabad, कोल्हकर्ह *kolhkarh* in Patna, कोल्हकर *kolhkar* in South Munger, and कोल्हपचरानी *kolhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called खान *khān*. For repairing other implements he gets in Sāran साली *sāli*, and a similar cess in Champāran and Tirhut is known as खरिहानी *kharihāni*. In South Bhagalpur भौंरी *bhaunri* is the general term used for his perquisites. In North-West Tirhut खान *khān*, and in North-East Tirhut खन *khan* or कमाइ *kamāï* (which means wages for any work done), are the wages for making a new mill. The grain actually given is डाली *dāli*, and amounts to from 10 to 30 *sers*. The fee for repair is बिघटी *bighati*, and is 4 annas per bigha for मोरचन

morhan or first cuttings, and 2 annas per bigha for खूँटी *khūnti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

1196. *The shoe-maker's* (चमार *chamār*) *perquisite.*—This is भाँवर *bhāmwar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कमाइ *kamāï* and पँजौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगन्नी *mangni*. बियौआ *biyaua* to the west and दत *dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's* (मिहतर *mihtar*) *perquisite.*—This also is खरिहानी *kharihāni* or कमाइ *kamāï* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāri*, and his wife is हाड़िन *hārin*. The fee paid her for her services is दत *dat* or दत भोजन्नी *dat bhojni*.

1198. *The perquisites of the village accountant* (पटवारी *patwāri*) are many and various. In Patna and Gaya if the tenant's lands are नगन्दी *nagdi* he gets in Patna 2½ *sers* per bigha, and in Gaya 12½ *sers* per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हुजताना *hujtāna*. If the land is भावली *bhāoli*, he gets in the same district, in addition to the above, नोंचा *noncha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to ⅛th of a *ser* per maund. A similar fee is called बलकट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगन्दी *nagdi* lands a perquisite of ½ an anna in the rupee, called टकही *takahi*. In the case of भावली *bhāwli* rents he gets ½ a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन *pharkatiyāwan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगन्दी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगन्दी *nagdi* tenures he gets a माँगन *māngan* of 5 *sers* per *bigha*. When the land is भावली *bhāoli* he gets 2½

sers per maund, and his pay is called दहियक माँगन *dahiak māngan.* He also gets a फरकाना *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of 3½ *sers* per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदाना *rasidāna* or रसिदावन *rasidāwan*, also कबजाना *kabjāna* in East Tirhut. होली खेलाइ *holi khelāï* or फगुआही *phaguāhi*, दोआत पुजाइ *doāt pujāï*, and दुरगा पुजाइ *durga pujāï*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman.*—See § 914.

1200. *The village watchman* (गोड़ैत *gorait*, कोतवाल *kotwāl*, or (when a Government servant) चौकीदार *chaukīdār*) is sometimes paid by a grant of rent-free land (जागीर *jāgīr*), and hence he is called in South Munger जागीरदार *jāgīrdār.* When otherwise paid, his remuneration is called generally south of the Ganges चौकीदारी *chaukīdāri.* In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोड़ैतक मूठ *goraitak mūth*, and in South-East Tirhut गोड़ैती *goraiti.* In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilāna*, and in Gaya also नोंचा *noncha.*

1201. *The perquisites of the landlord.*—In addition to his rent, the following customary cesses may be noted:—गोआम *goām* in Patna, Gaya, and South Munger, बन्हवैया *banhwaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse.* हुकुमत *hukumat* or फरमाइस *pharmāïs* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *madat*, and in South Bhagalpur हकमैती *hakmaiti.* His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāo.* Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called बियाहदानी *biyāhdāni*, सादियात *sādiyāt*, सदियात *sadiyāt*, or सदियाना *sadiyāna.* In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brāhmans, Kāyasths, Rajputs, and Musalmāns. In South-West Shahabad it is मँड़वञ्च *mañrwanch.* In Tirhut and the east धिंगान *dhingān* is a fee paid

on the marriage of a daughter for the second time, and भोजनी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; *e.g.* in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is हरी *harī* to the north and the west generally. To the east it is हरिहर *harihar*, हरिहरा *harihara*, and हरिहरी *harihari*. Local names are सँगाहा *sangāha* in North-East Tirhut, हराइ *harāï* in Shahabad and South-West Tirhut, and हराही *harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नजराना *najrāna*. His fee when a house is built or sold is चौठ *chauth* generally north of the Ganges, and also in East Tirhut जर चौठ *jar chauth*. In towns in Patna and South Munger it is चौथैया *chauthaiya*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मोतरहरफा *motharpha* generally, कोठियारी *kothiyāri* in Champāran and Tirhut generally, and बसुढ़ी *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अबुआब *abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरसा *charsa* is a cess paid by tanners. In North-East Tirhut केयाली *keyāli* or कियाली *kiyāli* (also बरदाना *bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकाइ चुटकी *malikāï chutki* in South-East Tirhut. In Shahabad it is बयाइ *bayāï*. In Gaya it is किराया *kirāya*, and the corn paid is माँगनी *māngni*. In the south-east तहबजारी *tahabjāri* or तबजारी *tabjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

called बट्टा माल *batta māl* and बट्टा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidābādi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{15}$ of which equalled $\frac{15}{16}$ of the Murshidābādi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one anna per rupee.

1203. *Dues given for religious purposes.*—The first fruits given to Brāhmans are बिसुन पिरित *bisun pirit*, and also (north of the Ganges) बिसुन अन्स *bisun ans*. To the west they are अँगऊँ *angañūñ* or अँगौँआँ *angauñāñ*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगौँ *agaun*, or (in Shahabad) अगब्बर *agbar*, and (in Champāran) रसुअड़ *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirit*; the second is given to the मूसब्बर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (डिहवार *dihwār*). This is given to the village milkman (गोआर *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहरैया *bahraiya*, and generally बेहरी *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *sawaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakīr*) are known as भिच्छा *bhichchha* or भीख *bhīkh* amongst Hindus, and रसूली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब अन्स *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsi*).

1204. *Miscellaneous.*—पुरौँता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *sers* per plough are taken each by the washerman (धोबी *dhobi*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharwan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बढ़ई *barhi*), the barber (नौआ *naua*), and the washerman; and the केरा *kera* is a smaller bundle of crop given to each of the same four.

Again पूरी *pūri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरी *pāl paseri.*

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra.* In South Munger this is परौंधा *paraundha,* and in South Bhagalpur परोधो *parodho.* Similarly अठवारा *athwāra* (*i.e.* paid every eighth day) in Sāran, पार *pār* in North Tirhut, भाँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराइ *charāï* in Shahabad. सलामी *salāmi* or कमरखोलाइ *kamar-kholāï* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām.*

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

(1) Proprietary tenures.

(2) Tenures intermediate between proprietary and cultivating ones.

(3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures.*—These are known everywhere as जिमिदारी *jimidāri.* A very large landlord is, however, called a तालुकादार *tālukādār*, and his tenure तालुकादारी *tālukādāri.* This is the popular distinction in Bihār between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a राज *rāj.* In a जिमिदारी *jimidāri* (or तालुकादारी *tālukādāri*) tenure the whole land is held and managed in common. The property itself is called जिमिदारी *jimidāri*, or मिलकियत *milkiyat* if it is small, and तालुका *tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मलगुजारी *malgujāri*, also लाट *lāt* and रोल *rol* in Tirhut and to the east, and खजाना *khajāna* in North-East Tirhut. In Patna

and Gaya it is also known as कलटन्री *kalatri.* The other expenses are known as गाँइँ खरन्च *gaiñ kharch* generally, also गाँव के खरन्च *gānw ge kharch* or गवैंयाँ खरन्च *gawaiñyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खरन्च *sālīna kharch.* In Gaya (and East Tirhut optionally) they are देही खरन्च *dehi kharch,* in Patna एखराजात *ekhrājāt,* and in South Munger गरन्ही खरन्चा *garhi kharcha.* In South Bhagalpur they are बन्हन्खरन्चा *banh-kharcha,* which properly means embankment expenses.

1208. A landlord is जिमिदार *jimidār* or मालिक *mālik;* also sometimes सरकार *sarkār.* Local names are गाँव के ठाकुर *gāñw ke thākur* in South-West Shahabad, and गौंयाँ *gauñāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār,* &c., see § 1214. The Government revenue is paid in by one of the body, called लमरन्दार *lamardār* in Sāran and मोखन्तार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरन्दार *lambardār.* He is also known generally as तहसिलन्दार *tahsildār,* कारपरन्दाज *kārpardāj,* or मोखतियार *mokhtiyār.* In North-East Tirhut he is also known as टिपन्दार *tipdār.* The inferior proprietors are known as खुरन्दिहा मालिक *khurdiha mālik* north of Ganges, while south of the Ganges they are खुरन्दिया मालिक *khurdiya mālik.* In Patna they are known as जुजवी हिस्सेदार *jujwi hissedār.*

1209. (2) *Free grants.*—These are known generally as बिरित *birit,* and the holder as बिरितिहा *biritiha* or बिरितन्दार *biritdār.* These are general terms, and amongst them may be mentioned the following:—

(*a*) *Granted for religious purposes.*—These are known generally as सङ्कल्प *sankalp,* and are of different varieties, such as बरमोतर *barmotar,* for the worship of Brahma; बिशुन प्रीत *bishun prīt* or बिशुन अरपन *bishun arpan,* for the worship of Vishnu; सिबोतर *sibotar,* for the worship of Siva; किशन अरपन *kishan arpan,* for the worship of Krishna, and so on.

(*b*) जागीर *jāgīr,* लाखराज *lākhrāj* (rentfree), माफी *māphi,* मिनहै *minhai* (at reduced rent), or खिल्लत *khillat.* These are properly grants for warlike services. They are also (especially जागीर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (गोड़ैत *gorait*), and other village servants.

(*c*) A grant given to the family of a man killed in the Rāja's service in open fight. This is मरवट *marwat* in the west, and मरौटी *marauti* to the east.

(*d*) A बिरित *birit* may be either acquired by purchase, when it is known as खरिदगी *kharidgi*, or it may be given by favour, when it is called इनाम *inām* or इनामात *ināmāt*. Local names in such a case are खैरात *khairāt* in Shahabad, and खुसबकत *khusbakat* in South Bhagalpur.

(*e*) खोरिश *khorish* or मोकरी *mokri* (north of the Ganges), also पालक *pālak* (Sāran), other local names being खोराकी *khorāki* or परवसती *parwasti* (South-East Tirhut) and खानदान *khāndān* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a rāj which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as ठीकेदारी *thīkedāri*, in which the holder (ठीकेदार *thīkedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर समन *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called खुशकी ठीका *khushki thika*, and in the latter पतौतन *patautan* in Shahabad, पटौंआँ *patauñān* in the North-West and Tirhut, and generally सधौआ पटौआ *sadhaua pataua*. A mortgage lease is इजारा *ijāra* or जर पेशगी ठीका *jar peshgi thīka*. See § 1487.

1211. Among other intermediate tenures may be noticed the पतनी *patni* tenures, which form the subject of special laws. They may be briefly discribed as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called दरपतनी *darpatni*, and these last are sometimes again allotted into smaller portions, called सीपतनी *sīpatni*. The holder of *patni* lands is called a पतनीदार *patnidār*.

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकन्मी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champāran सिकन्मी *sikmi* tenures are described as dependent proprietory taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकन्मी *sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तख्ता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकदार *sarikdār*; also बखरदार *bakhardār* to the west, पटिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरदिहा *khurdiha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकन्मी *sikmi* or subordinate shares. The shares of a brotherhood are भैबाँट *bhaibānt* generally, or in Patna and South Munger भैया बाँट *bhaiya bānt*. In the west they are also भैवध *bhaiwadh*. A father's share is बपन्स *bapans*, also बफन्स *baphans* in Sāran, बपौटी *bapauti* in North-East Tirhut, and जद्दी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेठन्स *jethans*, also जेठखन्स *jetkhans* in Sāran, and in North-East Tirhut जेठौती (not जेठौटी) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधखर *adhkhar* or अधकर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठन्नी *athanni* generally. In South Bhagalpur it is अधकड़ किस्त *adhkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पटिदारी *hissa patidāri*.

A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiyat*, परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मौरूसी *maurūsi* (*literally*, hereditary) or कदीमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जद्दी *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमरारी *istamrāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौरूसी *gair maurūsi*, also as पाही *pāhi* (*literally*, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *kharidgi* (*literally*, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारजित *hāl upārjit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गुदश्तादार *gudashtādār* or गुदस्तादार *gudastādār*. They are generally Rajpūts and Brāhmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदश्ता *gudashta* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महतों *mahton*, and in

---

* This point of fixed rents is denied by some landlords.

Patna and Gaya as महतोआड़ा *mahtoāra*. In Sāran he is also known as टिपदार *tipdār*, in North-East Tirhut as मोकदम *mokadam*, and in South Bhagalpur मँड़र *mañrar*. Generally, however, the head tenant is called जेठरैयत *jethraiyat*, and he usually performs the above duties. The high-caste cultivators are known as असराफ *asrāph*, local names being सुरफा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ आदमी *bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुटोला *babutola*. The remission of rent for such high-class tenants is माफी *māphi* generally north of the Ganges, also छुटती *chhuti* or कमसरे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेआएत *reāet*, in the rest of Shahabad मरौअती *marauati*, in Patna कमी *kami*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jāti*, नीच *nīch*, or छोट लोग *chhot log*. They are also known as रजील *rajīl* in South-West Shahabad, कमीना *kamīna* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलकन्ह *solkanh* in Tirhut, and रैयान *raiyān* in Gaya. A proverb about them is—

> काएथ किछु लेएँ देएँ, बरहमन खियौलेँ ।
> धान पान पनियौलेँ, औ राड़ जाति लतियौलेँ ॥
>
> *Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.*
> *Dhān pān paniyauleñ, au rār jāti latiyauleñ.*

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is छपरबन्द *chhaparband*, also डिही *dihi* in North-East Tirhut, देही *dehi* in Patna and Gaya, and बारी बस्त *bāri bast* in the south-east. A non-resident cultivator is पाही काश्त *pāhi kāst* or पाही *pāhi* (foreign), a word frequently confounded with पाई *pāī* (*literally*, a foot; hence used to mean an under-tenant). The word पाई *pāī* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पैहार *paihār*. The दोहट *dohat* or दोहन्टा *dohta* cultivator differs from the पाही *pāhi* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पाही *pāhi* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as सिकम्मी *sikmi* or कुरथौली *kurthauli*, also as पेटावाला *petāwāla* in the north-west and कोलिऐती असामी *koliaiti asāmi* in East Tirhut. It is said that to the south-east in the case of a कुरथौली *kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is लगान *lagān*. North of the Ganges and in South-East Bihār it is also पोता *pota*, with an optional variant पोत *pot* in South-East Tirhut; another name current north of the Ganges is मलगुजारी *malgujāri*. Rent rates are दर *dar*, सरे *sare*, or सरह *sarah*; also दरबन्दी *darbandi* or सरहबन्दी *sarahbandi*. चुकौता *chukaua* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as माल *māl*, and that paid in kind as ऐन *ain*. When rents are paid in cash, the tenure is known as नगदी *nagdi*, and also in East Tirhut as खाप *khāp*. When paid in kind, it is known as मनखप *mankhap* or भावली *bhāoli*. In मनखप *mankhap* or मनठीका *manthīka*, हुण्डा *hunda* or मनहुण्डा *manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called मनी बन्दोबस्त *mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as चौराहा *chaurāha*. These tenures are principally adopted by landlords when letting their जिरात *jirāt* or home-farm lands. In भावली *bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called बटाई *batāi*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the हस्तबूदी *hastbūdi*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per bigha, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

1223. हाल हासिली *hāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as बलकट *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as जैदादी *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भावली *bhāoli* system, as has been described in sections 902 and following. In the lands held on the नगदी *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—सिकमी *sikmi* or शिकमी *shikmi*, and चिकठ *chikath* or चकठ *chakath*.

1226. A शिकमी *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether high caste (सुरफान *surphān*) or low caste (रैयान *raiyān*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the डिहाँस *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.

more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brāhman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brāhman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field, he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chakath* tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābu Bhūp Sen Singh when a summer or जेठुआ *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling 2¼ Bengal *bighas*.

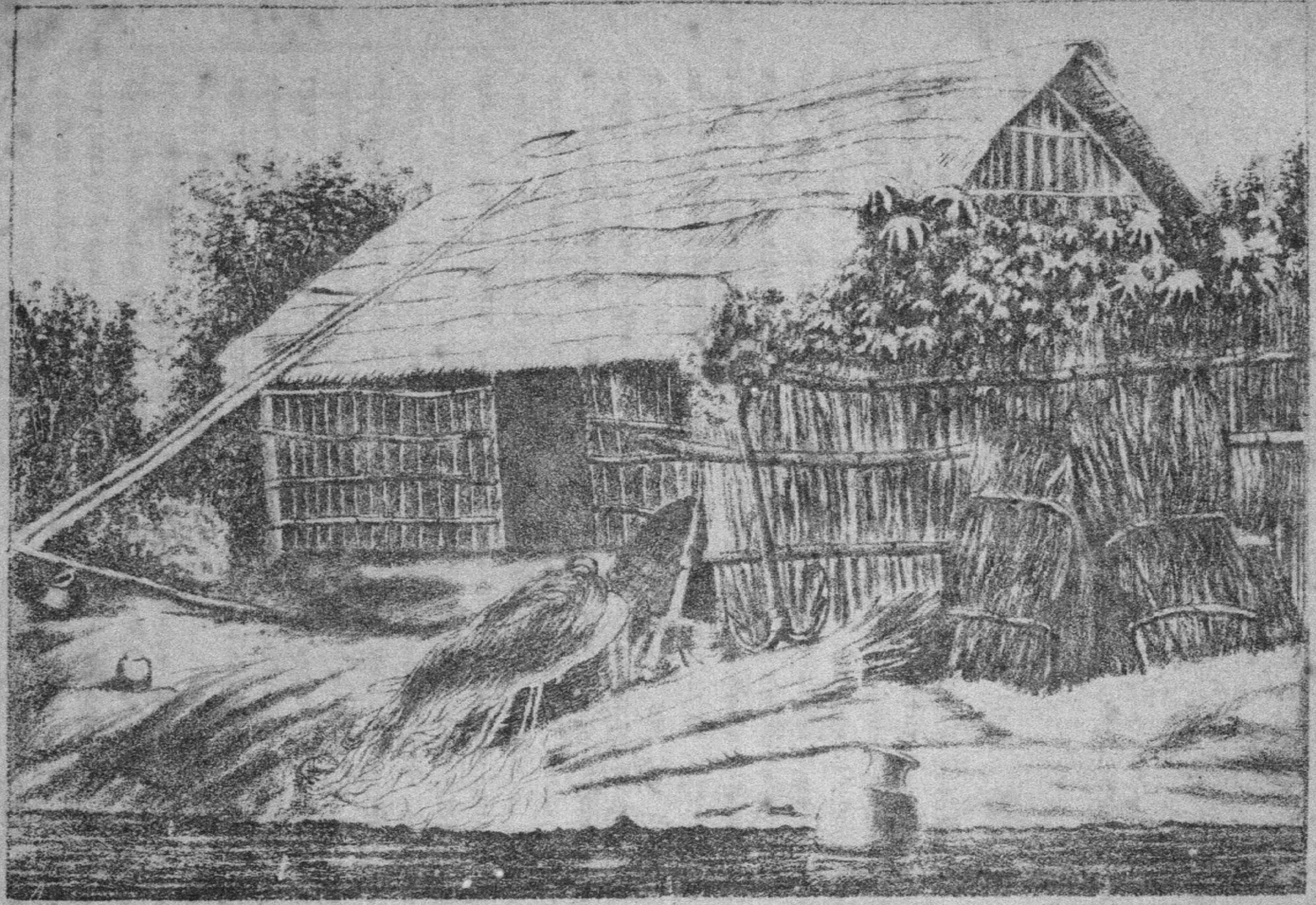
1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठन्ती परन्ती *uthti parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटन्ती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकी *garki*.

1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबन्दी *jabdi* or जपन्ती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बनकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिछोली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फलकर *phalkar* is the produce of fruit. सिकार माही *sikār māhi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलके *motalke*, or (in Nort-hEast Tirhut) तालुका *tāluka*.



The house of a well to do cultivator on the banks of the Cl[illegible] Pa

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A *house* is मकान *makān* or घर *ghar*. Local variants of the latter are गिरन्ही *girhī* in Gaya and Sāran, घौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and ग्रिही *grihi*, घरउ *ghara*, or घरो *gharo* in South Bhagalpūr. A name current in Shahabad is बखरी *bakhri*. An *enclosure containing several houses* is north of the Ganges हवेली *haweli* or हबेली *habeli*, and south of it हाता *hāta*. South of the Ganges and in Sāran हवेली *haweli* or हबेली *habeli* generally means the *female apartments*. A *palace* is धौरहर *dhaurahar* or धरन्हर *dharhar*, as in the proverb सूती खड़ तर, सपनाइ धरन्हर *sūti khar tar sapnāi dharhar*,—he sleeps on grass and dreams of palaces. A *hut* is झोंपड़ा *jhompra* or झोंपड़ी *jhompri*, खोंप *khomp*, खोंपड़ा *khompra*, खोंपड़ी *khompri*, or पलानी *palāni*. कूटी *kūti* or कुट्टी *kutti* is the hut of a religious mendicant (फ़कीर *phakir*). Other names used north of the Ganges are मठ *math* generally, and मठिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अखरहा *akhraha* to the south-east. मरै *marai*, मँड़रै *mañraī*, or मरई *maraī*, is a grass hut, and माँड़ो *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया *gohiya*. South of the Ganges it is in Patna and Gaya मड़ुका *maruka* or कूड़ा *kūrha*, in Shahabad टाटी *tāti* or बरन्हौघर *barhaughar*, and in South Bhagalpur डाको *dhāko* or मोरका *morka*. सिरकी *sirki* is a hut or tent made of reeds, as in the proverb सिरकी एक देलन्हि तानि, ताहि बेर मँ आएल पानि, सिरकी उठाबैक रहल ना बेरा, आगू नाथ न पाछू पगहा *sirki ek delanhi tāni, tāhi ber mañ āel pāni, sirki uthābaik rahal na bera, āgu nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is डीह *dīh* or खँड़न्हर *khañrhar*. A hut in the forest is north of the Ganges पाझा *pājha*,

and south of it चचर घर *chanchar ghar* in Gaya, चाँचवाला घर *chānch-wāla ghar* in South Bhagalpur, टटघर *tatghar* in South Munger, and मढ़ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra,* and in South Bhagalpur खरो घर *kharo ghar.* They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखता *pokhta.* When built of stone it is called in Shahabad चाँदनी *chāndni.* When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कचा पक्का *kancha pakka.* In Shahabad it is, however, कचा *kancha* or काँचा *kāncha.* A house built entirely of mud is कच्चा *kachcha ;* it is also to the west खाम *khām,* and to the east भीत घर *bhīt ghar.*

1236. When a house has three openings, it is तिनदरा *tindara* or सेदरा *sedra ;* with twelve openings, it is बरदरी *bardari* or बरहदरी *barahdari.* But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालदार *jāldār* or जालीदार *jālīdār.* A house with nine apartments is in Patna and Shahabad नौरतन *nauratan.* Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचम *naupancham.* बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan,* अँगनै *angnai,* or (principally in Patna and Gaya) अँगना *angna ;* also in South Munger एँगना *engna.* In South-East Tirhut it is also called डेरा *dera.* The space in front of a house is अगुआर *aguār* or अगुआरा *aguāra ;* also अगवास *agwās* in Shahabad, अगुत्ती *agutti* in Patna and Sāran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिछुआर *pichhuār* or (generally in the oblique cases) पिछुआरा *pichhuāra,* or to the west पछुआर *pachhuār* or (generally in the oblique cases) पछुआरा *pachhuāra.* It is also पिछूत *pichhūt* to the west, पिछुत्ती *pichhutti* in Patna and Sāran, and पिछुआनी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुआर *duār* or दोआर *doār* generally. It is also दूरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुअरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihār दुमुँहाँ *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. *The upper story.*—This is कोठा *kotha*, or in the south-west पटहुआँ *patahuāñ*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तहखाना *tahkhāna*. Other optional names are भुँजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. *The veranda.*—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called साएबान *sāëbān*, and in Shahabad ढाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिण्डा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Sāran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, छौनी *chauni*, छान्ह *chhānh*, छान्ही *chhānhi*, or छन्हिया *chhanhiya* in North-West and South Bihār. It is also generally छप्पर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छौनिहार *chhaunihār* north of the Ganges, and his work is छाउनी *chhāüni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर छरिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

and south of it चचर घर *chanchar ghar* in Gaya, चाँचवाला घर *chānch-wāla ghar* in South Bhagalpur, टटघर *tatghar* in South Munger, and मढ़ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखता *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कचा पक्का *kancha pakka*. In Shahabad it is, however, कचा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha ;* it is also to the west खाम *khām*, and to the east भीत घर *bhīt ghar*.

1236. When a house has three openings, it is तिनन्दरा *tindara* or सेदरा *sedra ;* with twelve openings, it is बरन्दरी *bardari* or बरहन्दरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालन्दार *jāldār* or जालीदार *jālīdār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratan*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचम *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan*, अँगनै *angnai*, or (principally in Patna and Gaya) अँगना *angna ;* also in South Munger एँगना *engna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अगुआर *aguār* or अगुआरा *aguāra ;* also अगवास *agwās* in Shahabad, अगुत्ती *agutti* in Patna and Sāran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिछुआर *pichhuār* or (generally in the oblique cases) पिछुआरा *pichhuāra*, or to the west पछुआर *pachhuār* or (generally in the oblique cases) पछुआरा *pachhuāra*. It is also पिछुत *pichhūt* to the west, पिछुत्ती *pichhutti* in Patna and Sāran, and पिछुआनी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुआर *duār* or दोआर *doār* generally. It is also दूरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुअरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihār दुमुँहाँ *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. *The upper story.*—This is कोठा *kotha*, or in the south-west पटहुआँ *patahuāñ*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तहखाना *tahkhāna*. Other optional names are भुँजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. *The veranda.*—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called साएबान *sāëbān*, and in Shahabad ढाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिण्डा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Sāran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, छौनी *chauni*, छान्ह *chhānh*, छान्ही *chhānhi*, or छन्हिया *chhanhiya* in North-West and South Bihār. It is also generally छप्पर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छौनिहार *chhaunihār* north of the Ganges, and his work is छाउनी *chhāüni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर छरिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोछपरा *dochhapra*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called फरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगूत के ठाट *agūt ke thāt*, and the rear one पछूत के ठाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परछट्टी *parchhatti* or उपरछट्टी *uparchhatti* north of the Ganges, and south of it परछत्ती *parchhatti* (with a soft *t*). Other local names are छौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनछत्ती *panchhatti* in Patna.

1246. To rethatch a roof is ओतब *otab* or नौठट करब *nauthat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Sāran, छाबन *chhāban* in Champāran, and छौनी *chhauni* or तरेरा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चूआना मारब *chūana mārab* in South-West Shahabad, टोइया *toiya* in the rest of that district, टिपकारी *tipkāri* in Gaya, and टपका मारब *tapka mārab* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thauna* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. 'बोरसी *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कौड़ *kaur* in the west.* The iron or earthen moveable fireplace is अँगैठी *angaithi*. A similar one used by jewellers is अँगैठा *angaitha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मेंटहर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँछी *ānchhi* or अँछिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्हिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँछिया चूल्हा *charanchhia chūlha*, or in South-West Shahabad as a चरैला चूल्हा *charaila chulha*. The partitions between the holes are पूता *pūta*, पुत्ता *putta*, or पुत्ती *putti*. Also पुस्ती *pusti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmāns बबरची खाना *babarchi khāna*; amongst Hindus it is रसोइया घर *rasoiya ghar*; also भनसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्हानी *chulhāni* or चुहानी *chuhāni*. The other portion is known as माँझ घर *mānjh ghar* in Sāran and South-West Tirhut, as माँह घर *mānh ghar* in Shahabad, and as खोन्ही *khonhi* in North-East Tirhut.

1249. *The door.*—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duāri*, दरवाजा *darwāja*, दरवज्जा *darwajja* or (in Patna, Gaya, and the south-east) दरौजा *darauja*. A door is कँवाड़ी *keñwāri*, or in East Tirhut केवाड़ *kewār*, कँवाँड़ी *keñwāñri*, कँवाँड़ *keñwāñr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरोजा *samukh daroja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरैंची *darainchi* in Patna and Gaya. भवाँरी *bhawānri* to the west and in West Tirhut, भँभरा *bhambhra* in East Tirhut, and to the west दरींची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भोंरा *bhoñra*. In Patna and Gaya it is ताबदान *tābdān*. मुक्का *mukka* or मोंका *monka*, and in Champāran अँधारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

---

* Compare the proverb घर जरैन्हि, घूर बुताव *ghar jarainhi ghūr butāw*,—when his house is on fire he puts out the *ghūr*, *i.e.* in many difficulties he grapples with the least.

पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेनी *beni* or बेनियाँ *beniyān*. In South Bhagalpur this latter is बेना *bena*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprauta* or (in Tirhut) छात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *latkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौढ़ी *dasaurhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhwāla* or दसौढ़ी चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna चूल *chūl*). In South-West Shahabad it is चूढ़ *chūrh*. A similar kind of hinge is in Gaya झनकौट *jhankaut*. The wooden bar used for fastening the door is किल्ली *killī*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is डण्डा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकिनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंड़ *benr* or बेंड़ा *benra*. South of the Ganges the ढेंकी *dhenki*, or in Shahabad ढेंका *dhenka*, and in the south-west of that district ठेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुञ्जी *kunji*, चाभी *chābhi*, or छोरौना *chhorauna*. The bolt of the lock is हुरका *hurka* or (in Shahabad) झार *jhār*. In South Bhagalpur हुरका *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tāti* or टट्टी *tatti* or (to the west) ठठर *thatar*, is used for a door, the spar that supports it inside is बेंड़ *benr* or बेंड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihār it is बेंड़ाठी *beñrāthi* or अड़खड़ *arkhar*, and in South-West Shahabad बेंवरा *beñwra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. *The wall.*—A wall is दिवार *diwār* or भीत *bhīt*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *dewāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran आलन *ālan*. The lumps of damp mud used in building a wall are लोंदा *londa* or धोंधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi*; also चेपी *chepi* in Champāran, चक्की *chakki* in East Tirhut, and लोंदी *londi* in South-East Tirhut. In South Tirhut another name is लोइया *loïya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रद्दा *radda* or राडा *rāda*, and also optionally पींड़ *pīnr* in Sāran. In Sāran रद्दा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भीता *bhīta* north of the Ganges, and भीत *bhīt* south of it; also माँथ *mānth* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भराँठ *bharānth*, भरेठ *bhareth*, भरैठ *bharaith*, or भरनाठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटदेहल *patdehal*, of which a local variant in Sāran is पटदेहर *patdehar*. To the east it is also झनकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरदानक *gardānak*, or in Champāran उपरौंटा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरौंध *duraundh* or दुरौंधा *duraundha*, or in East Tirhut छात *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihār कनेटा *kaneta*.

1252. *The eaves.*—These are ओलती *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारी *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहब्बत *mohabbat*; also as पसौंड़र *pasaunrar* in North-West Tirhut, पँसरौंड़ *pansrauñr* in Champāran, and पनिआगर *paniāgar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेरुआ *terua* generally, and तड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुआ *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरहगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champāran. The raised ground under the eaves is in Gaya असन्ठी *asthi*.

1253. *The cupboard.*—This is ताखा *tākha* or ताख *tākh*. A wall-bracket for lamps is दियरख *diarakh* or दियरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरकदान *chirakdán*. In North-East Tirhut खरिकौता *kharikauta* is a hole in the wall for keeping tooth-picks. In South-West Bihār and Gaya this is भुरकी *bhurki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. *The men's and women's quarters, &c.*—The men's quarters are मरदाना *mardāna*, and also मरदानी *mardāni*. Other terms used are दलान *dalān*, दरवजा *darwaja*, or दरौजा *darauja*, दुआर *duār*, and (south-east) बँगला *bangla*. The women's quarters are अन्दरात *andarāt*, जनाना किता *janāna kita*, or हवेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अँगना *angna*. The part between the two is डेउढ़ी *deurhi* or (south-west) देउढ़ी *deurhi*. This word is often used to signify a whole house, especially that of some great person, *i.e.*, equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमला *amla* or साँगह *sāngah*, or to the south-east साँगा *sānga*.

1256. *The posts and beams.*—The wooden pillars supporting the roof are खम्भा *khambha*, खम्भी *khambhi*, खम्भिया *khambhiya*, or खम्हिया *khamhiya*. Another name current to the west and in South Tirhut is थून्ही *thūnhi* or थून्हीं *thūnhiñ*. In North-East Tirhut another name is उचवर *uchwar*. In South Bhagalpur we find खम्हाँ *khamhāñ*, and in South Munger खाम्ही *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मनिकथम्भ *manikthamh* or मलिकथम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्खी *pankhi* or in Champāran सिपवा *sipwa*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भितभेड़ा *bhitbhera*, घोड़मुहाँ *ghormuhān*, or कैंची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोरिया *goriya* in Shahabad, कौवल *kaual* in Patna, Gaya, and South-East Tirhut, कहुई *kahui* in South-West Shahabad, घोड़सहा *ghorsaha* or घोड़ी *ghori* in Champāran and North-West Tirhut, कैंच *kainch* in the east generally, and गैंच *gainch* in South Bhagalpur. The टेरुआ *terua* (or in South-East Tirhut कलन्दरा *kalandara*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The *ridge-pole* is बरेंर *barenr* or बरेंरी *bareñri*, also लरही *larhi* in Champāran and the south-west, and नरही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मँगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तरक *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबल्ला *kamarballa*, also पार *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरुआ *terua*, माला *māla*, मलुआ *maluka*, मरुआ or मरुआ *marua*, or मँड़ुआ *mañrua*, which support a long beam or bamboo, called सरदर *sardar*, on which the thatch rests.

1258. The round *rafters* of a thatched house are बल्ला *balla*, also बाला *bāla* in Shahabad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बाती *bāti* and बत्ती *batti*, also in North-East Tirhut झोंझन *jhonjhan*. निगसा *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बल्ली *balli* are rafters smaller than a बल्ला *balla*.

1259. The round poles built up inside mud walls are लेवा खाम्ही *lewa khāmhi* north of the Ganges. In Shahabad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अथम *astham* or चाँड़ी *chānri* north of the Ganges; also चाँड़ा *chānra*, उचका *uchka*, or थमुआ *thamua* in South-East Tirhut. In Shahabad this is थून्ही *thūnhi*, in Patna and Gaya थुम्भी *thumbhi*, in South Bhagalpur

थमुआ *thamhua* or चाँडा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

1260. गोल *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपहल *chaupahal* squared beams. The latter are also called चौधार *chaudhār* in Shahabad. A crooked beam is said to be कूबड़ *kūbar* in Shahabad.

1261. In South West Shahabad चेँड़ा *cheñra*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चैला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपन्ड़ा *khapra* generally. Flat tiles are इपुआ *ihapua*, or in Champāran पथुआ *pathua*, and in South Munger सुपतिया *supatiya*. Another name is पटन्री *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोँटी *tonti* or (Shahabad) टोँटियारी *tontiyāri* south of the Ganges. In the north-west औँधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुँगन्रा *mungra*, and in Sāran मँगन्रा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and झिटुकी *jhituki*, झुटन्का *jhutka*, or झुटन्की *jhutki* to the north-east. South of the Ganges they are ठिकन्री *thikri* or झिकन्टी *jhikti*. In Shahabad they are झिकन्ड़ी *jhikri* or सिकन्ड़ी *sikri*. Tiles are baked in a kiln, called आवा *āwa* or (South-West Shahabad) आँवाँ *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरेरा *tarera*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटन्कन *phatkan*, and in Tirhut छरन *chharan*.

1263. *The bricks.*—These are ईँटा *īnta* generally, local variants being ईँट *īnt* or ईटा *īta* south of the Ganges, and ऐँटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन मेँ आन बगल मेँ ईँटा *man meñ ān, bagal meñ īnta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or काँच *kānch*, which are sun-dried. Another classification is into अँगन्रेजी *angreji* or बड़न्का *barka*, which are large table-moulded bricks. These are also called गदहिया *gadahiya* in Patna and South Bhagalpur, and टाली *tāli* in South Munger. Common country bricks are देहाती *dehāti*, or in South-East Tirhut भुरलोट *bhurilot* or पनगिल्ला

panginja. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजाइ *pajāi* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजवा *khajwa* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया ईंटा *kothiya īnta*. सुरजमुखी *surujmukhi*, or in Champāran गेंहुआवा *geñruāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवई *thawaī* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāwa*, पिजावा *pijāwa*, पिजवा *pijwa*, भट्ठा *bhattha*, or भाठी *bhāthi*. An over-burnt brick is झाँवाँ *jhāñwāñ* north of the Ganges, and झामा *jhāma* south of it. Local names are झाम *jhām* in East Tirhut and झामो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *pīyar* or पियरा *pīyara*, other local names being भुसुरिया *bhusuriya* or सेवराहा *sewrāha* in Champāran, सेवर *sewar* in Shahabad, पीला *pīla* in Gaya, अवालु *awālu* in Patna, and कचकोह *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called छाल के ईंटा *chhāl ke īnta*, and in South Bhagalpur also छालटी *chhālti*.

1265. *Stone.*—Stone is पत्थर *patthar* or पत्थल *patthal*. Slabs of stone are पटिया *patiya* or सिल्ली *silli*. When large they are also called चीरा *chīra* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, कचरी *kachri* in Gaya, and ढोका *dhoka* in Patna.

1266. *Lime and mortar.*—The calcareous nodular limestone used for lime-making and road-metal is known generally as कङ्कड़ *kankar*, local names being आँकड़ *ānkar*, इकरी *ikri*, or इंकरी *inkri* (also in South-East Tirhut) to the west, गङ्गट *gangat* in Patna and Gaya, and गींगट *gīngat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattān* or चटान *chatān*, also as लाईन *laīn* in South-West Shahabad. The small pieces for road-making are अँकरी *ankri* or आँकड़ *ānkar* in Shahabad, कँकरी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. छरन्ना *chharra*, or in the south-east बालिस *bālis*, is coarse limestone gravel.

1267. Lime is चून *chūn*, चूना *chūna*, or चुन्ना *chunna*. It is of two varieties, viz. गिट्टी *gitti*—that made from limestone, and कली *kali*—that made from shells. In the south-east that made from gravel is also called कली *kali*. The mussel shell used for making lime is सीपी *sīpi* north of the Ganges, and सितुआ *situa* or सितुहा *situha* south of it. A local name is सित्तू *sittu* in South Bhagalpur. घोंघा *ghongha*, ऐंठा *aitha*, or ऐंठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसाला *masāla*, or in Patna दबोइ *daboï*. Plaster is लेदाल *ledāl* or नीपे *nīpe*. Moistened clay used as mortar is गिलावा *gilāwa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhi*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wāla*, चुनेटल *chunetal*, चुनवट्टल *chunwattal*, or चूना फेरल *chūna pheral*.

DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोइ *rasoï*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाश्ता *nāshta*. Other names are पनपियाव *panpiyāo*, पनपियाइ *panpiyāï*, जलपान *jalpān*, जलखई *jalkhaï*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियार *panpiyār* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनपियाइ *panpiyāï* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेउ *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna, खैया *khaiya* in Gaya, खाइक *khāïk* in South Munger, and कलौआ *kalaua* in South Bhagalpur.

1270. An *evening meal* is सँझौआ *sanjhaua* in South-West Shahabad. बेआलू *beālu*, or in Champāran बेरहटिया *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called जलुस *ūlus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or एँकरी *enkri*,—uncleaned rice.

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āñwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गूरी *gūri*.

अदौरी *adauri* or (Shahabad) अदवरी *adwari*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिकौंच *rikaunch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमाँठी के रोटी *amānthi ke roti*,—see आँठी के रोटी *ānthi ke roti*.

आँटा *ānta* or आटा *āta*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकसा *chiksa*,—flour or meal.

आँठी के रोटी *ānthi ke roti*, also किसली के रोटी *kisli ke roti* (Champāran), अमाँठी के रोटी *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango-stones.

आमिल *āmil* (North-East Tirhut), खटाइ *khatāï* (Sāran), and खट्टा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दड़िमी *darimi* and खोइया *khoïya*. The first is made from small immature mangos (टिकुला *tikula* or टिकोरा *tikorha*), and the second from large mangos.

आँवट *āñwat*,—see अखरा *akhra*.

ओगरा *ogra*,—see माँड़ *mānr*.

ओरहा *orha*,—see होरहा *horha*.

इमरिती *imriti*,—see जिलेबी *jilebi*.

इँगूर *ingūr* or इँगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उझिला *ujhila*,—cooked mustard-seed.

ऊमी *ūmi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

उलवा दाल *ulwa dāl*, उलावल *ulāwal*,—see दाल *dāl*.

एकरी *ekri*, एँकरी *enkri*,—see अकरी *akri*.

कचवनिया *kachwaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *pithi* south of the Ganges.

कढ़ुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचवनिया *kachwaniya*.

काँची *kānchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँठी के रोटी *ānthi ke roti*.

कुन्ती *kunti*,—see लाइ *lāi*.

कोंहरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजला *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) खुरमा *khurma* or (South Bhagalpur) झिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटाइ *khatāi*,—see आमिल *āmil*.

खँड़ौरा *khanraura*,—see खुद्दी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse; also called कबूली *kabūli* or भूनल खिचड़ी *bhūnal khichri* when spices are added. This last is called छौंकी *chhaunki* (*i.e.* seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khirawara*.

खीर *khīr*, also खीरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar. See also जाउर *jāür* and तसमई *tasmai*.

खुद्दी *khuddi*, also (South-West Shahabad) खँड़ौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुशका *khushka*,—see भात *bhāt*.

खुसकी *khuski*,—see परथन *parthan*.

खोभिया *khobhiya*,—see लाइ *lāï*.

खोइया *khoïya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभका *dabhka*.

गुम्मा *gumma*,—see आँठी के रोटी *ānthi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अखरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *guldāna* (north-west), also इलाइची दाना *ilāïchi dāna* (Sāran and South-West Tirhut), and मकुन्दी दाना *mukundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulāb jāmun*,—a long sweetmeat made of dry curds (छेना *chhena*).

गुल्ली *gulli*,—see लोइया *loïya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोझा *gojha* (north and south-west), also गोझिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घटरा *ghatra*, घटोरा *ghatora*,—see पूआ *pūa*.

घट्ठा *ghattha*,—see लपसी *lapsi*.

घटिहन *ghatihan*, घठिहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूआ *pūa*.

घसुआ *ghasua* or घसुई रोटी *ghasuï roti*, also पोछुआ *pochhua* (Tirhut)

and सोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghātho*,—see लपन्सी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लपन्सी *lapsi*.

घियौड़ा *ghiyaura*, घीवर *ghiwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*.

घुघ्नी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghèwar* (north), घुगुरी *ghuguri* (South-West Shahabad), घियौड़ा *ghiyaura* (Patna and Shahabad), घीवर *ghīwar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्ठा *mattha*.

घोरञ्जाउर *ghorjāür*, घोरञ्जारी *ghorjāri*,—see मठञ्जाउर *mathjāür*.

चक्का *chakka*,—see बजञ्का *bajka*.

चटन्नी *chatni*,—"chutnee."

चबेना *chabena*, चबेनी *chabeni*, चरन्बन *charban*, or भूँजा *bhūnja*, also भुजन्ना *bhujna* (Shahabad) and मूड़ी *mūrhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकन्सा *chiksa*,—see आँटा *ānta*.

चिक्कस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरुही *pharuhi* (East Tirhut and Shahabad), फरन्ही *pharhi* (Patna and Gaya),—unripe barley parched; but in South Bhagalyur, फरुही *pharuhi* is parched rice.

चुन्नी *chunni*,—see चून *chūn*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चून *chūn* (north-west), चुन्नी *chunni* (Patna, Gaya, and South Munger), and रई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरन्ता *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंथा *chontha* (Sāran),—a dish of pulse.

चौरी *chauri*,—see चिउरी *chiuri*.

चौरेटा *chauretha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

छनका *chhanka*, छेवकन *chhewkan*, छेवँकना *chhewankna*, छौंकल *chhaunkal*, छौंका *chhaunka*,—see बघार *baghār*.

छेना बाड़ा *chhena bāra*,—round flat sweetmeats made of dry curds (छेना *chhena*); a Bangāli dainty adopted in Bihār.

छौंकी *chhaunki*,—see खिचड़ी *khichri*.

जवाखार *jawākhār* (south) or पाचक *pāchak* (South Bhagalpur), —ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाउर *jāür*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khīr*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिती *imriti* or इमिरती *imirti*.

झाँझा *jhānjha* (South-West Shahabad),—a mixture of coarse-sugar, hemp, clarified butter, &c.

झिलिया *jhiliya*,—see खजूर *khajūr*.

झिल्ली *jhilli*,—see लट्टा *latta*.

झोर *jhor*,—see परेह *pareh*.

टूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

ठुरी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) ठुरी *thurri*, (South-West Shahabad) ठोरी *thori*, (Patna) मुरी *murri*, and (South Bhagalpur) मूड़ी *mūrhi*,—grain which has not burst while being parched.

ठेकुआ *thekua*, ठकुआ *thakua*,—a kind of cake pressed in a mould called अगरौटा *agarauta*.

ठोरी *thori*,—see ठूरी *thūri*.

डभका *dabhka* (north-west), गलबल *galbal* (South Tirhut), डभकल *dabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्फा *duppha*,—see महुआर *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल खाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमई *tasmaī*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

ताज खानी *tāj khāni*,—see तास खानी *tās khāni*.

तास खानी *tās khāni* (north), also (South-East Tirhut) ताज खानी *tāj khāni*,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलकतरी *tilkatri*,—see लाइ *lāï*.

तिलकुट *tilkut*,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of *urid* or *mung* mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाउर *tisiyāür*,—linseed and rice cooked together.

दरिमी *darimi*,—see आमिल *āmil*.

दनजाउर *danjāür* (Sāran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danauri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दरन्ना *darra* (north),—coarse meal; but दरन्ना *darra* south of the Ganges is pounded maize boiled with water and sugar.

दलपिट्ठी *dalpitthi*, दलपिठौरी *dalpithauri*,—see दाल पीठी *dāl pīthi*.

दलसग्गा *dalsagga* or (South-West Shahabad) सगपहिता *sagpahita*,—pulse boiled with vegetables.

दलही पूरी *dalhi pūri*,—see बेरही *berhi*.

दाल *dāl*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal dāl* or उलवा दाल *ulwa dāl*.

दाल पीठी *dāl pīthi*, दलपिट्ठी *dalpitthi*, or (Shahabad) दलपिठौरी *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley-flour cooked along with pulse. पीठा *pītha* means balls of meal boiled in water.

धुँआँर *dhuñāñr*,—see फोरन *phoran*.

धोअल दाल *dhoal dāl*, धोआँच *dhoānch*,—see धोई *dhoi*.

धोई *dhoi* (north and Shahabad), also धोआँच *dhoānch* (South-West Shahabad), elsewhere धोअल दाल *dhoal dāl*,—soaked pulse.

धोंग *dhong* (Shahabad),—a thick cake.

पकमान *pakmān* or पकवान *pakwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुम्मा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पनुआँ *panuān*,—see कचरस *kachras*.

पपरा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परथन *parthan*, also Gaya पलेथन *palethan*, and खुसकी *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परमल *parmal* (Shahābad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रस्सा *rassa*, रासा *rāsa*, or झोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परथन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवाखार *jawākhār*.

पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water.

पिट्ठा *pittha* or पीठा *pītha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिट्ठी *pitthi*.

पिट्ठी *pitthi*,—see पिट्ठा *pittha*.

पिसान *pisān*,—see आँटा *ānta*.

पीच *pīch*,—see माँड़ *mānr*.

पीठा *pītha*,—see पिट्ठा *pittha*.

पीठी *pīthi*,—see कचौड़ी *kachauri*.

पूआ *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghaṭora* (Patna and Gaya), and घटन्ना *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूआ *māl pūa*.

पूरी *pūri*, also (north) लुचुई *luchuï*, and (Tirhut) सोहारी *sohāri* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, घ्यू पचे नहिँ, पूरी ला मारि *ghyu pache nahiṁ pūri la māri*,—a light for muffins, when even clarified butter won't digest.

पेठा *petha* (north), also भुआपाग *bhuāpāg* (South-East Tirhut), —candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loïya*.

फरन्ही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोझा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (elsewhere), —bread made like pie-crust.

फरुही *pharuhi* (South Bhagalpur), फोकन्ना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरन्ही *berhi*.

फुटहन्ना *phutahra*,—see लिट्टी *litti*.

फुटहा *phutha* or (South-West Shahabad) फुटहन्ना *phutahra*, —parched gram and pease.

फुटेहरी *phutehri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बताश फेनी *batās pheni*.

फोकना *phokna*,—see फरुही *pharuhi*.

फोरन *phoran*, also (Shahabad) धुँआँर *dhuñāñr*,—seasoning used with food.

बखीर *bakhīr* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khīr*.

बगिया *bagiya*, बगेया *bageya*,—see पिट्ठा *pittha*.

बघार *baghār* (north-west), छेवन्कन *chheukan* (Tirhut), छेवँकना *chhewankna* (Patna), छौंकल *chhaunkal* (South Munger), छनका *chhanka* or छौंका *chhaunka* (South Bhagalpur),—the act of seasoning food.

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बताश फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बतासा *batāsa*,—a spongy sweetmeat made of sugar.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjaur*,—see बेरहिन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरी *bari*,—balls of *urid*, *mūng*, or gram-flour fried in clarified butter or oil.

बलुसाही *balusāhi* or बालू साही *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरी *bahuri*,—see होरन्हा *horha*.

बारा *bāra*,—see बजन्का *bajka* and बरा *bara*.

बालू साही *bālu sāhi*,—see बलुसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कूसी *bāsi kūsi*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-*besan*, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरन्ही *berhi*.

बेरन्हिन *berhin* or बरन्जौर *barjaur* (Shahabad),—pulse cakes.

बेरन्ही *berhi*, दलन्ही पूरी *dalhi pūri* (north), फुटनपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरन्हीया *berhīya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or घाठि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभरी *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुश्का *khushka* (amongst Musalmāns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेठा *petha*.

भुजन्ना *bhujna*, भूँजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचन्ही *bhūnal khichri*,—see खिचन्ही *khichri*.

मएदा *maëda* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मटरी *matri* (north), मुठरी *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

मट्ठा *mattha* or माठा *mātha*, also मण्ठा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठन्जाउर *mathjāür*, also (east) घोरन्जाउर *ghorjāür* and (South Bhagalpur) घोरन्जारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठन्री *mathri*,—see मटन्री *matri*.

मड़न्सटन्का *marsatka* (Gaya),—rice-gruel with the rice.

मण्ठा *mantha*,—see मट्ठा *mattha*.

महन भोग *mahan bhog*,—see हलुआ *halua*.

महियाउर *mahiyāür* (north) and महेर *maher* South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुआर *mahuar* or (South Bhagalpur) डुप्फा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महियाउर *mahiyāür*.

माठा *mātha*,—see मट्ठा *mattha*.

माँड़ *mānr* (amongst Hindus) and पीच *pīch* or ओगन्रा *ogra* (amongst Musalmāns),—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūa*, *q.v.*

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुरन्री *murri*,—see ठूरी *thūri*.

मूड़ी *mūrhi*,—see ठूरी *thūri*, चबेना *chabena*, and लाई *lāï*.

मेरन्खुन *merkhun*,—see खुद्दी *khuddi*.

मैदा *maida*,—see मएदा *maëda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कचन्वनिया *kachwaniya*.

रई *raï*,—see चून *chūn*.

रस गोला *ras gola*,—round balls of dry curds (छेना *chhena*) in syrup; a Bangāli dainty adopted in Bihār.

रसिया *rasiya*, रसियाव *rasiyāo*,—see बखीर *bakhīr*.

रस्सा *rassa*, रासा *rasā*,—see परेह *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिकौंच *rikaunch* or सैंढा *saindha* (north), also अरकौंच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरई *arui* (*Arum colocassia*).

लकन्ठो *laktho*,—see सेव *seo*.

लट्टा *latta* or लाटा *lāta*, also (South Bhagalpur) झिल्ली *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड़ुआ *larua*,—a sweetmeat made up of sugar and cream.

लपसी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) घट्ट *ghattha*, (South Munger) घाठा *ghāṭha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लाइ *lāï*, also (Tirhut) मूड़ी *mūrhi*, कुन्ती *kunti* (Patna and the south-west), and तिलकतरी *tilkatri* (South Bhagalpur) and खोभिया *khobhiya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लट्टा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टी *litti*, भभरी *bhabhri*, मकुनी *makuni*, or फुटेहरी *phutehri* or (south) फुटहरा *phutahra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchūï*,—see पूरी *pūri*.

लोइया *loïya* or (South Bhagalpur) गुल्ली *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाला *sakarpāla* or (Gaya) मिरजई *mirjaï*,—a sweetmeat of wheat-flour.

सगपहिता *sagpahita*,—see दलसग्गा *dalsagga*.

सतुआ *satua*, सतुई *satui*,—see सत्तू *sattu*.

सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुई *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिया *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucré*.

सानि *sāni*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सीधा *sīdha*,—provisions, food, as in the proverb सिधा सन्देह, गब्य गब्य करथि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pāg*.

सिरुआ *sirua*,—soup.

सुरका चुरा *surka chūrā*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकठो *laktho*,—a kind of coarse macaroni, differing from सेंवई *semwaī* in not being regularly coiled.

सेंवई *semwaī*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सैंढा *saindha*,—see रिकौंच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

हलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग *mahan bhog*.

हाबुस *hābus*,—green barley roasted as food.

होरन्हा *horha* (west), ओरन्हा *orha* (east generally), also होलन्हा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* Shahabad),—unripe grain, roasted in the ear or pod.

होलन्हा *holha*,—see होरन्हा *horha*.

DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus बियाह *biyāh*, local optional names being शुमङ्गली *shumangali* (properly the marriage service described in § 1328) in North-West Tirhut and Champāran, and बियाह दानी *biyāh dāni* in East Tirhut. बिबाह *bibāh* is common in North-East Tirhut, and बिहा *biha* in South Bhagalpur. Amongst Musalmāns it is सादी *sādi* or शादी *shādi*, निकाह *nikāh* being the less regular form. The marriage contract is अकद *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) बर *bar* (properly bridegroom), भतार *bhatār*, पीया *pīya* or पी *pī* (only used in poetry), पती *pati* or सामी *sāmi*. Local forms are जँवाय *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut सैंएँ *saiñeñ* amongst the lower classes and स्वामी *swāmi* or सवामी *sawāmi* amongst the higher classes. भतार *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word शौहर *shauhar*. The following words are used by Hindus and Musalmāns indifferently: दुलन्हा *dulha* (properly bridegroom), पुरुख *purukh*, मरद *marad*, खसम *khasam*, अदमी *admi* or अदिमी *adimi** (also used in South Munger to mean wife), and खाविन्द *khāwind*. South of the Ganges occur अमन्दी *amdi* and मरन्दावा *mardāwa*. A wife calls her husband मरद *marad*, or in the localities mentioned above जँवाय *jañwāy* or मरन्दावा *mardāwa*. In South Bhagalpur she calls him साँइँ *sāñiñ*.

1275. A *wife* is मेहरारू *mehrāru*, इस्तिरी *istiri*, माउग *māüg* or मौगी *maugi*, बहू *bahu* or बह *bah*, (also, in Champāran, बौह *bauh*) (which means literally daughter-in-law), जन्नी *jannī*, बेकत *bekat* (also used to mean husband), जनाना *janāna*, जोरू *joru*, and कबिला *kabila*, the last two

* Often spelt by purists आदमी *ādami*.

being principally used by Musalmāns. जौजी *jauji* (a corruption of *zauja*) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word सवारी *sawāri* or घर के लोग *ghar ke log* or a periphrasis is used. Thus they say in Shahabad अपन्ने के सवारी ऐली हऽ *apne ke sawāri aili ha?* 'has your wife come?'; रवाँ घर के लोग कहवाँ बाड़ीं *rawāñ ghar ke log kahwāñ bāriñ?* 'where is your wife?'; or रवाँ हबेली में कब ऐली हऽ *rawāñ habeli mēñ kab āili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'

1276. When there are two wives, each is साउत *sāüt* or सौतिन *sautin* to the other, a South Ganges variety being सोतिन *sotin*, and in South Munger सैतिन *saitin*. The first wife is बियाही *biyāhi*. In Patna and Gaya बिही *bihi*, and in Shahabad मेहरी *mehri* and कबिला *kabila*, are also used in the same sense. When there are two wives, the elder is called जेठरी *jethri*, जेठकी *jethki*, or बड़की *barki*, and the younger लहुरी *lahuri* or छोटकी *chhotki*.

1277. A woman whose husband is alive is north of the Ganges एहवाती *ehwāti*, and south of the Ganges she is अहिवाती *ahiwāti* or अहियाती *ahiyāti*. A local variety is ऐहब *aihab* in South-East Tirhut. सोहागिन *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is सधवा *sadhwa*. When a married woman is living in her father's house she is a नैहरैतिन *naihraitin*, or in South Bhagalpur सवासिन *sawāsin*, and when she is living with her husband's family she is ससुरैतिन *sasuraitin*.

1278. A *widower* is रण्डा *randa* or राँड़ा *rāñra*. If he marries a second time he is दोआह *doāh* or (in East Tirhut) दुतिबर *dutibar* or दुइबियाहा *duibiyāha*, and in South Bhagalpur दोबिहा *dobiha*. If he marries a third time he is तेआह *teāh* or (in East Tirhut) तितिबर *tritibar*, and South Bhagalpur तेबिहा *tebiha*. In such case he is also called दोआह *doāh*.

1279. A *widow* is बेवा *bēwa* or राँड़ *rāñr*. Another term is बिधवा *bidhwa*. In South-East Tirhut बैधब *baidhab* is also used. The second marriage of a Hindu widow is सगाइ *sagāi*. Optional names are सगहम *sagaham*, सम्बन्ध *sambandh* or समध *samadh*, used chiefly north of the Ganges. To the south-east चुमावन *chumāwan* or चुमौना *chumauna* is also used in this sense. Such a woman is called to the west अरधी *ardhi*, and the second husband is सगहुआ *sagáhua* or सँगहुआ *sañghua*. In Western Shahabad he is साँघुत *sānghut*, and to the west generally

अरधुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पछलगवा *pachhlagwa* or कठबेटा *kathbeta*, or in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, is रखेलिन *rakhelin*, रखेली *rakheli*, or रखनी *rakhni*. Other names are रण्डी *randi*, उढ़ढ़ी *urharhi* or उढ़री *urhari*, and ढेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुलहा *dulha*, बर *bar*, नौसे *nause or* नौशे *naushe*. Also, south of the Ganges, गभरू *gabhru*. In East Tirhut the forms बिखिया *bikhiya* and बिखेया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलहिन *dulhin* or कनेआँ *kaneāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर देन *mohar den* north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations or *vice versâ* is amongst Hindus बरतूइ *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुच्छी *babhan puchchhi*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In North and East Tirhut he is also घटक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधाबधा करब *sudhābadha karab*, while in North-East Tirhut it is कथा करब *katha karab*. South of the Ganges it is बरतुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versâ*, the food given him to eat is called बरतूही के भात *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is भथखै *bhathkhai*.

1287. The *betrothal* consists in paying the तिलक *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This तिलक *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called फलदान *phaldān*, छेंका *chhenka*, or बर छेंका *bar chhenka*. In Sāran and Champāran it is also called बरछा *barachchha*, in South-East Tirhut पनचढ़ी *pancharhi*, and in South Bhagalpur पनटोही *pantohi*.

1288. The man who carries the छका *chhenka* is the छेंकहरू *chenkáhru* north of the Ganges. South of the Ganges he is छेंकहरी *chhenkáhri*, or in South Munger महतों *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the तिलक *tilak*, and is called लगन *lagan*, or in East Tirhut सुध *sudh*.

1290. The *marriage procession* is बरियात *bariyāt*. Sometimes the Hindi form बरात *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called मरजाद *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कड़ुई *karhui*, कड़ुआ *karhua*, or डोल कड़ुई *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवना *gawna*, गवन *gawan*, or गौना *gauna*. In East Tirhut it is also दुरागमन *durāgaman*, and south of the Ganges दुरागौन *durāgaun*. Another name is रोकसती *roksati*, रोकसद्दी *roksaddi*, रोसकती *roskati*, or रोसकद्दी *roskaddi* (رخصتي). Yet another is बिदागी *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut दुरागनघन *durāgnaghan*. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेवार *neār*, and the persons who carry them नेवरन्धरुआ *neardharua*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेवन्तहर *neotahar*, लेताहर *letāhar*, or लियावन *liāwan*, or in South Bhagalpur लेयारी *leyāri*.

1293. The *newly-arrived bride* is called गौनहरी *gaunahri*. In East Tirhut she is also called बहुआसिन *bahuāsin*. The male members of her party are लोकनाहा *loknāha*, and the females लोकनी *lokni* or लोकनिया *lokaniya*.

1294. After consummation of marriage, *the first and second visits of the bride to her parents' house* are called रोकसती *roksati*, &c., as above. The second *visit of the bride to her husband's house* is दोंगा *donga*, and her third visit is तेंगा *tenga*. Her subsequent visits to her husband's or her parents' house are called रोकसती *roksati*, बिदागी *bidāgi*, बिदागरी *bidāgri*, अवन गवन *awan gawan*, अहुरा बहुरा *ahura bahura*, अहोर बहोर *ahor bahor*, औरा बौरा *aura baura*, or आइल गैल *āil gail*.

1295. A *married girl in her father's house* is called by her people दई *daī*, धी *dhi*, बबुई *babuī*, or सुआसिन *suāsin*. When a wife is in her father's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेठवनिया *pethwaniya*.

1296. Their *father-in-law's houses* are called by bride and bridegroom respectively ससुरार *sasurār*. The educated also use the Hindi word ससुराल *sasurāl*. In East Tirhut it is called सासुर *sāsur*, and in Shāhabad sometimes ससुरा *sasura*.*

1297. The *wife's parents' house* is called by her in Patna and South Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नेहरा *nehra*. Elsewhere she calls it नैहर *naihar*.

1298. The *husband's or wife's maternal grandmother's house* is called by him or her नानीहाल *nānīhāl*, ननिहाल *nanihāl*, ननिहार *nanihār*, ननिहर *nanihar*, or ननिऔरा *naniaura*. Other names are ममहर *mamhar*, and (in East Tirhut) मातिक *mātrik*.

1299. The *husband's or wife's paternal grandmother's house* is his or her दादीहाल *dādīhāl*, ददिहाल *dadihāl*, ददिहार *dadihār*, ददिहर

* A man in his father-in-law's house is always made much of, and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) ससुरार *sasurār*.

dadihar, or ददिऔरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बपन्हर *baphar*.

1300. Their *maternal uncle's houses* are his or her ममन्हर *mamhar* or ममुहर *mamuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजिऔरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समन्धी *samdhi*. Their wives call each other समन्धिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few handfuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāwan* or चुमौना *chumauna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमाएब *chumāëb*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमँगरा *pachmangra*; if eight days, अठमँगरा *athmangra*.

1306. *The ceremony called* मटकोड़वा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

fireplace, चूल्हा *chūlha*, of this mud in the centre of the court-yard or आँगन *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fireplace. This shed is called मड़न्वा *marhwa*, मँड़न्वा *manrwa*, or माँड़ो *mānro*, also in South Munger मड़न्ही *marhi*, and in South Bhagalpur मण्डप *mandap*. The same day a potter brings an earthen pot, called कलन्सा *kalsa*, with a four-wicked lamp, called चौमुख *chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called कोहन्बर *kohbar*. According to some the pot is placed at once in the मड़न्वा *marhwa*.

1308. A plough-shaft (हरिस *haris*), a plough-yoke (पालो *pālo*), and some bamboo twigs (करन्ची *karchi*), are then buried in the ground in the centre of the मड़न्वा *marhwa*. Then five men bring out from the कोहन्बर *kohbar* the कलन्सा *kalsa*, and place it under the मड़न्वा *marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the मड़न्वा *marhwa* with घ्यू *ghyu* (clarified butter), and on each the mother applies some vermilion (सेनुर *senur*). The name of this ceremony is घ्यूदारी *ghyudhāri* or ढीदारी *dhīdhāri*. In South Bhagalpur it is घिदारी *ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called मन्त्रीपूजा *mantri pūja*. Then five men take turmeric (हरन्दी *hardi*), oil (तेल *tel*), and *dub* grass (दूबी *dūbi*), which they scatter on the bride's forehead. This is called हरन्दी चढ़ाएब *hardi charhāeb*. Then women anoint her body with oil and turmeric. This is called उबन्टन *ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy saved from the धनन्बट्टी *dhanbatti* is parched in the fireplace under the मड़न्वा *marhwa*. This is prepared for the ceremony of लावा छिटाइ *lāwa chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called इमन्ली घोंटाइ *imli ghontāi*. In South Bhagalpur a similar ceremony is called अमन्लो घोटन *amlo ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the centre fibre of one of the mango leaves hanging up in the मड़न्वा *marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिनका *tinka*—, or दण्टी *danti*. This the mother holds over her daughter's head and gulps (घोंटब *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.*, pleased)? (जुड़ैलू *jurailu*)," to which she replies "I am cool (जुड़ैलीं *jurailīñ*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the मड़वा *marhwa*. These are, north of the Ganges, बन्दनेवार *bandnewār* or बनवार *banwār*. South of the Ganges they are बन्दनवार *bandanwār*, and in South Munger घेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पल्लो *pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the मटकोड़वा *matkorwa* is performed. A चूल्हा *chūlha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no मड़वा *marhwa* is built. The ceremonies of चुमौना *chumauna* and हरदी चढ़ाएब *hardi charhāeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the धनबट्टी *dhanbatti* is parched in the चूल्हा *chūlha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (उबटन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहछू *nahchhu* (see § 1326). The ceremony of इमली घोंटाई *imli ghoñtāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेह के पानि *sineh ke pāni*. He is not allowed to bathe again until the चौथारी *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहछू *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छीपी *chhīpi* or थारी *thāri*) and a small lamp (दीया *dīya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिछावन *parichhāwan*, परिछन *parichhan*, परछावन *parchhāwan*, परछन *parchhan*, or परछौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलसेदी *galsedi*.

1317. *The ceremony of the pestle.*—The girl's mother then rubs in the palm of her hand a curry pestle (लोढ़ा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल सेंकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. *The marking of the bridegroom's forehead* with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहरू *tilkahru*, and in the east तिलकदेउआ *tilakdeua* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगाइ *duār lagāi*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāsghar*, and in South Bhagalpur जनमासा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janwānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some *urid* (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुआ *bukua*. On his arrival at the जनवाँसा *janwañsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुआ उड़ाई *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरच्छक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जनवाँसा *janwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेआई *kaneāi*, or in South Bhagalpur बिहौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the मड़वा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरन्छन *nirchhan*, as the bridegroom's party see (निरेखब *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brāhman. These bracelets are called कङ्गन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athaungar*, or (in Patna) लठौंगर *lathaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*, गुरंहत्थी *gurhatthi*, or गुरन्हत्थन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंधा *guraundha*.

1326. Then the bride's mother sits in the मड़वा *marhwa* with the bride between her knees, holding her round the waist. The cere-

mony that follows is the *cutting of the nails.* This is called नहन्छु *nahchhu,* नहन्छुआ *nahchhua,* नहन्छुआ नहावन *nahchhua nahāwan,* नहन्कटिया *nahkatiya,* or (in Shahabad) नहन्टुङ्गी *nahtungi.* In South Munger it is नछुनाए *nachhunāë,* and in South Bhagalpur लौछुआ *lauchhua.* The bride's mother has previously sent (§ 1321) a barber (हजाम *hajām*) to the जनवाँसा *janwañsa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur;* the other is worn by the bride, and is called मौरी *mauri,* or (south of the Ganges) पटवासी *patwāsi,* or पटमौरी *patmauri.* The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwānsa,* and the bride goes inside the house and exchanges her कनेआइ *kaneāi* for her wedding dress or पियरी *piāri* (see § 1348). The bridegroom is then sent for and is seated under the मड़वा *marhwa,* and the father or elder male relation brings the bride and seats her beside the bridegroom under the मड़वा *marhwa,* to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This is called शुमङ्गली *shumangali* or सुमङ्गली *sumangali.* The bridegroom sits under the मड़वा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kaneāñ dān* or जाँघा (जाँघ or जँघिया) बैसाएब *jāngha* (*jāngh* or *janghiya*) *baisāëb.*

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brāhman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अच्छत *achchhat*) about, worshipping Gauri, and the like. At one period the Brāhman puts into the bride's father's hand a shell containing water, flower, *uchchhat,* and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेआँ दान *kaneāñ dān.*

1330. From the time of the arrival of the बरियात *bariyāt* up to the completion of the कनेआँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom.* This is गेँठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेँठ जोड़ *gen̄th jor* or गेठजोड़न *gethjoran*, and in South Bhagalpur as जनम गेँठ *janam genth.* At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरी पालो (or पल्लो) *añchri pālo* (or *pallo*).

1332. The *circumambulation of the sacrificial fire.*—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the मड़वा *marhwa,* which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटाई *lāwa chhitāï* or, in Shahabad, लावा मिराइब *lāwa miräib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाँवर *bhāñwar,* भँवरी *bhañwri,* भौँरी *bhauñri,* or सत भौँरी *sat bhauñri.* It is also called बेदि घुमाएब *bedi ghumäëb.* This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरत *ārat,* आरती *ārti,* अगती *agti,* or अगियासी *agiyāsi.* In South Bhagalpur it is called होम *hom.*

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmans and Kāyasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाएब उठाएब *barak baisāëb uthāëb.*

1334. This is followed by the *application of vermilion.* In this the bridegroom takes a small cup containing vermilion in one hand, and applies vermilion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān.*

1335. *The stopping at the door.*—The couple then leave the court-yard and go into the house where the family deity is put. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबरा *kohbara.* At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called दुरौंध *duraundh* or दुरौंधा *duraundha.* The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर छेंकाइ *duār chheñkāi* or दुआर छेंकौनी *duār chheñkauni.*

1336. *The stealing of the shoes.*—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराइ *jūta chorāi.* In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाइ *jūta gor lagāi.*

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family,* offerings being made to him at the same time. This is called गोर लगाएब *gor lagāëb.* The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janwāñsa,* and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janwāñsa,* and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khiyāo* or बियाही भात *biyāhi bhāt,* or (in East Tirhut) महुआक *mahuak.*

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाद राखब *marjād rākhab.* This may last

for two or three days or more. On the expiry of the period of मरजाद *marjād*, the bride's people see the bridegroom's party off. This is called रोसकति करि देब *roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called लोटली *lotli*. It is managed as follows: The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the जनवाँसा *janwāñsa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the जनवाँसा *janwāñsa*. These return presents constitute the dowry, and are called the दहेज *dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (चद्दर *chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying "राम राम *rām rām*," to which the other replies in the same words. This ceremony is called रमरम्मी *ramrammi*, मीलन *milan*, मिलन्नी *milni*, or समधी मिलावा *samdhī milāwa*. The two fathers are now, by relation, समधी *samdhi* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called समधो *samdho*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called बटसारी *batsāri*, and in South Bhagalpur पाथक *pāthak*. Then the procession, bridegroom and all, goes off.

1340. *The untying of the bracelets.*—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called चौथारी or चौठारी *chauthāri* or चतुरथी *chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, उबटन *ubtan*, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. *Miscellaneous.*—The *wedding breakfast* is (north of the Ganges) कलौ *kalau* or मझनी *majhni*. South of the Ganges, in Shahabad it is पङ्गत *panghat*, and elsewhere गोरौधा *goraudha* or गुरौधा *guraudha*.

The feast at the houses of both parties the day before the marriage procession is भतवान *bhatwān*, भतवानी *bhatwāni*, or भोज *bhoj*. Before eating the guests wash their feet, and the ceremony is called पैर पखारी *pair pakhāri*, पैर पखरुआ *pair pakharua*, पाँव पखारी *pāñw pakhāri*, गोड़ धोइ *gor dhōï*, or गोड़धोआइ *gordhoāï*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges उबटन *abtan*, and in East Tirhut उगटन *ugtan*, कसार *kasār*, or कासा *kāsa*. South of the Ganges we find उबटन *ubtan* or (in Patna) ओबटन *obtan* very generally used; also आँवट *āñwat* and अपटन *aptan* in Shahabad, उकटन *uktan* in South Munger, and कासा *kāsa*, कसारा *kasāra*, or उटकन *utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere जनम पतर *janam patr* or जनम पतरी *janam patri*. Also, very generally, टीपन *tipan*. In West Shahabad they are also कुण्डली *kundli*. If they agree, the phrase गनना बनब *ganna banab*, or जोग मिलब *jog milab*, or रास बरग बैस गेल *rās barag bais gel*, is used. To calculate the horoscope is गिनब *ginab*, or जोग मिलाएब *jog milāëb*, or दिन गुनी करब *din gunni karab*, or बभन पुछी *babhan puchchhi*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the लगन पत्री *lagan patri*, or simply as the चिट्ठी *chitthi*. The *formal invitation* to the wedding is नेँवता *neñwta* or नेवता *neota*, or (in East Tirhut) नवत *nawat*.

1345. *The feast given to the brotherhood at the wedding* is known as भइआरा *bhaïāra*, भइआरी *bhaïāri*, भइआरे *bhaïāre*, भइचारो *bhaïchāro* (Shahabad), जेवनार *jeonār*, or भोज *bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikaua* (बिकौआ) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called कनेआँ दान *kaneañ dān*. In South Bhagalpur this is called मैन *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called बिकरी *bikri*.

1347. The *presents* given are as follows:—सनेस *sanes*, डाला *dāla*, or डाल दौरा *dāl daura*, are the presents sent by the bridegroom before the arrival of the procession. दहेज *dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called सलामी *salāmi.* Other similar presents are in South Munger पूरन *pūran,* and in South Bhagalpur चौंक *chaunk.* निछावर *nichhāwar,* निछाउर *nichhāür,* or नेवछावर *neochhāwar,* are presents made to the barber and his wife. गैदान *gaidān* or गौदान *gaudān* is the present of a cow made by the girl's father to the family priest (परोहित *parohit,* or (in East Tirhut) पुरोहित *purohit* or अचार्ज *achārj*). गुरहत्थी *gurhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). मोहदेखाइ *mohdekhāi,* मुदेखौनी *mudekhauni,* or मुदेखी *mudekhi,* are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The पिअरी *piäri,* पीरी *pīri,* or (in South Bhagalpur) कनिऐती *kaniaiti,* is the bride's yellow dress, and कन्हावर *kanhāwar* or कंधावर *kandhāwar* is a red loin-cloth laid upon the bridegrom's shoulder during the ceremony.

1349. *Bringing the bride home.*—This is गौना *gauna,* &c., *vide* § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called गौना के नेआरा *gauna ke neāra.* On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (हरिस *haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called नह छछाइ *nah chhachhāï* or नोह छिलाइ *noh chhilāï.* With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called कुण्डा *kunda* or महर *mahar.*

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called दौरा मेँ गोर डारब *daura meñ gor dārab* or घर पैसारी *ghar paisāri.*

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called गोर लगाएब *gor lagäëb.*

1352. As they go into the house, another ceremony, called दुआर छेंकाइ *duār chhenkāï,* is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Soti Brahmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Soti Brāhmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पाँजी *pānji*, and they are kept up by hereditary genealogists called पँजियार *panjiyār*. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the *panjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār māla* or असुजन पत्र *asujan patr*. The settlement of the conditions of marriage is called सिधाँत *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *panjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted:—

The bride and her family leave their house and going a little distance off erect a मड़न्वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मड़न्वा *marhwa*, he stops, and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधन्करी *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मड़न्वा *marhwa*, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the सौत्र *srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (धोती *dhoti*). This is called जनम गँठि *janam genthi*. This is not untied until the fourth day after marriage, which is by this sect called the चतुरथी *chaturthi*.

1358. Another ceremony is the दसौत *dasaut*. In this a professional dancer (नटुआ *natua*) comes up to the bridegroom and offers him sham sweetmeats (लड्डू *laddu*), in return for which he receives presents. After this the bride and bridegroom go into the कोहबर *kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is घसकट्टी *ghaskatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—शरई (شرعي) *sharaī* and उरफी (عرفي) *urfi*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. शरई (شرعي) *sharaī* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (महर (مهر) *mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. उरफी (عرفي) *urfi* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (مہر) *mahar*) is always fixed. In the cities it is fixed at one *lākh* of rupees, and in the villages at forty-one thousand rupees and one *dīnār*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. *Arranging the preliminaries,* निसबत (نسبت) *nisbat.*—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مشاطہ) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चाउर *mītha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. *Betrothal.*—This is मँगन्नी (منگنی) *mangni.* In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (छल्ला *chhalla*), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. *The letter of promise* वादा का रुक्का (وعدہ کا رقعہ) *wāda ka rukka.*—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. *The going into retirement of the bride and bridegroom* माय़ूँ (مایوں) *māyūn* or माँझा (مانجھا) *mānjha.*—After the interchange of letters, the bride and bridegroom sit in *mānjha.*—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. *The ceremony of the grindstone*—चक्की *chakki*—and the washing of the pulse—दाल धोई (دال شوي) *dāl shoï* or दाल धोई *dāl dhoï.*

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mūng* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरी *bari* for the ceremony of कँदूरी (كندوري) *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारचा (قطع پارچه) *kita pārcha,* and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जामा) बेओतब (ساز بيوتنا) *sāj* (or *jāma*) *beotab.*

1372. *The vigil*—रतजगा *ratjagga.*—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رحم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—सायाबन्दी (سايه بندي) *sāyā-bandi* or मँढ़वा *mañrhwa.*—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj,* and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qādir Jilāni, (شیخ عبدالقادر جلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलन्सा *kalsa.* It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called पीर का नजा (پیر کا نیزہ) *pīr ka naija,* or बाले मीयाँ (بالے میاں) *bālai mīyān.* Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyān.* At the same time an अँखिया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

---

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ānkhi:* hence its name.

1377. *Offering to deceased elders.*—This is called कँदूरी (كندوري) *kandūri* or बीबी के सहनक (بي بي كي صحنك) *bībi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fireplace (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mūng* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कँदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bībi Fātma* (فاطمه), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (आँगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bībi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. *The anointing.*—तेल चढ़ाएब *tel charhāëb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनि *sohāgini*) tie up seven cakes (सुहाली *suhāli** and पीठा *pītha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कँगना बाँधब *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. *The marriage procession.*—This is बरियात *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदब *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (*a*) coloured drawers, (*b*) a kind of overcoat (जामा (جامہ) *jāma*) dyed with the safflower, or made of एकरङ्गा *ekranga* or of brocade (असावरी (اساوري) *asāwari*), (*c*) a white turban covered with a red cloth, or a red turban, (*d*) a garland of flowers, and (*e*) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमामबाड़ा (امام باڑہ)),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her माँझा *mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (डोइ *doï*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिरा *chirchira*† shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जलवा *jalwa* (§ 1384).

1381. *The sending of presents.*—This is called साचक (ساچق) *sāchak*. Before the arrival of the marriage procession a बरी *bari* is sent

---

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

(1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रीत के जोड़ा *rīt ke jora*), is also called the शाहाना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकरङ्गा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.

(2) The chaplet, सिहरा (سہرا) *sihra*, for the bride.

(3) Some raw thread dyed with safflower. This is called नारा *nāra* or कलावा (کلاوہ) *kalāwa*, and varies in amount from one or two *chhatānks* to a maund.

(4) Some otto of spices, सोहाग के अतर (سہاگ کا عطر) *sohāg ke atar*.

(5) Sweet-scented oil.

(6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलछबेला *chhalchhabela*, नगर मोथा *nagar motha*, बाल छड़ *bāl chhar*, the bark of the bay-tree (तज *taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.

(7) Sweetmeats.

(8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.

(9) Spices for betel.

(10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called डलझकना *daljhakna*.

1382. In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मक़न्ना (مقنع) *maqna* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of निकाह (نکاح) *nikāh* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little अरवा *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोहागा, सूई में तागा। ओ दुलन्हा का मन दुलन्हिन से लागा॥ *sone men sohāga, sūi men tāga o dulha ka man, dulhin se lāga, i.e.*, borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride." Then six married females (सोहागिनि *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the अरवा *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The जलवा *jalwa.*—The day after the arrival of the procession, milk, a dish called मलीदा (مالیدہ) *malīda* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The मलीदा *malīda* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोहाग पूरा *sohāg pūra*, and when ground, apply the powder to the hair of the bride, which they also tie with the नाड़ा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (سہرا) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाड़ा *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sāri*) over his head. Then the match-maker (मुशाता (مشاطہ) *mushāta*) throws a string round his neck, and pulling it gently, refuses to

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलवा देब (جلوہ دینا) *jalwa deb.* The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सेंदुर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, *i.e.*, the bridegroom's सरहज (سرہج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलब *gend khelab.* A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharab.* The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. The *departure of the procession.*—This is रुखसती (رخصتی) *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk खीर (*khīr*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called नबात चूनब *nabāt chūnab.*

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of घर भरब *ghar bharab* and नबात चूनब *nabāt chūnab* are performed again in the bridegroom's house.

1391. *The ceremony of the fourth day.*—This is चौथी *chauthi* or चौथारी *chauthāri.* It takes place on the fourth day after marriage, *i.e.* on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread नाड़ा *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of जूआ *jūa*, or gambling. Seven spotted shells (चित्ती कौड़ी *chitti kauri*) and a necklace (चन्दन हार *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना *dasahra khāna.* On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतमन्ना (متبنّى) *motmanna.* Amongst Hindus he is पालक *pālak,* पोसपुत *posput,* or पोसपालक *pospālak.* Local names are पोसबेटा *posbeta* or पोसबालक *posbālak* in the south-east, and करता पुतर *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb,* गोद लेब *god leb,* or रास पर लेब *rās par leb.*

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyāhi.* Inability to suckle on this account is थनैली *thanaili.* When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधतुटुआ *dudhtutua* or दुधकटुआ *dudhkatua.* In South Bhagalpur it is कलरा *kalra.*

1396. A seven-months' child is सतवाँस *satwāns* or सतवाँसा *satwānsa* generally; also सतवाँसु *satwānsu* south of the Ganges, सतमास *satmās* in North-East Tirhut, and सतमसुआ *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठवाँस *athwāns* generally; also अठवाँसु *athwānsu* south of the Ganges, अठमास *athmās* in North-East Tirhut, and अठमसुआ *athmasua* in South Bhagalpur.

1397. An only child is एकलौता *eklauta;* also एकहुला *ekáhula* in Shahabad and एकौनियाँ *ekauniyān* in South Bhagalpur. A first-born child is पहिलौटा *pahilautha.* The youngest child, *i.e.*, the last which a woman has, is called पेटपोंछुआ *petponchhua* or कोरपोंछुआ *korponchhua.* When a girl is born after three boys (which is considered very lucky), she is called a तेतर *tetar*, and she is even often named तेतरी *tetri.* In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराछ *marāchh*, or मरछवा *marachhwa*, or (in South Bhagalpur) मरोछा *marochha*, and (in North-East Tirhut) मछहा *machhaī.* Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is बरसाइन *barsāïn*, or in South Bhagalpur बरसैनो *barsaino.* A woman with only one child is एकौंज *ekaunj*, or to the east काक बंझा *kāk banjha*, or कौआ बाँझ *kaua bānjh.* The latter name is said to be derived from the children's game of काग दुरस *kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काग *kāg*, or if an even one दुरस *durus.* Hence काग *kāg* means an odd number, and specially 'one.' A barren woman is बाँझ *bānjh*, बाँझ बहिला *bānjh bahila*, or (in the south-west) बाँझिन *bānjhin.* A woman after delivery, until the purificatory ceremonies are performed, is अलवाँती *alwānti* or परसौती *parsauti.* The lying-in room is north of the Ganges सोइरी *soiri*, and to the east also सोएर *soer.* South of the Ganges it is सौर *saur*, सौरी *sauri*, or जच्चा खाना *jachcha khāna.* In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अगियासी *agiyāsi*, and in South Bhagalpur as पोड़ा *pora.* Elsewhere it is पसँघी *pásanghi*, with a variant पसँगी *pásangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as सधोर *sadhor.* In South Bhagalpur such presents are given after delivery, and are called सठोरा *sathora.* अछवानी *achhwāni* is caudle given to a lying-in woman to produce milk. It is also called सोठौर *sothaur* in the north-east and सोंठौरा *sonthaura* in Gaya and the south-west. Another name current in the north-east is

अधरसी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गुड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपड़ा *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमाइनि *chamāïni* or चमैनी *chamaini*, *i.e.* the native midwife, is sent for. She is also called दगरिन or डगरिन *dagrin*. On her arrival she puts a finger-mark (टीका *tīka*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोआइ *latdhoāï* and गोरधोआइ *gordhoāï* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराछ *marāchh* (or मरछवा *marachhwa*), *i.e.* if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसँघी *pásanghi*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothi*), in order to take off the fœtal excretion (जावर *jāwar* or जाँवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटाइ *nārkatāï* or नरकटाइ *narkatāï*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाएब *larika lokāëb*. At the same time another woman strikes a brass dish (थारी बजाएब *thāri bajāëb*), and the mother holds in her hand a handful (अँजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिझड़ी *lijhri* or नार पुरैन *nār purain*),* &c., is then thrown away in a vessel called खपरौर *khapraur* or (in Gaya) खपरौड़ी *khaprauri*, for which the midwife receives a fee called खपरौर फेंकाइ *khapraur phenkāï*.

1402. Two or three days after the birth, when the पुरोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नहावन

---

* The after-birth of an animal, as distinguished from that of a human being, is झर *jhar* or झार *jhār*.

nahāwan is performed. This consists in नीम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राइ *rāi* (mustard, *sinapis racemosa*) and जँवाँइन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निछावर करब *nichhāwar karab* or औंछब *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोइरी लिपाइ *soiri lipāï* or (south of the Ganges) सौर लिपाइ *saur lipāï*. The same day the washerman takes away the lying-in clothes (छुतन्का के कपन्ड़ा *chhutka ke kapra*), and washes them. His fee for this is called छुतन्का *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहन्हुङ्गी *nohtungi* or नहन्हुङ्गी *nahtungi*, and his fee is known as नोहन्टुंगाइ *nohtungāï*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेँहि जोड़ाएब *kheñrhi jorāëb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरन्दी गुर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोंनी झाँकब *donni jhānkab* and छठी *chhathi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कटन्हर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The छठी *chhathi* or छट्ठी *chhatthi* ceremony is also called in Tirhut छठियार *chhathiyār* or छठि *chhathi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called बरही *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (कड़ा *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called छिल्ला *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called बसन्दौरी *basdauri*. The ceremony of first feeding the child with rice is called अनप्रासन *anprāsan*, also (south of the Ganges) खिरखियाइ *khirkhiyāi* and खिरचटाइ *khirchatāi*. In Gaya it is निमक चसी *nimak chasi*, and in South Munger चटावन *chatāwan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (नार *nār*) is cut by a चमैनी *chamaini*, and the child is then bathed गोसल कराएब (غسل کرانا) *gosal karāëb*. Sweetmeats are then consecrated (नियाज करब (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (सितुहा *situha*). This ceremony is called दुधपिलाइ *dudhpilāi*. The people are then called to prayers by striking a brass pan (थारी *thāri*) with a stick, and this custom is called बन सलवात (بن صلوات) *ban salwāt*. In South Munger it is called बाँग सलवात *bāng salwāt*.

1409. The lying-in room, in which the mother (परसौती *parsauti*) is, is always kept warm with an अँगेठी *angethi* or moveable stove, and is called सौरी *sauri*, &c.; see § 1398. Caudle (अछवानी *achhwāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called हरदी गुर *hardi*

gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermilion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नहन्टुङ्गी *nahtungi*, and the latter बाल तराशी (بال تراشي) *bāl tarāshi*.

1412. The fees of the midwife (चमैनी *chamaini*), of the washerman, and of the barber, are all known as परन्सौती के कमाइ *parsauti ke kamāï*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोएर लिपाइ *soër lipāï*.

1414. On the fortieth day the consecration ceremony (नियाज (نياز) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतन्ना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देब *dāh deb*, आगि देब *āgi deb*, दगध करब *dagadh karab*, or जारब *jārab*. In North-East Tirhut it is also सँस्कार देब *sanskār deb*, and in the south-east जराएब *jarāëb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthi* generally; also टिकन्ठी *tikthi* in South-West Shahabad, टाटी *tāti* in the east generally, ढाठ *dhāṭh* in North-East Tirhut, फड़न्की *pharki* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरन्पाइ *charpāï* or खटिया *khatiya*). Four men, who are called मजिल ले जानिहार *majil le jānihār*, or in South Bhagalpur कनन्कठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसरॉब *nagra bisrāñw*, and is done in order that the people who are to accompany the corpse (who are called मजिलिहा *majiliha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मजिलिहा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मसान *asmasān*, or मुरन्दघट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघटिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *murghatti*. They then bathe the corpse (नहवाएब *nahwāëb* or असनान कराएब *asnān karāëb*). The heir or chief mourner (करन्ता *karta*) then has his head, beard, and moustaches shaved (भद्दर कराएब *bhadr karāëb*), and puts on a dress of mourning (उतरी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्छा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफनाएब *kaphnāëb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूंटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करन्ता *karta*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol lëb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरन्मा *pachkarma*), and sets fire to the pile (दगध करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकठिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पँचआगि *panchāgi* or पँचअगिन *panchagin*; in Patna they are पँचलकड़ी *panchlakri*; and in the south-east as पचकाठ *pachkāth* or पचकाठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (पानि देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मछकछ ला *machhkachh la*). They then wash the place where the body

was burnt, and the chief mourner (करन्ता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करन्ता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कान काठी उतारब *kān kāthi utārab*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nīm* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūja*, or पँचपिण्डा *panchpinda*.

1422. The day after the funeral the करन्ता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराएब *chita seraëb*. He then comes to the village *pīpal* tree, where he finds the barber and the family priest (पुरोहित *purohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कंटिया *kantiya*) carried in a sling (सिकन्हर *sikhar*) of मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (ढकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट टाँगब *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid* pulse, and himself eats off a potsherd (खपरी *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्तल *pattal*) apart on another platter. This is called रुआह काढ़ब *ruāh kārhab*, and the whole ceremony is called दुधमुँह *dudhmuñh* or दुधमुँही *dudhmuñhi*, and also दुधी *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death, the करन्ता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called दीया बाती *dīya bāti*, or (in East Tirhut) सुख राति *sukh rāti*, and in Patna चिराग बत्ती *chirāg batti*. Up to the tenth day the करन्ता *karta* every day after bathing throws into the river or the well a handful of sesamum (तिल *til*) mixed with rice and water. This is called तिलाँजुर देब *tilānjur deb*.

1424. On the third day after the death the rite of तिराती *tirāti* is performed, and in South-East Tirhut, on the fourth day, the अथन्सञ्चन *athsanchan*. On the seventh day is performed the सतनहाएब *satnahāëb*. In this the male members of the family touch oil and oil-cake (खरी *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (अकुरी *akuri*) is given to each.

1425. On the tenth day is performed the rite of दसकरम *das karm*, also called दसवाँ *daswān*, and in Tirhut दसगातर *dasgātr*, and in North-West Tirhut दसाही *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhman who performs such obsequies, and who is called कण्हाहा *kantāha* or महाबाभन *mahābābhan*, comes, and performs the ceremony of making obsequial offerings पिण्डा पराएब *pinda parāëb*. If the deceased is a male, this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (पिण्डा *pinda*) are again made.

1426. Brāhmans are then feasted. This is called ब्रमभोज *brambhoj*, भोज *bhoj*, or कारज *kāraj*. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the पुरोहित *prohit* or family priest performs the पिण्डा *pinda* ceremony; and after it the करन्ता *karta* sits on a square marked on the ground (चौका *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called पगड़ी बन्हाएब *pagri banhāëb*. The relatives also put into his hand an offering of money, called नेवन्ता *neota*. Brāhmans are then fed (ब्राह्मन जेवनार *brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as रँड़न्सारी *rañr sāri*, or (in Tirhut) रँड़न्सार *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिण्डा *pinda* ceremonies are performed six months and a year after death: the first is called छमासी *chhamāsi*, and the second बरखी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिण्डा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kiriya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *jalparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुतर *kusputr*, and the days as पञ्चक *panchak* or पचका *pachka*. In the south-east they are पच्चक *pachchak*. The visit of the women to condole after a death is मुँह देखब *muñh dekhab*, पुछारी *puchhāri*, or पुछारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhas* (कबिरहा *kabirha*), Saiva mendicants (अतीथ *atīth* or सन्यासी *sanyāsi*), Sib Nārainis (सिब नारैनी *sib nāraini*), and *Mushars* (मुसहर *mushar*). To be buried is समाधि (or समाध) लेब *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देब *mitti deb* or समाध मेँ बैसाएब *samādh meñ baisāëb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्थी बैसब *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMĀNS.

1430. The corpse immediately after death is taken out into the verandah (साएबान *sāebān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लूँगी *lūngi* or लुङ्गी *lungi*) is put on it. It is then washed (गोसल कराएब (غسل کرانا) *gosal karāëb*). The man who washes has a kind of bag (called साफी (صافي) *sāfi*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजू कराएब (وضو کرانا) *wajū karāëb*). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

साफी (صافي) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shīas* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *bair* tree (*zizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (كفني) *kaphni*. The corpse is then laid on a bed (चारपाइ *chārpāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabristan*. The funeral itself is called जनाजा (جنازه) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झलास *jhalās*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called मिट्टी देब *mitti deb*. Before the party leave the grave-yard, alms (खैरात *khairāt*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदाइ (قبر كهوداي) *kabr khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and 1¼ or 2½ *sers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दरूद (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'ān entitled *qul huwa-l-lāhu* is read. Each one then drinks sharbat, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (قل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called समहुत *samahut.* A similar ceremony is the हरमहूरत *harmahūrat* north of the Ganges, also called समहुत *samahut* in Tirhut, in which a handful (मूँठ *mūnth*) of grain is thrown into the field at the north-west (भण्डार *bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called हरमोतर *harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess धरती माइ *dharti mäi.*

1434. In South-West Shahabad the मूठ पूजा *mūth pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called डिहवार पूजा *dihwār pūja.* In South Bhagalpur the मूठ पूजा *mūth pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (कूँड़ा *kūnra*), after which food of extra quality is prepared. This is called generally कुँड़मुन्दन *kunrmundan* or कुँड़मूनन *kunrmūnan;* also हरसोधन *harsodhan* in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called पहिरोप *pahirop* in Patna, and पहिरोपा *pahiropa* in the south-east. In East Tirhut it is खेत भोज *khet bhoj*, or खेत भोजनी *khet bhojni.* South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (मोरी *mori*). This is called पँचाइठ *panchāith* in Shahabad, and पचाँटी *pachānti* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called गोछी *gochhi.* In South Munger on this occasion a deity of the मुसहर *mushar* caste, named मुड़कटवा *Murkatwa*, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (सेनुर *senur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows.

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा लेब *gawa leb* or गवा लगाएब *gawa lagāëb*.

1436. The feast at the conclusion of rice transplanting is औंजली *aunjli* in South Bhagalpur, बनउसरा *banusra* or बनुसार *banusār* in Gaya, and उछाड़ी *uchhāri* or बनउखाव *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना डेहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पँचउख *panchukh* or पँचौख *panchaukh* north of the Ganges, and पचखाँड़ *pachkhānr* south of it.

CHAPTER XI.—HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नेवान *newān* or नेवानी *newāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or डिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uthān* or देवठान *deothān*. This takes place on the 11th of the bright half of Kātik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हँसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *pithār* in South-West Shahabad, समहुत *samahut* in the rest of that district, पेतावन *petāwan*

in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāür*. The ceremony at the first boiling of the juice is मिठाइ *mithāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koïla Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The उरस *ūras* or चिराग *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखदूम साह *Makhdūm Shāh*. It takes place on various dates in different places, *e.g.* in Patna City it takes place in the month of *Bakrā'īd* (about December), and at other places in *Bārah wafāt* (about March). मखदुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The छठ बरत *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The दवात पूजा *dawāt pūja* is held by men of the Kāyasth caste on the 12th of the light half of Kātik (*i.e.*, the day but one after the *diwāli*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhādoñ (August–September) occurs the तीज *tīj*, on which women fast a day and night in honour of the goddess पार्वती *Pārbati*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhādoñ occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरतीज *akhartīj* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीत *akhartīt* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै तिरतिया *achhai tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पञ्चमी *nāg panchami*, also known as लाग पञ्चमी *lāg panchmi* in North-East Tirhut, नकपाँचे *nakpānche* in Shahabad, नगपाँचे *nagpānche* in Patna and Gaya, and लगपाँचे *lagpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेसनाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पाँचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पाँचे *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August–September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (झाड़ झूड़ *jhār jhūr*) in the court-yard, saying the words अपन करम भैयक धरम झाड़ झूड़ घुसियावे ही *appan karm bhaiyak dharm jhār jhūr ghusiāwe hī*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा धरमा *karma dharma* in South Bhagalpur.

1447. The जिउतिया *jiütiya* to the west and the जितिया *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *holi* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारी *lukāri* or लुकवारी *lukwāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmans with सत्तू *sattu* (ground parched barley), टिकोढ़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुआइन *satuāin* or सतुआनी *satuāni*. In South Bhagalpur this festival is held on the last day of Chait, *i.e.*, the last day of the

Bangāli year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sītal.* The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla Debī*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलक सिपाही *jūr sītalak sipāhi* is used like मोहरम के सिपाही *moharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पँचाइत *panchāït* to the north and west. In Patna and Gaya it is पँचीत *panchīt* or पँचेता *pancheta*, and in the south-east पँचैती *panchaitī*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or महतों *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मँड़र *mañrar*. A caste assembly is चटाइ *chatāï* (*lit.* a mat), or पङ्गत *pangat* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानजन *mānjan*. In Shahabad the man next to the chief is called the छड़ीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also धारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिगराम *saligrām*), a copy of the Sanskrit हरिवंस *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी ताँबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाँथ धै कँ *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brāhman's legs and swear by them (ब्राह्मन के गोर छु कँ *Brāhman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāïn*. The oath taken on a cow is

known as गौ किरिया *gau kiriya.* The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुरुड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सील, सुत, हरिबन्स लै, बीच गङ्गाक धार, एतेक लै बाभन, तँ ना करह इतिबार *sīl, sut, haribans lai, bīch gangāk dhār, etek lai bābhan tañ na karah itibār,* If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is हुक्का (or हुक्का तमाकू) बन्द करब *hukka* (or *hukka tamāku*) *band karab.* It is also कुजात करब *kujāt karab* or पँचाइत सेँ काट देब *panchāit señ kāt deb.* The headman of a caste is मुखिया *mukhiya,* चौधरी *chaudhri,* सरदार *sardār,* or मानजन *mānjan.* Amongst the Telis and Chamārs he is also called महतों *mahton,* मेहतर *mehtar,* or (in South-East Tirhut), मँड़र *mañrar.*

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओझा *ojha* or जादूगर *jādūgar.* Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, डैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिया *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओझाइ *ojhāï,* also भगताइ *bhagtāï* in South Bhagalpur. A witch is डाइन *dāin.*

1454. An omen is सगुन *sagun,* and also north of the Ganges शगुन *shagun.* A good omen is अच्छा सगुन *achchha sagun,* or in Shahabad

सुलभ सगुन *sulabh sagun.* An evil omen is कुसगुन *kusagun*, also in the north-west बदशगुन *badshagun*, and in Patna and Gaya नहस *nahas.* In East Tirhut it is असगुन *asgun.* Other names are कुसाइत *kusāit* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (ग्राम देवता *grām deota*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kāli asthān*, also called देबी अस्थान *debī asthān* or देबी थान *debi thān*, which is a mound in honour of Kāli, the wife of Shiva (सिब *Sib*), is generally erected outside each village. In Tirhut under the village *pīpal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सल्हेस अस्थान *salhes asthān.* The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān.*

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as सिब *Sib*, महादेब *Mahādeb*, बरहम *Barham* (*Brahma*), or क्रिशन *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमन्ता भवानी *Amta Bhawāni* or अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bīr* or कारु दास *Kāru Dās* (south), also कलुआ बीर *Kalua Bīr* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deota*, the family god.

कैतुक गोसाँइँ *Kaituk Gosāñiñ*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koïla Māta*, the goddess of a well spring, worshipped generally.

कोदर कट्टा *Kodar Katta*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मलाह *malāh*) caste. He is also often confused with a similar female deity गङ्गा माइ *Ganga Māï.* Musalmān women fast on every Thursday in the month of Bhādoñ (August–September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja.*

खेती भवानी *Kheti Bhawāni* (Patna and south-west), worshipped by Koïris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुँजड़ा *kunjra*) worships राम ठाकुर *Rām Thākur*.

गोबनाइ राउत *Gobnāï Rāüt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरेया *Gorea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटों *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see डिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सल्हेस *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगदम्मा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम *Jauhri Barm*, worshipped in Sāran.

झुनकी बीर *Jhunki Bīr*, worshipped in Gaya.

डमरडाक *Damardāk* (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

डिहवार *Dihwār* (generally), also (Sāran and South Tirhut) चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलहा पीर *Dhelha Pīr* (north) or ढेलवा गोसाँइँ *Dhelwa Gosāñiñ* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Debi*, the popular name of the goddess Durga.

धरमनाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नाइक साहेब *Nāëk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महथिन दाइ *Mahthin Dāi*, worshipped in the south-west.

पहास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मीयाँ *Gāji Miyān*, हठीला *Hathīla*, परिहार *Parihār*, सहजा माइ *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphāli*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मीयाँ *Gāji Miyān*. They are paid in kind by the people at whose doors they stop and drum. A पँचपिरिया *panchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshiped conjointly with three others, as mentioned in the following verse :—

अमन्ना सती, पाँचो पीर, लँगड़ा तार, सोबरन्ना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr.*

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tīr* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahājan*).

फूल डाक *Phūl Dāk* (Gaya), worshipped by Doms and Dusādhs.

बखतौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बँदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बँदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरदुवनिया *Barduaniya*, worshipped in Patna.

बरहम देव *Barham Deo*, worshipped in Gaya.

बसावन कुँवर *Basāwan Kuñar*, worshipped in Gaya.

बहोर *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरम *Bidesi Barm*, worshipped in Sāran.

बिसहरा *Bisahra*, worshipped in North-East Tirhut.

भैरब *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bīr* (north and east),—see § 299.

मनसा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुस देब *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महमाया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanumān, the monkey-king who befriended Rām.

माता दाइ *Māta Dāi* or सितली *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Phajula*, a Musalmān saint worshipped in Sāran.

मेघु डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्हेस *Salhes* (*q.v.*), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघु *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती भवानी *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँइ *Rām Gosāñiñ* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Lila Dom*, worshipped by Doms in South Bhagalpur

सनिचरा *Sanichra* (south-west), a god worshipped by vegetable-sellers (तुरहा *turha*).

सलखो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सलहेस *Salhes* or सलेस *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokāma, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी माइ *Sahjādi Maï*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरम *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्तर *mantr*. टोटका *totka*, टोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were टोटरम *totram*; in Patna and Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagalpur निंगछा छोरी *ningchha chhori*. The जिया दान *jiya dān*, जिबदान *jib dān*, or बलिदान *balidān*, is an animal, &c., sacrified to काली *Kāli* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओझ टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओड़हौल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आसरिक *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihār. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or अगिया बैताल *Agiya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचिन *Kīchin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, *i.e.*, toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चटुआ *Chatua* or चहन्टा *Chahta* (north-west), चटन्ना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटन्का *Chor Matka*.

चुड़ैल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जलन्वैया *Jalwaiya* (south), or (South Bhagalpur) मरन्चिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलन्वैया के छुआल *jalwaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djin.'

डूबा *Dūba*,—see बूड़ा *būra*.

धोकर कसन्वा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनन्डूबी *Pandūbi*,—see बूड़ा *būra*.

बरन्म पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूड़ा *Būra*, डूबा *Dūba*, or पनन्डूबी *Pandūbi*, a water-demon, who drowns travellers.

बौपेर *Baupher* (north), a kind of ghost or goblin.

भाकुर *Bhākur* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसन्वा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसन्देवा *Manusdeba* (north), a kind of ghost or goblin.

मरन्चिड़िया *Marchiriya*,—see जिलन्वैया *jilwaiya*.

माँञोँ *Māñoñ* (north), a ghost invoked to frighten children.

मिमियार् के तेल *mimiyāi ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp ; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखन्ड़ा *Sukhra* (north), also सुखैनी *sukhaini* (North-East Tirhut), a vampire which sucks up children's blood.

हाउ *Hāü* (Patna), or हुम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उतन्सरग *utsarg*, and also (in Tirhut) कानोत्सर्ग *kānanotsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरखोतन्सरग *birkhotsarg*, and also (in Tirhut) the बैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोतन्सरग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोतन्सरग *tarāgotsarg*, and on completion of a well कुपोतन्सरग *kupotsarg*. The latter is called in South Bhagalpur कूप जग *kūp jag* or कुइयाँ दान *kuïyāñ dān*. बाटोतन्सरग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरन्पन्थू *kamarpanthu*. They are also called कँवारन्थू *kamwārthu* in South-West Tirhut and कमरन्हुआ *kamrathua* in South-East Tirhut.

DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजनी *mahājni*, कारबार *kārbār* or कारोबार *kārobār*, बेवहार *beohār*, बेयापार *beyāpār* or बेओपार *beopār*, or बनिज *banij*. In Patna City it is also बेवहरगत *beohargat*. *Exchange* or *barter* is अदलाई बदलाई *adlaī badlaī*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहवरिया *behwariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobāri* or धनी *dhani*. A *banker* is कोठीवाल *kothīwāl* or सराफ *sarāph*. A *borrower* is रिनिहा *riniha*, खदुक *khadduk* or खदुका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनियौटा *baniyauta* and धारनिक *dhārnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An *account-book* is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

1463. The following are the books usually kept by village money-lenders:—

(*a*) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाँव *nānw* or नाम *nām*.

(*b*) The रोकड़ बही *rokar bahi*.—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहबील *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bahi* for each.

(*c*) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnamcha bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.

(*d*) There is also the जमाखरच *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books, —the रोजनामचा *rojnāmcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरजा *purja* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रुकन *rukan* or रुकन *rukn*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sīra*, and the remaining portion is called in Patna City

इराद्दा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सीरा *sīra* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājni* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबल्लक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasīd* or दाखिला *dākhila*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(*a*) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *khasra dānābandi*.
2. खसरा बटाई *khasra batāi*.
3. मोफरीद *mophrīd*.
4. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनिसवार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिसाब बिकरी गल्ला *hisāb bikri galla*.

(*b*) Accounts of rents paid in cash—

8. खसरा *khasra*.
9. मोफरीद *mophrīd*.
10. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पटेवारी *tirij patewāri*.
12. सियाहा *siyāha*.

(*c*) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. ढड्ढा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दी *jamābandi.*

16. जमाखरच *jamākharch.*

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

(1) The खसरा दानाबन्दी *khasra dānābandi.* This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—

(*a*) The date.

(*b*) Name of tenant.

(*c*) Quantity of land (अराजी *arāji*).

(*d*) Length (तूल *tūl*) and breadth (अरज *araj*) of the plot.

(*e*) Name of the crop (जिनिस *jinis*) thereon.

(*f*) The quantity of grain estimated.

The तिरिज तारीखवार *tirij tārīkhwār* is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

(2) When the division is by actual division on the threshing-floor (अगोर बटाइ *agor batāï*, see § 914), a खसरा बटाइ *khasra batāï* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.

(3) The मोफरीद *mophrīd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khasra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called तिरिज मोफ़रीद *tirij mophrīd.*

(4) The लग्गित *laggit* and वासिल बाकी *wāsil bāki* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (हाकिमी हिस्सा *hākimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (अबवाब *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the लग्गित *laggit.* From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the वासिल बाकी *wāsil bāki.* An abstract of the लग्गित *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the तिरिज लग्गित *tirij laggit.* The abstract of the वासिल बाकी *wāsil bāki* is the दड्ढा *dhaddha* (No. 14).

(5) The तिरिज जिनिसवार *tirij jiniswār* is compiled from the लग्गित *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.

(6) The सियाहा *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the अवारजा *awārja* or वारजा *wārja*, shows the total receipts and disbursements, date by date.

(7) The हिसाब बिकरी गल्ला *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) खसरा *khasra* is the paper in which the area (*i.e.*, तूल *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called तिरिज खसरा *tirij khasra*. This खसरा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khasra* or measurement papers of a village.

(9) मोफरीद *mophrīd*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरीद *tirij mophrīd*, shows the area of land held and total rent payable by each raiyat.

(10) लग्गित *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दमाव गल्ला *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लग्गित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wāsil bāki*. An abstract of the लग्गित *laggit*, called the तिरिज लग्गित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wāsil bāki* is the ढड्ढा *dhaddha*.

(11) The तिरिज पटेवारी *tirij patewāri* is the paper in which the name of each पट्टा *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.

(12) The सियाहा *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारज्जा *awārja* or वारज्जा *wārja*, shows the total expenditure day by day.

1472. The following accounts are applicable to both kinds of rent.

(13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सियाहा *siyāha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सियाहा *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारज्जा *awārja* is the abstract of the disbursement side.

(14) The ढड्ढा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wāsil bāki* or जमा वासिल बाकी *jama wāsil bāki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

whereas the ढड्ढा *dhaddha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

(15) The जमाबन्दी *jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the जमाखरच *jamakharch* (No. 16).

(16) The जमाखरच *jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the जमाबन्दी *jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

---

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount* and *commission* are generally सलामी *salāmi.* बट्टा *batta* is also used south of the Ganges. In Patna they are also called फिरन्ता *phiranta.* बढ़न्ती *barhti* is a *premium.* सकरई *sakraī* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. नकरई सकरई *nakraī sakraī* is a charge at 8 ānās per cent. on a drawer of a bill when his bill is not accepted. जाबन्ता साह जोग *jābta sāh jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. हुँडियाना *hundiyāna* or हुँडियावन *hundiyāwan* is commission on a bill-of-exchange (हुण्डी *hundi*). *Factorage*, or the commission (of one or two pice per rupee) taken by a servant on goods bought for his master is दस्तूरी *dastūri*, or, more commonly, फल *phal.* दलाली *dalāli* is *brokerage.*

1475. *Interest* is सूद *sūd.* Interest in kind, paid on seed-grain, is आघी *āghi* to the west and in South-East Tirhut. In South-West Shahabad it is अगवन *agwan*, and in Patna छाड़ा *chhāra* or कड़ौर *karhaur.* North of the Ganges generally it is also called सवाई डेढ़ी *sawāī derhi,* in allusion to the rate at which the principal is lent. In the south-east it is बियाज *biyāj.* Elsewhere बियाज *biyāj* or बेआज *beāj* is interest on money, which in the south-east is सूद *sūd.* असल *asal* or मूर *mūr* is the capital lent out at interest; but in Shahabad it is also मूल *mūl,* and in the south-east सूदी रुपैया *sūdi rupaiya.* मोनाफा *monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बढ़ोतरी *barhotri* or नाफा *nāpha* in Shahabad, नफा *napha* or इनतिफा *intīpha* to the west, इनन्ताफा *intāpha* in the south-east, and बचित *bachit* in Patna, Gaya, and South Bhagalpur.

1476. पैंचा *paincha* or हथफेर *hathpher* is a loan when the exact thing is to be returned. A local variant is पैंच *painch* in South-West Shahabad. It is also called उधार *udhār,* which properly means a purchase on credit. करजा *karja* is a money loan. This is also called south of the Ganges करज *karj,* करजवाम *karjwām,* and पैंचा *paincha.* दसगरदाँ *dasgardān* or (amongst the educated) दस्तगरदाँ *dastgardān* is a temporary loan without interest. हथफेर *hathpher* or (in Shahabad) हंथ उधार *hanth udhār* is also used in this sense.

1477. A *debtor* is खदुका *khaduka* or असामी *asāmi.* Local names are खड्डुक *khadduk* in Gaya and the south-west, मुजेरा *mujera* in Patna, and खातब *khātab* in South Bhagalpur. A defaulting debtor is अमानार

jamāmār, also थनमार *thanmār* in Champāran and South-East Tirhut, मलमार *malmār* in South-West Tirhut, and थैलीमार *thailimār* in South Bhagalpur. Other names are खाउ *khāu* in Saran, खौकार *khaukār* in South-East Tirhut, and ना देहन *na dehan* in Patna. The educated say ना देहन्द *na dehand*. *Outstandings* are लहना *lahna*. A *bad debt* is गताल खाता *gatāl khāta* in Patna and the north-west, and गयाल खाता *gayāl khāta* in Gaya and the south-west, of which गैल खाता *gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपताल *gaptāl*, in Tirhut they say बूड़ल भेलै *būral bhelai*, and in South Bhagalpur डूबो गेलै *dūbo gelai*. When an animal or other property is *pledged for a debt*, it is called to the north-west and in West Tirhut लावन *lāwan* or लावन झावन *lāwan jhāwan*. Elsewhere it is भरना *bharna* or गिरौं *giron*.

1478. To borrow money is सूद पर रुपैया काढ़ब (or कादि लेब, or कादि लाएब) *sūd par rupaiya kārhab* (or *kārhi leb*, or *kārhi lāëb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रुपै सैकन्ड़ा *rupai saikra*, at two per cent., दू रुपै सैकन्ड़ा *du rupai saikra*, and so on:—

(1) डेढ़ा *derha*, डेघोढ़ा *deorha*, or in the south-east डेउढ़िया *deurhiya*. This is fifty per cent., *e.g.*, a man borrows five maunds of grain at sowing time and repays 7½ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.

(2) सवाइ *sawāi* or सवैया *sawaiya* is twenty-five per cent. as above.

(3) बिकन्री के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.

(4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अठरहनी *athrahni*.

(5) पैसे रुपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपैया *derh paise rupaiya* is one and a half pice per rupee per month.

(6) टकन्ही *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधन्नी *adhanni.*

(7) गँडन्ही *gandhi* is money interest at four pice per rupee per month.

(8) चरन्नी *charanni* is four annas per rupee per annum.

(9) पचन्नी *pachanni* is five annas per rupee per annum.

(10) चवन्नी *chawanni* is six annas per rupee per annum.

(11) किस्त *kist* or किस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहन्नी *bohni;* also बोहन्नी बट्टा *bohni batta* in Patna and Gaya, and बनहाइ *banhāi* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गाँठा *gāntha.* A *pledge* or *deposit* is गिरौं *giroñ* or बन्धिक *bandhik.* In Patna, Gaya, and South Munger it is गिरवीं *girwīñ,* in Shahabad गिरईं *giraīñ,* in the south-west of that district गिरौं गाँठ *giroñ-gānth,* and in South Bhagalpur गिरमी *girmi.* पुरिया *puriya,* or in East Tirhut पुरजा *purja,* is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan,* बन्धिक *bandhik,* or मकफूल *makphūl.* It is also गिरईं *giraīñ* in Shahabad, and गिरमी *girmi* in South Bhagalpur. मकफूल *makphūl* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin,* and a *mortgagee* is मुरतहिन *murtahin,* but these words are seldom used. The villagers prefer to use words like खदुका *khaduka,* खदुक *khadduk,* or

असामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad. a mortgagee is बेहरिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौआ *pataua*, सटौआ पटौआ *sataua pataua*, or सधौआ पटौआ *sadhaua pataua*. सूद भरना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बै बिल वफा (بیع بالوفا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बीजक *bījak*, and also to the east चिट्ठा *chittha* or फिरिस्त *phirist*. *Insurance* is बीमा *bīma*, with a variant बींवा *bīñwa* in Shahabad. In the south-west of the latter district it is हुण्डा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghalua* or लाभ साभ *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुआ *pichhua*. A variant of the latter is पछुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जूग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मँगन्नी *mangni* to the west and in South Tirhut, मँगन्नी चँगन्नी *mangni changni* in Patna, लावा घोली *lāwa gholi* north of the Ganges generally, लावा दूआ *lāwa dūa* in South-West Tirhut, and दाँती *dānti*. बेआना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गल्ला *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बूझब *būjhab*, ठोकब *thokab*, परखब *parkhab*, जाँचब *jānchab*, बजाएब *bajāëb*, or अँकनब *anknab*. In the south-east it is परेखब *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवैया *jachwaiya*. In the south-east he is परेखिया *parekhiya*. In Patna he is परिख *parikh*,

and in Gaya रोकरिया *rokariya.* To test the correctness of scales is साध लेब *sādh leb.* In Patna and the south-east it is धारा करब *dhāra karab,* and in Shahabad पासँघ देखल *pāsangh dekhal.* To test a weight is ताड़ब *tārab* or साधब *sādhab.*

1485. *Capital* is पूँजी *pūnji* or पुञ्जी *punji,* and capital out at interest is बियाजू *biyāju* or बेआजू *beāju.* It is also called सूदी रुपैया *sūdi rupaiya.* The *adjustment of accounts* is बुझारथ *bujhārath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुझौता *bujhauta.* To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb.* The testing is in Shahabad जाँच मिलान *jānch milān.* A *release in full* is फारखती *phārkhatti* or फरखती *pharkatti.* In the north-west they say in such a case भुभतान हो गैल *bhubhtān ho gail,* and in the east of Tirhut they say his account is राफ साफ *rāph sāph,* and in Patna that it is बेबाक भैल *bebāk bhail.* In Patna they say बही पर से नाम उतर गेल *bahī par se nām utar gel,* and in South-West Shahabad नाम घेरल गैल *nām gheral gail,* alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become *bankrupt* is दिवाला निकसब *diwāla niksab,* or दिवाला सुध हो जाएब *diwāla sudh ho jāëb.* To make a man a bankrupt is दिवाला निकासब *diwāla nikāsab.* A bankrupt is दिवालिया *diwāliya.* In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sāk ukhar gelainhi,* or दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi.* In all the above the word may also be spelt देवाला *dewāla.* In Patna they say ओकर टाट उलटल है *okar tāt ultal hai,* in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपुर के भगेलिया, कहलगाँव के ठग,
पटना के दिवालिया, तीनो नामजद,
सुने पावे छपरहिया, तीनो के तूरे रग.

Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tīno nāmjad,
Sune pāwe Chhaprahiya, tīno ke tūre rag.

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

1487. A *bill of exchange* is हुण्डी *hundi* or हुण्डी पत्री *hundi patri;* also in Gaya and the south-west पतरी *patri.* The duplicate of the bill is पैंठ *painth.* Also, in Patna City, पेठ *peth.* The third duplicate is परपैंठ *parpainth* or परपेठ *parpeth,* and the fourth जिकरी *jikri* or जिगरी *jigri.* This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A *letter of advice* is समाचारी चिट्ठी *samāchāri chitthi.* A *bill payable at sight* is दरसनी *darsani.* In Patna such bills by custom bear eleven days' date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati.* One payable five days after sight is called पहुँच परमान *pahunch parmān* or (in Patna City) पहुँचे दाम *pahunche dām.* The *address* at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma.* A bill paid and discharged is खोखा *khokha.* In Patna it is also भुगतान *bhugtān,* and north of the Ganges भुभतान *bhubhtān.* To *accept* a bill is सकारब *sakārab.* The date on which a bill falls due is called मिती *mitti,* which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A *warehouse* is गोदाम *godām.* हरजा *harja* is *demurrage.* महसूल *mahsūl* or मासूल *māsūl* is *customs, postage,* or *railway freight,* &c. A *price-current* is निरख नामा *nirakh nāma. Cash* or *specie* is नगद *nagad,* नगदा नगदी *nagda naydi,* or रोक *rok.* पावना *pāwna* is a *claim,* and रसीद *rasīd* a *receipt* टकसाल *taksāl* is a *mint. Merchandise* is सौदागरी के माल *saudāgri ke māl. Imports* are आमदनी *āmdani,* and *exports* रफतनी *raphtani.*

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.* four अङ्गुल *angul*, is called a चौआ *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बित्ता *bitta* or बिलस्ता *bilasta*, or to the north-east बिलन्हस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread.

3 सूत *sūt* = 1 पैन *pain*.
3 पैन *pain* = 1 finger-breadth.

1490. In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौआ *chaua*, or two बित्ता *bitta*, make one हाँथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gaj* or six cubits make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*

south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिकन्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़न्का गज *barka gaj*, which is 2¼ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *katai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to 33¾ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मील *mīl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is तरन्हा *tarha* to the north-west and खनित *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ता *khanta*. In Gaya it is तरन्रा *tarra*, and to the south-east गिलन्दाजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिस *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

									Sūt or thread.
								Pain ...	3
							Anguli, or finger-breadth.	3	9
						Chaua ...	4	12	36
					Bitta, or span	3	12	36	108
				Hūth, or cubit	2	6	24	2	216
			Goj, or yard...	2	4	12	48	144	432
		Laggi, or rod...	3	6	12	36	144	432	1,296
	Rassi ...	20	60	120	240	720	2,880	8,640	25,920
Kos, i.e., 2 miles 80 yards.	60	1,200	3,600	7,200	14,400	43,200	172,800	518,400	1,555,200

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगन्हा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{3}$ of the English acre of 4,840 square yards. The कच्चा बिगन्हा *kachcha bigha* varies in every *pargana;* it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्हा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिसवा *biswa*. In East Tirhut a बिगन्हा *bigha* is also called कूरो *kūro*. North of the Ganges 4 पाइ *pāï* make one धूर *dhūr;* south of it—

9 square चौआ *chaua* make 1 sq. डेग *deg* or कदम *kadam*.
9 „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.
1 आना *āna* = 20 दाम *dām*.
1 दाम *dām* = 20 कौड़ी *kauri*.
1 कौड़ी *kauri* = 20 बौड़ी *bauri*.
1 बौड़ी *bauri* = 20 फौड़ी *phauri*.
1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.
1 आना *āna* = 12 पाइ *pāï*.
1 पाइ *pāï* = 20 करांत *karānt*.
1 करांत *karānt* = 20 मसांत *masānt*.
1 मसांत *masānt* = 20 डिसमिल *dismil* (? = *decimal*).
1 डिसमिल *dismil* = 20 बिसमिल *bismil*.

The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमन्ड़ी *damri* is a nominal coin equal to $3\frac{1}{8}$ दाम *dām*. The अद्धी *addhi* is half a दमन्ड़ी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलन्चा *adhelcha*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकन्ड़ा or दोकन्रा *dokra* or छदाम *chhadām* is $6\frac{1}{4}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called ढेबुआ *dhebua* or (in Gaya) कच्चा *kachcha*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनन्वई *kanwaī*, कनन्वाँ *kanwān*, or छटाँक *chhatānk*. The following table will make this clear :—

Dām.	Damri.	Chhadām.	Adhela.	Paisa or pice.	Taka.	Āna or anna.
$3\frac{1}{8}$						
$6\frac{1}{4}$	2					
$12\frac{1}{2}$	4	2				
25	8	4	2			
50	16	8	4	2		
100	32	16	8	4	2	

1498. In weighing, the रत्ती *ratti* of 1·875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती *ratti*	= 1 माषा *māsa*	= 15 grains Troy.
12 माषा *māsa*	= 1 तोला *tola*	= 7 dwt. 12 grains Troy or the weight of one rupee.
5 तोला *tola*	= 1 कनवाँ *kanwān* or छटाँक *chhatānk*	= 1oz. 17 dwt. 12 grains Troy.
16 कनवाँ *kanwān* or छटाँक *chhatānk*	= 1 सेर *ser*	= 2lb. 6 oz. Troy.
40 सेर *ser*	= 1 मन *man*	= 100lb. Troy = 82·286lb. Avoirdupois. This is the standard मन *man* or maund, and 27·222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करञ्जनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kachchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

3 जौ *jau*	= 1 लाल *lāl*.	
4 *ditto*	= 1 रत्ती *ratti*.	
2 लाल *lāl*	= 1½ रत्ती *ratti*.	
4 रत्ती *ratti*	= 1 चौरत्ती *chauratti*.	
5¼ *ditto*	= 1 अन्नी *anni*.	
8 *ditto*	= 1 माषा *māsa*, मस्सा *massa*, or मसिका *masika*	= 15 grs. Troy.
10½ *ditto*	= 1 दुअन्नी *duanni*.	
8 दुअन्नी *duanni* or 10½ माषा *māsa*	= 1 ढक *dhak* or (in South-West Shahabad) ढाका *dhāka*, which is the weight of a rupee	= 6 dwts. 6¾ grs. Troy.
12 माषा *māsa*	= 1 तोला *tola*	= 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār :—

छटङ्की *chhatanki* = $\frac{1}{16}$ of a *ser*.

अधपई *adhpai*, अधपाउ *adhpāü*, or अधपौआ *adhpaua* = $\frac{1}{8}$ of a *ser*

पाव *pāw*, पावा *pāwa*, or पौआ *paua* = $\frac{1}{4}$ of a *ser*.

अधसेरा *adhsera* or असेरा *asera* = $\frac{1}{2}$ a *ser*.

तिनपौआ *tinpaua* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{4}$ *ser*; really $\frac{1}{4}$ of a पसेरी *paseri*.

डेढ़सेर *derhseri* = $1\frac{1}{2}$ *ser*.

अढ़ा *arha*, अढ़ैया *arhaiya*, properly $2\frac{1}{2}$ *ser*; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनसेरा *tinsera* or तिनसेरी *tinseri* = 3 *ser*.

चरसेरा *charsera* or चरसेरी *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनसेरा *pansera*, or पनसेरी *panseri*. This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.

APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandi.*

YEAR.—

Khasra Dānābandi of the *Crop in the Estate of*

DATE.—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज तारीखवार *Tirij Tārīkhwār.*

YEAR.—

Tirij Tārīkhwār of the Khāsra Dānābandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

2.

खसरा बटाई *Khasra Batāi.*

YEAR.—

Khasra of Division of *Crop in the Estate of*

DATE.—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	*Dahiyak.**	*Pansera.*†	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date ... ...
(2) Area ... ...
(3) Total amount of grain ... ...
(4) Landlord's share ... ...
(5) दहियक *dahiyak** ... ...
(6) पनसेरा *pansera*† ... ...
(7) Total ... ...
(8) सोनारी *sonarī* (weighman's fees) ...
(9) गञ्ज अफ़जूद *ganj aphjud*‡ ... ...
(10) बढ़ी *barhi* § ... ...
(11) सड्ढी *saddhi* || ... ...
(12) Total ... ...

In the original, the columns run across the page instead of from top to bottom.

* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोफ्रीद *Mophrid.*

YEAR.—

Mophrid of the Rent in Kind for the *Crop.*

NAME OF TENANT.—

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.

Bāsmatti Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR.—

Name of Tenant.	Total Area.	Amount of Crop.

4.

लग्गित *Laggit and* वासिल बाकी *Wāsil Bāki.*

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	*Dahiyak.**	Total due.	Realized.	Balance.

* *See* note to form 5.

4a.

Abstract of the last.

YEAR.—

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

5.

तिरिज जिनिसवार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak.**
5. Total.
6. Amount of maize.
7. Ditto of *marua.*
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

---

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man, i.e.* he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nausatta,*" *i.e.* 9—7. See § 906.

6.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

DATE.—

Receipts.	Amount.	*Disbursements*	Amount.
From so and so—			
Sāthi paddy 5 maunds Broadcast paddy ... 2 „	7 maunds	Sent to the landlord ...	.....
		Sold, viz.	.....
From so and so	.....	Total Mds. ...	
Total Mds. ...		Balance Mds. ...	

6a.

Abstract of above, or अवारज्जा *Awārja.*

Receipts.		Expenditure.	
Date.	Amount of Grain.	Date.	Amount of Grain.

7.

हिसाब बिकरी गल्ला *Hisāb Bikri Galla.*

Year.—

Date.	Amount sold.	Rate..	Price realized.

8.

खसरा *Khasra.*

YEAR.—

Khasra showing the Measurements of Lands let at Cash Rates in the Village of

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

Tirij Khasra showing the Measurements of Lands let at Cash Rates in the Village of

Date.	Area.

9.

मोफरीद *Mophrid.*

Mophrid of the Lands paying Cash Rates in the Village of

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

9a.

Abstract of the above.

YEAR.—

Tirij Mophrid of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

लग्गित *Laggit and* वासिल-बाकी *Wāsil-bāki.*

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent ... ...
Cesses... ... ...
Value of unrealized rent in kind for the year ... ...
Arrears of previous years ... ...
...
Total demand ... ...
Deduct realizations ... ...
...
Balance to be carried to next year's account ... ...
...

10a.

Abstract of the above.

YEAR.—

तिरिज लग्गित *Tirij Laggit of Lands paying Cash Rates in the Village of*

At Rs. 4 per bigha.

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of Tenant.	Area.	Rent.

and so on for each rate of rent.

11.

तिरिज पटेवारी *Tirij Patewari for the Village of*

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class	.....	.....	.....
2nd do.	.....	.....	.....
And so on	.....	.....	.....

12.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Cash.

DATE.—

RECEIPTS.		EXPENDITURE.	
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

Abstract of the above, or अवारजा *Awārja, showing Expenditure only.*

Amount sent to Landlord.

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.

गिलनन्दाजी *Gilandāji Expenses* (*Repairs to Embankments, &c.*)

Date.	Amount.

गरामन्ता *Garāmta* (*Diet-money supplied to the* गोइत *Gorait, who takes Money to the Landlord*).

Date.	Amount.

and so on.

13.

मोलन्हकी *Molhaki.*

YEAR.—

Molhaki of Payments in Cash and Kind for the Whole Year.

NAME OF TENANT.—

CASH PAYMENTS.		PAYMENTS IN KIND.	
Date.	Amount.	Date.	Amount of Grain.

13a.

Abstract of the above.

YEAR.—

Name of Tenant.	Total amount paid by him in cash.	Total amount paid by him in kind.

14.

दड्ढा *Dhaddha.*

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.—

Dhaddha Wāsilbāki for the Whole Year in the Village of

Columns.

(1) Name of tenant.
(2) Area of holding in subheads according to rate and class.
(3) Rent.
(4) दुअन्नी *duanni.**
(5) Weighman's fees (सोनारी *sonāri*).
(6) काह चराई *kāh charāi.*†
(7) कोठी सोरा *kothi sora.*‡
(8) मोतरफा *motarpha.*§
(9) बिकरी आम *bikri am* (price of mangos).
(10) तार *tār* (rent of toddy-palms).
(11) Rent for *mahua* trees.
(12) मछली *machhli* (fishery-dues).
(13) Total of above.
(14) बट्टा माल *batta māl.*||
(15) बट्टा कम्पनी *batta kampani.*||
(16) Road-cess.
(17) Unrealized grain-rent.
(18) Arrears.
(19) Grand total of demand.
(20) Deduct share of other landlords.
(21) Remainder, *i.e.*, हिस्सा खास *hissa khās* (own share).
(22) Realized.
(23) Balance due.
(24) Credit, realized in excess.

---

* See § 1201.

† Dues for grazing cattle. All cattle, except buffalos, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

15.

जमाबन्दी *Jamābandi.*

Jamābandi of Village *for the Whole Year* *F. S.*

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

	Area.			Demand.		
	B.	K.	DH.	Rs.	A.	P.
Land of 1st class, at Rs. 4	200	0	0	800	0	0
Ditto 2nd ditto 3	800	0	0	2,400	0	0
Ditto 3rd ditto 2-8	500	0	0	1,250	0	0
Ditto 4th ditto 2	500	0	0	1,000	0	0
And so on.						
Total area under cultivation	2,000	0	0			
Add area not under cultivation	100	0	0			
Total area of village	2,100	0	0			
Total rent-demand	.....			5,450	0	0
Add cesses (only legal ones entered here)	.....			300	0	0
सायर *sāyar* (*i.e.*, miscellaneous rights, *e.g.*, fishing-rights. Cf. § 1232)	.....			250	0	0
Total demand under *jamābandi* ...	.....			6,000	0	0

16.

जमाखर्च *Jamākharch.*

Jamākharch of Village *for the Whole Year* *F. S.*

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.			OUTGOINGS.		
Nature of Demands.	Rs. A. P.	Rs. A. P.	Nature of Outgoings.	Rs. A. P.	Rs. A. P.
Balance of arrears of previous year's *jamakharch*—			Realized in cash and remitted to landlord ...	4,000 0 0	
			Ditto in kind ditto ditto ...	500 0 0	
(*a*) Principal	300 0 0		Total remitted to landlord ...	.....	4,500 0 0
(*b*) Interest thereon, and fines, &c., on defaulters in respect to it	50 0 0		Village expenses—		
			Salary of establishment	500 0 0	
			गिलन्दाजी *gilandāji** expenses	247 0 0	
			And so on.		
Total Balance ...	.....	350 0 0	Total village expenses ...	.....	747 0 0
Demand for present year—			Miscellaneous expenses—		
			पनियोचा *paniyocha*†	150 0 0	
(*a*) As per *jamābandi*	6,000 0 0		गरामन्ता *garāmta**	3 0 0	
(*b*) Not in *jamābandi* (Here are entered in detail all illegal cesses, &c., which have been excluded from the *jamābandi*)			And so on in detail.		
			Total miscellaneous expenses ...	.....	153 0 0
			Balance—		
			With the *gumāshta* (in hand)	50 0 0	
Total, say	400 0 0		Due from the tenants (each tenant's name in detail)	1,100 0 0	
			With the grain-merchants‡	200 0 0	
Total for present year ...	.....	6,400 0 0	Total balance ...	.....	1,350 0 0
GRAND TOTAL OF DEMAND ...	.....	6,750 0 0	GRAND TOTAL ...	.....	6,750 0 0

* See No 12*a*. | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called लागी *lāgi*.

INDEX.

(The numbers refer to paragraphs.)

॥ अ *a* ॥

अँकन्टा *ankta*, 1075, 1183.
अँकन्ड़ा *ankra*, 794.
अँकन्ड़ी *ankri*, 794, 1183, 1266.
अँकन्ड़ैल *ankrail*, 794.
अँकन्ड़ौर *ankraur*, 794.
अकद *akad*, 1273.
अकद सानी *akad sāni*, 1279.
अँकन्नब *anknab*, 1484.
अँकन्रा *ankra*, 1075.
अकन्रह *akrāh*, 786.
अँकरिया *ankariya*, 1118.
अकन्री *akri*, 24, 1272.
अँकन्री *ankri*, 1075, 1183.
अँकन्वरिया *ankwariya*, 236.
अकन्वार *akwār*, 886.
अँकन्वार *ankwār*, 886.
अकाल *akāl*, 965*a*.
अकाल गीर *akāl gīr*, 965*a*.
अकाल बीर *akāl bīr*, 965*a*.
अकासी *akāsi*, 68, 363.
अँकुड़ा *ankura*, 500.
अँकुड़ा *ankurha*, 376, 412, 414, 957.
अकुरा *akura*, 564.
अँकुरा *ankura*, 222, 376, 414, 412, 500, 564, 986, 1001.
अँकुराएल *ankurāël*, 1009.
अकुरी *akuri*, 102, 566, 1424.
अँकुरी *ankuri*, 222, 412, 564, 877.
अँकुसा *ankusa*, 500.
अँकुसी *ankusi*, 41, 376, 500.
अँकोरा *ankora*, 32, 172, 376, 412.
अकोल के तेल *akol ke tel*, 1045.
अखड़न्वा *akharhwa*, 1086.
अँखन्मुँदन्नी *ankhmundni*, 97.
अखरन्तिजिया *akhartijiya*, 1444.
अखरन्तीज *akhartīj*, 1444.
अखरन्तीत *akhartīt*, 1444.
अखन्रहा *akhraha*, 1234.
अखन्रा *akhra*, 1272.
अखन्री *akhri*, 1272.
अखन्रो *akhro*, 1272.
अँखन्वा *ankhwa*, 1009.
अखाड़ *akhārh*, 1039, 1082, 1083.
अखाड़ी *akhārhi*, 1009, 1039.
अखाड़ी कोड़न *akhārhi koran*, 1009.
अँखिया *ankhiya*, 1009, 1010, 1376.
अँखियाय *ankhiyāy*, 1009.
अँखुआ *ankhua*, 769, 987, 1001, 1009, 1010.
अँखुआएब *ankhuāëb*, 987.
अँखुआएल *ankhuāël*, 1009.
अखेता *akheta*, 933.

अखेद *akhed*, 933.
अखेना *akhena*, 76.
अखैन *akhain*, अखैना *akhaina*, 76.
अखैला *akhaila*, 431.
अखोतो *akhoto*, 933.
अखौत *akhaut*, 611, 933, 940.
अखौता *akhauta*, 431, 464, 611, 933, 940.
अँखौता *ankhauta*, 933.
अँगऊँ *angañūñ*, 1203.
अगन्कढ़न्ना *agkarhna*, 319*k*.
अगन्ड़ा *agra*, 875.
अगन्ड़ौर *agraur*, 1186.
अगन्ती *agti*, 1332.
अगन्दाईं *agdāin*, 889.
अगन्दाएँ *agdāën*, 889.
अगन्दैंयाँ *agdainyān*, 889.
अँगन्ना *angna*, 1237, 1254.
अँगन्नै *angnai*, 1237.
अगन्बर *agbar*, 901, 1203.
अँगरन्खा *angarkha*, 728, 729.
अगरन्पाट *agarpāt*, 918.
अगरन्बन्धु *agarbandhu*, 1010.
अँगरन्वार *angarwār*, 281.
अँगरन्वाह *angarwāh*, 293.
अगन्रस *agras*, 366.
अगन्रा *agra*, 1008, 1010, 1012.
अँगन्रा *angra*, 1074.
अगन्राय *agrāy*, 1089.
अगन्री *agri*, 1250, 1252.
अँगन्रेजी *angreji*, 504, 1263.
अगन्रैल *agrail*, 679.
अगन्रौटा *agrauta*, 1272.
अगन्ला *agla*, 875.
अगन्वड़ *agwar*, 842, 844, 1186.
अगन्वड़ जन *agwar jan*, 842.
अगन्वढ़ *agwarh*, 842.
अगन्वढ़ जन *agwarh jan*, 842.
अगन्वन *agwan*, 1186, 1475.
अगन्वरिया *agwariya*, 842.
अँगन्वरिया *angwariya*, 842, 846.
अगन्वार *agwār*, 901.
अँगन्वार *angwār*, 842.
अँगन्वारा *angwāra*, 846.
अगन्वारी *agwāri*, 901.
अगन्वास *agwās*, 1237.
अगस्त *agast*, 1091.
अगन्हन *aghan*, 1082, 1092.
अगन्हनुआ *aghanua*, 996.
अगाउर *agāür*, 1186.
अगाड़ *agār*, 113, 901, 914, 1012.
अगाड़ी *agāri*, 113.
अगार *agār*, 113, 931, 1186.
अगारी *agāri*, 113, 931, 1008.
अँगारी *angāri*, 288, 585.
अगाह *agāh*, 655.
अगिनन्वाय *agīnbāy*, 1170.
अगिया *agiya*, 1075, 1170.
अगिया बैताल *agiya baitāl*, 1458.
अँगिया *angiya*, 607, 744.
अगियासी *agiyāsi*, 1332, 1398.
अगिला *agila*, 235 (footnote).
अगुआ *agua*, 558, 1286.
अगुआनी *aguāni*, 1237.
अगुआर *aguār*, 1237.
अगुआरा *aguāra*, 1237.
अँगुठा *angutha*, 760, 772.
अँगुठी *anguthi*, 756, 769.
अगुत्ती *agutti*, 1237.
अँगुस्ताना *angustāna*, 769.
अगूत के ठाट *agūt ke thāt*, 1245.
अँगेड़ीहा *angeriha*, 292.
अँगेठा *angetha*, 529, 567.
अँगेठी *angethi*, 567, 1409.
अगेँड़ *agenr*, 1010, 1012, 1144.
अँगेर *anger*, 1008, 1012.
अँगेरन्बन्धू *angerbandhu*, 1010.
अँगेँरा *angenra*, 1008.
अँगेरी *angeri*, 1010, 1012.
अगेला *agela*, 363, 558.

अँगैठा *angaitha*, 529, 1247.
अँगैठी *angaithi*, 1247.
अगोरिया *agoriya*, 870.
अँगोछा *angochha*, 733.
अगोरनिहार *agornihār*, 870.
अगोर बटाइ *agorbatāi*, 914, 1470.
अगोरा *agora*, 870.
अगोरी *agori*, 870.
अगौँ *agaun*, 1203.
अँगौँआँ *angauñañ*, 1203.
अँगौछा *angauchha*, 733.
अँगौछी *angauchhi*, 733.
अगौड़ी *agauri*, 1186.
अगौरी *agauri*, 844, 1186.
अङ्कुस *ankus*, 102.
अङ्ग *ang*, 655.
अङ्गा *anga*, 729, 731, 972.
अङ्गुल *angul*, 1489.
अचक्कन *achkan*, 729.
अँचन्ताहर *anchtāhar*, 303.
अँचन्ना *anchna*, 303.
अचम्मनी *achmani*, 774.
अचरा *achra*, 741.
अँचरा *anchra*, 741.
अँचरी *anchri*, 766, 1331.
अँचरी पालो *añchri pālo*, 1331.
अचार्ज *achārj*, 1347.
अँचवाहा *anchwāha*, 303.
अड्डा *adda*, 547.
अँचौना *anchauna*, 774.
अँचौनी *anchauni*, 774.
अच्छत *achchhat*, 1319, 1329.
अच्छा सगुन *achchha sagun*, 1454.
अछवानी *achhwāni*, 1399, 1409.
अछि *achhi*, 957.
अँछिया *anchhiya*, 1248.
अछै तिरतिया *achhai tirtiya*, 1444.
अजब सालार *ajab sālār*, 1456.
अजमोदा *ajmoda*, 1073.
अजवाइन *ajwāin*, 639, 1073.
अजान *ajān*, 969*a*.
अँजुरी *anjuri*, 912, 1194, 1401.
अजिऔरा *ajiaura*, 1301.
अजू *aju*, 984.
अजूरा *ajūra*, 1185.
अञ्ची *anchi*, 1034.
अँजुर *anjur*, 1194.
अटका *atka*, 1183.
अटार *atār*, 234.
अँटिया *antiya*, 862, 882, 884, 894, 982, 1194.
अठनिया *athaniya*, 1214.
अठन्नी *athanni*, 1214.
अठमँगरा *athmangra*, 1305.
अठमसुआ *athmasua*, 1396.
अठमास *athmās*, 1396.
अठरहनी *athrahni*, 1479.
अठवारा *athwāra*, 1205.
अठवाँस *athwāns*, 1396.
अठवाँसू *athwānsu*, 1396.
अँठुली *anthuli*, 1183.
अठोतरी *athotri*, 781.
अठोँगर *athongar*, 1323.
अठौँगर *athaungar*, 1323.
अड़खड़ *arkhar*, 1250.
अँड़ड़ *anrar*, 1045.
अँड़री *anrri*, 1045.
अड़ा *ara*, 987, 1153.
अड़ा गेल *ara gel*, 987.
अड़ान *arān*, 1153.
अड़ानी *arāni*, 29, 216, 613, 952.
अड़ार *arār*, 1147, 1153.
अड़ाँस *arāns*, अँड़ास *anrās*, 937.
अड़ियातक *ariyātak*, 1056.
अढ़ा *arha*, 1500.
अढ़ाइ *arhāi*, 473.
अढ़ाइ खम्हा *arhāi khamha*, 473.
अढ़िया *arhiya*, 714.
अढ़ेया *arheya*, 1180.
अढ़ैया *arhaiya*, 713, 1180, 1500.

अण्टा *anṭā*, 48.
अण्टी *anti*, 498.
अण्डा *anda*, 1045.
अण्डी *andi*, 1045.
अतर *atar*, 1381.
अँतन्त्रा *antra*, 1050.
अतन्त्रावन *atrāwan*, 363.
अतन्त्रावन भाँज *atrāwan bhānj*, 363.
अतार *atār*, 1058.
अतीथ *atith*, 1429.
अथन्त्रा *athra*, 430, 465, 506, 584, 713.
अथन्त्री *athri*, 251, 253, 319*a*, 576, 713.
अथन्वानी *athwāni*, 579.
अथन्सञ्चन *athsanchan*, 1424.
अदन्त *adant*, 1118.
अदन्मी *admi*, 1217, 1274.
अदन्रक *adrak*, 1073.
अदन्रख *adrakh*, 1073.
अदन्त्रा *adra*, 866, 1009, 1082, 1085, 1089.
अदन्त्रा के कोड़न्नी *adra ke korni*, 1009.
अदन्त्रा कोरन *adra koran*, 866.
अदन्लई *adlai*, 1461.
अदन्लई बदन्लई *adlai badlai*, 1461.
अदन्वरी *adwari*, 1272.
अदार *adār*, 1098.
अदारी *adāri*, 1098.
अदिमी *adimi*, 1274.
अदौरी *adauri*, 1272.
अधअन्नी *adhanni*, 1479.
अधन्कड़ *adhkar*, 1214.
अधन्कड़ किस्त *adhkar kist*, 1214.
अधन्कर *adhkar*, 372, 713, 1214.
अधन्कार *adhkār*, 372.
अधन्खर *adhkhar*, 1214.
अधन्पई *adhpaï*, 1500.
अधपक्कू *adhpakku*, 957.
अधन्पाऊ *adhpāü*, 1500.
अधन्पौआ *adhpaua*, 1500.
अधन्बटिया *adhbatiya*, 904.
अधन्बटैया *adhbataiya*, 904.
अधन्भरी *adhbhari*, 898.
अधन्रस्सी *adhrassi*, 1399.
अँधन्री *andhri*, 1007.
अँधन्री पटावन *andhri patāwan*, 1007.
अधन्लप्पा *adhlappa*, 1190.
अधन्ला *adhla*, 422.
अधन्लावा *adhlāwa*, 1190.
अधन्वा *adhwa*, 1054.
अधन्सेरा *adhsera*, 1500.
अँधारी *andhāri*, 226, 1249.
अधिकार *adhikār*, 1354.
अधिकार माला *adhikār māla*, 1354.
अधिया *adhiya*, 904, 1214.
अँधियारी *andhiyāri*, 97.
अधेलन्चा *adhelcha*, 1497.
अँधेरी *andheri*, 866
अँधेरी कोरन *andheri koran*, 866.
अधेला *adhela*, 1497.
अँधेली *andheli*, 97.
अधैल *adhail*, 1118.
अन *an*, 990.
अनन्जान *anjān*, 1183.
अनत *anat*, 1443.
अनन्त *anant*, 754, 767, 1443.
अनन्द *anand*, 1085.
अनन्पट *anpat*, 97.
अनन्पन्रासन *anprasan*, 1407.
अनन्वाह *anwāh*, 845, 1097.
अनाज *anāj*, 1272.
अनाठा *anātha*, 1157.
अनाथु *anāthu*, 379.
अनार *anār*, 585, 977.
अनार कली *anār kali*, 977.
अनुआ *anua*, 951.
अनुराधा *anurādha*, 1082.
अनेरन्वा *anerwa*, 1132.

अनेरिना *aneriya*, 1147.
अनेर *aner*, 1132.
अनेरा *anera*, 1147.
अनौआ *anaua*, 951.
अन्तर कटन्वा *antar katwa*, 1175.
अन्ती *anti*, 753.
अन्दरात *andarāt*, 1254.
अन्न *ann*, 1272.
अन्नी *anni*, 1499.
अन्स *ans*, 1203.
अन्हरिया *anhariya*, 1009.
अन्हाव *anhāo*, 915.
अपन्टन *aptan*, 1342.
अपन्टा *apta*, 801, 918.
अपन्ती *apti*, 233.
अपन्ने *apne*, 1275.
अप्पन *appan*, 1113, 1446.
अफ़ज़ूद *aphjūd*, Appendix, 2*a*.
अफ़न्ताबा *aphtāba*, 698, 711.
अफ़न्ताया *aphtāya*, 698.
अब *ab*, 1088, 1091.
अबन्खोरा *abkhora*, 690, 713.
अबन्टन *abtan*, 661, 1342.
अबन्दा *abda*, 1076.
अबन्रा *abra*, 739.
अबन्वाब *abwāb*, 1470.
अबाद *abād*, 795, 799.
अबादी *abādi*, 784, 795, 799.
अबिज्ज *abijj*, 1078.
अबुआब *abuāb*, 1201.
अबोँ *abon*, 1098.
अब्बर *abbar*, 800.
अब्बी *abbi*, 856, 859.
अभेर *abher*, 363 (14).
अमन्खोरा *amkhora*, 690.
अमन्ता *amta*, 1183, 1456.
अमन्ता भवानी *amta bhawāni*, 1456.
अमन्दी *amdi*, 1274.
अमन्ना *amna*, 1456.
अमन्रोरा *amrora*, 1183.
अमन्ला *amla*, 1255.
अमन्लो घोटन *amlo ghotan*, 1310.
अमाँठी *amānthi*, 1272.
अमाँठी के रोटी *amānthi ke roti*, 1272.
अमारी *amāri*, 852.
अमाल *amāl*, 345.
अमाल्ह *amālh*, 345.
अमावट *amāwat*, 1272.
अमावस *amāwas*, 1088.
अमीन *amīn*, 913.
अमेड़ी *ameri*, 191.
अमेर्ही *amerhi*, 169.
अमोट *amot*, 1272.
अम्बिका भवानी *ambika bhawāni*, 1456.
अमित *amrit*, 1023.
अरई *araī*, 101.
अरन्कसिया *arkasiya*, 395.
अरन्कौँच *arkaunch*, 1272.
अरख *arakh*, 1033.
अरन्गनी *argani*, 464, 649.
अरन्गेनी *argeni*, 649.
अरन्घा *argha*, 775.
अरज *araj*, 1470.
अरद्रा *aradra*, 967, 1082, 1084, 1085, 1086.
अरन्दाना *ardāna*, 585.
अरन्दावा *ardāwa*, 1272.
अरन्धी *ardhi*, 1279.
अरन्धुआ *ardhua*, 1279.
अरन्नी *arni*, 414.
अरन्पन *arpan*, 1209*a*.
अरन्पा *arpa*, 884.
अरब्बी *arabbi*, 1061.
अरन्रा *arra*, 396, 451, 792.
अरन्वन *arwan*, 115, 376.
अरन्वा *arwa*, 963, 1383.
अरन्सी *arsi*, 48, 646.
अराँच *arānch*, 639.
अराजी *arāji*, 1470.
अराठ *arāth*, 940.

अरार *arār*, 792.
अरारि *arāri*, 792.
अरियन *arian*, 791.
अरुआ *arua*, 101, 1061.
अरुई *arui*, 1061, 1272.
अरैया *araiya*, 1074, 1183.
अरौआ *araua*, 33, 101.
अर्द्दवाइन *ardwāïn*, 639.
अलग्गनी *algani*, 464, 613.
अलगरजी *algarji*, 393.
अलगल *algal*, 1076.
अलगा *alga*, 875.
अलग्गी *algi*, 799.
अलङ्ग *alang*, 833, 919, 953.
अलती *alti*, 1061.
अलपजिया *alpajiya*, 1146.
अलफी *alphi*, 475.
अलवाँती *alwānti*, 1398.
अलावा *alāwa*, 1041.
अलवारी *alwāri*, 562.
अलावे *alāwe*, 1041.
अलाह *alāh*, 868.
अलुआ *alua*, 1057, 1059.
अलुई *aluī*, 1057.
अल्हुआ *alhua*, 1059.
अवई *awaï*, 856.
अवगर *awgar*, 405.
अवन गवन *awan gawan*, 1294.
अँवरा *amwara*, 770.
अवाए *awāë*, 26.
अवारजा *awārja*, 1470, 1471, 1472; Appendix, 6*a* and 12*a*.
अवाल *awāl*, 345.
अँवाल *añwāl*, 345.
अवालू *awālu*, 1264.
अँवासल *añwāsal*, 713.
अँवाँसा *añwānsa*, 882.
अँवाँसी *añwānsi*, 884.
अष्टोत्री *ashtotri*, 781.
असकलाई *askalāï*, 611.
असगनी *asgani*, 649.
असगुन *asgun*, 1454.
असथी *asthi*, 1252.
असनान *asnān*, 1418.
असनान कराएब *asnān korāëb*, 1418.
असनी *asni*, 996, 1082.
असफगोल *asaphgol*, 1073.
असमान *asmān*, 585.
असमान तारा *asmān tāra*, 585.
असमानी *asmāni*, 1043.
असराएब *asrāëb*, 25.
असराफ *asrāph*, 1217.
असरेखा *asrekha*, 1087.
असरेस *asres*, 1082.
असल *asal*, 1475, 1479.
असल के असल *asal ke asal*, 1479.
असलेखा *aslekha*, 1082, 1086.
असाढ़ *asārh*, 1082.
असाढ़ी *asārhi*, 866, 1009, 1039.
असाढ़ी कोड़ *asārhi kor*, 1009.
असाढ़ी कोड़न *asārhi koran*, 866.
असाढ़ी कोर *asārhi kor*, 866.
असामियार *asāmiyār*, 1040.
असामिवार *asāmiwār*, 1040.
असामी *asāmi*, 904, 1215, 1219, 1461, 1477, 1481.
असार *asār*, 25, 1265.
असवरी *asāwari*, 1379.
असुजन *asujan*, 1354.
असुजन पत्र *asujan patr*, 1354.
असेरा *asera*, 1500.
असेरी *aseri*, 1198.
अस्तर *astar*, 509, 739.
अस्तूरा *astūra*, 383.
अस्थम *astham*, 613, 1259.
अस्थल *asthal*, 1234.
अस्थान *asthān*, 1455.
अस्मसान *asmasān*, 1418, 1421.
अस्मसान पूजा *asmasān pūja*, 1421.
अस्विनी *aswini*, 1082.

अहन्रा *ahra*, 833, 919.
अहन्री *ahri*, 365, 833, 919.
अहन्वाह *ahwāh*, 1172.
अहियाती *ahiyāti*, 1277.
अहिवाती *ahiwāti*, 1277.
अहार *ahār*, 233.
अहीर *ahīr*, 1150, 1160.
अहीर के घ्यू *ahīr ke ghyu*, 1160.
अहुरा *ahura*, 1294.
अहुरा बहुरा *ahura bahura*, 1294.
अहुला *ahula*, 882.
अहोर *ahor*, 1294.
अहोर बहोर *ahor bahor*, 1294.

॥ आ *ā* ॥

आइ पाइ *āi pāi*, 362*a*.
आइल *āil*, 833, 1294.
आइल गैल *āil gail*, 1294.
आइलि *aili*, 740.
आउर *āür*, 904.
आएन *āën*, 81.
आएल *āel*, 1234.
आओन *āön*, 160.
आक *āk*, 167, 170, 172, 174, 178, 179, 181, 183, 184, 185, 188, 190, 191, 200, 203, 204, 221. 222.
आँकड़ *ānkar*, 794, 1266.
आँकुठ *ānkuth*, 408.
आँकुस *ānkus*, 102.
आँख *ānkh*, 172, 1009, 1010, 1057.
आखरी *ākhri*, 1007.
आखा *ākha*, 128.
आँखा *ānkha*, 128.
आँखि *ankhi*, 1009, 1057.
आग *āg*, 172, 1075.
आगदाइन *āgdāïn*, 889.
आँगन *āngan*, 1237, 1306, 1377, 1430.
आगर *āgar*, 1250.
आगल *āgal*, 1250.
आगा *āga*, 1008.
आगी *āgi*, 1416, 1419.
आगी देब *āgi deb*, 1416.
आगि बैताल *āgi baitāl*, 1458.
आगि मोल लेब *āgi mol leb*, 1419.
आगिल *agil*, 1089.
आँगी *āngi*, 607.
आगू *āgu*, 1234.
आगे *āge*, 1089.
आघी *āghi*, 1475.
आँघी *ānghi*, 607.
आचम्मनी *āchmani*, 774.
आँचर *ānchar*, 741.
आँछी *anchhi*, 1248.
आँजुर *ānjur*, 912.
आटा *āta*, 1272.
आँटा *ānta*, 1272.
आँटी *ānti*, 862, 864, 884, 886, 886*n*, 894, 982.
आँठिल *ānthil*, 1183.
आँठी *ānthi*, 1272.
आँठी के रोटी *anthi ke roti*, 1272.
आड़ा *āra*, 853, 1247.
आढ़क *ārhak*, 89.
आढ़ा *ārha*, 914.
आँतर *āntar*, 838, 1050.
आतशबाज *ātashbāj*, 580.
आतसबाज *ātasbāj*, 580.
आँती *ānti*, 1173.
आँती चढ़ जाएब *ānti charh jāëb*, 1173.
आँती बढ़ब *ānti barhab*, 1173.
आद *ād*, 1073.
आदमी *adami*, 1274 (footnote).

आदि *ādi*, 1085.
आदी *ādi*, 1073.
आदीचक *ādichak*, 1063.
आदो *ādo*, 1399.
आदो गूड़ *ādo gūr*, 1399.
आधा *ādha*, 823, 1053, 1088, 1089, 1092, 1139.
आधा ढोली *ādha dholi*, 1053.
आधा फारी *ādha phāri*, 1139.
आधी *ādhi*, 1087.
आधी रात *ādhi rāt*, 1087.
आधेआध *ādheādh*, 1214.
आन *ān*, 81, 1090, 1113, 1263.
आना *āna*, 81, 741, 1496
आपा *āpa*, 646.
आफत *āphat*, 1080.
आबकार *ābkār*, 371.
आबा *āba*, 732.
आबादी *ābādi*, 1183.
आबि *ābi*, 922.
आबी *ābi*, 370.
आबी सोरा *ābi sora*, 370.
आभा *ābha*, 64, 1172.
आभी *ābhi*, 27.
आम *ām*, 814, 999 (footnote); Appendix, 14.
आम के बगैचा *ām ke bagaicha*, 814.
आमन्दनी *āmdani*, 1488.
आमिल *āmil*, 1272.
आर *ār*, 101, 414, 482, 828, 829, 832, 833, 1147.
आरत *ārat*, 1332.
आरती *ārti*, 780, 1332.
आरन *āran*, 414.
आरसी *ārsi*, 48, 605, 769.
आरा *āra*, 154, 396, 828, 836, 1247.
आराकस *ārākas*, 395.
आरागज *ārāgaj*, 154.
आरि *āri*, 833, 834, 865.
आरिक *ārik*, 834.
आरि छाठब *āri chhātab*, 865.
आरी *āri*, 396, 470, 471, 474, 583, 828, 833.
आरी चास *āri chās*, 828.
आरू *āru*, 1057.
आल *āl*, 833, 1042, 1044.
आलन *ālan*, 1251.
आलू *ālu*, 1057.
आलो *ālo*, 877.
आव *āw*, 3.
आवा *āwa*, 957.
आँवट *āñwat*, 1272, 1342.
आवत *āwat*, 1084.
आवन *āwan*, 160.
आवा *āwa*, 577, 1262.
आँवाँ *āñwān*, 1262.
आवे *āwe*, 957.
आस *ās*, 1088, 1091.
आसन्नी *āsni*, 773.
आसरिक *āsrik*, 1457.
आसा *āsa*, 1192.
आसा चास *āsa chās*, 1192.
आसिन *āsin*, 1082, 1087.
आँसी *ānsi*, 884.
आह *āh*, 414.
आहर *āhar*, 919, 953.
आहुल *āhul*, 882.

॥ इ *i* ॥

इकन्ड़ी *ikri*, 1266.
इँकन्ड़ी *inkri*, 794, 1266.
इकन्री *ikri*, 815, 1050.
इक्कर *ikkar*, 815.
इँगन्रौटी *ingrauti*, 662.
इँगुरी *inguri*, 1272.

इँगूर *ingūr*, 1272.
इजार *ijār*, 727, 743.
इजार बन्द *ijār band*, 743.
इजारा *ijāra*, 1210.
इञ्ची *inchi*, 1034.
इतिबार *itibār*, 1451.
इँद्रा *indra*, 920.
इँदारा *indāra*, 920.
इनन्ताफा *intāpha*, 1475.
इनन्तिफा *intipha*, 1475.
इनाम *inām*, 1194, 1205, 1209*d*, 1217.
इनामात *ināmāt*, 1209*d*.
इनार *inār*, इनारा *ināra*, 920.
इन्सी *insi*, 1034.
इमन्रिती *imriti*, 1272.
इमल्लन्पत्ती *imalpatti*, 748.
इमन्ली *imli*, 1310, 1314.
इमन्ली घोँटाइ *imli ghoñtāï*, 1310, 1314.
इमाम *imām*, 706.
इमाम जिस्ता *imām jista*, 706.
इमामन्बाड़ा *imāmbāra*, 1379.
इमिरन्ती *imirti*, 1073, 1272.
इराद्दा *irāda*, 1465.
इलाइची *ilāïchi*, 1272.
इलाइची दाना *ilāïchi dāna*, 1272.
इलाम *ilām*, 1217.
इलाही *ilāhi*, 1491.
इलाही गज *ilāhi gaj*, 1491.
इसन्तिरी *istiri*, 389.
इस्तमन्रारी *istamrāri*, 1215.
इस्तिरी *istiri*, 1275.
इहै *ihai*, 1088.

॥ ई *i* ॥

ई *i*, 128 (footnote), 240, 394, 741, 1088, 1113, 1183.
ईँकर *īnkar*, 1051.
ईँगुर *īngur*, 747.
ईँट *īnt*, 1263.
ईटा *ita*, 1263.
ईँटा *inta*, 367, 1263, 1264.
ईस *is*, 5.
ईसान *isān*, 1087.

॥ उ *u* ॥

उक्तन *uktan*, 1342.
उक्ता *uktha*, 1004, 1074.
उक्रा *ukrha*, 1074.
उक्री *ukri*, 564.
उक्सा *uksa*, 1074.
उकाम *ukām*, 892.
उकाँव *ukāñw*, 892.
उकुम *ukum*, 892.
उख्ता *ukhtha*, 1074.
उखड़ *ukhar*, 1486.
उखड़ हाल *ukhar hāl*, 827.
उखन्ड़ा *ukhra*, 1075.
उखड़ि *ukhari*, 1486.
उखन्बँधना *ukhbandhna*, 120.
उखर जाएब *ukhar jāëb*, 1174.
उखन्रा *ukhra*, 1074.
उखन्री *ukhri*, 24, 612.
उखन्ली *ukhli*, 431.
उखारी *ukhāri*, 805, 1006.
उखाव *ukhāo*, 805.
उखाँव *ukhāñw*, 805, 1006.
उखेवा *ukkewa*, 919.
उखैनो *ukhaino*, 76
उखौता *ukhauta*, 431.

उग *ug*, 1087.
उगन्टन *ugtan*, 1342.
उगलन्दान *ugaldān*, 707.
उगै *ugai*, 1091.
उघेन *ughen*, 115.
उचन्का *uchka*, 1259.
उचन्कुन *uchkun*, 464.
उचन्ली *uchli*, 792.
उचन्वड़ *uchwar*, 1256.
उचास *uchās*, 790.
उछन्टनी *uchhtani*, 867.
उछाड़ी *uchhāri*, 1436.
उजड़ *ujar*, 796.
उजन्ड़ा *ujra*, 796.
उजरन्का *ujarka*, 1059.
उजन्रल *ujral*, 796.
उजन्रा *ujra*, 1147.
उजागर *ujāgar*, 965*b*.
उजाड़ *ujār*, 796.
उज्झा *ujjha*, 1147.
उझन्लन *ujhlan*, 866, 867.
उझिन्ला *ujhila*, 1272.
उटन्कन *utkan*, 705, 1342.
उटन्रा *utra*, 193, 959.
उट्ठा *uttha*, 842.
उठ *uth*, 1113.
उठन्ती *uthti*, 799, 1229.
उठन्ती परन्ती *uthti parti*, 1229.
उठाएब *uthāëb*, 1030, 1333.
उठान *uthān*, 1087, 1090, 1439.
उठानो *uthāno*, 1094.
उठाबैक *uthābaik*, 1234.
उठौनिहार *uthaunihār*, 1030.
उठौनिहारिन *uthaunihārin*, 1030.
उड़ाइ *urāï*, 1320.
उड़ाओल *urāöl*, 713.
उड़ाहब *urāhab*, 713.
उढ़ढ़ *urharh*, 376.
उढ़न्ढ़ा *urhrha*, 233
उढ़ढ़ी *urharhi*, 1280.
उढ़री *urhari*, 1280.
उढ़ाएब *urhāeb*, 713.
उतर *utar*, 1485.
उतन्रत *utrat*, 1085.
उतरन्ना *utarna*, 764.
उतन्रा *utra*, 1082, 1088.
उतन्रा खाढ़ *utra khārh*, 1082.
उतन्रा फगुनी *utra phaguni*, 1082.
उतन्री *utri*, 1418.
उतन्सरन्ग *utsarg*, 1459.
उतारब *utārab*, 1420.
उतारा *utāra*, 1457.
उतारा पतारा *utāra patāra*, 1457.
उत्तर *uttar*, 1082.
उत्तर भद्रपद *uttar bhadrapad*, 1082.
उदङ्गर *udangar*, 1147.
उदन्त *udant*, 1118.
उदन्राछ *udrāchh*, 755.
उदह *udah*, 919.
उदह के पानी ले जाएब *udah ke pāni le jāëb*, 919.
उदै *udai*, 1087.
उधान *udhān*, 301.
उधार *udhār*, 1476.
उनन्टा चिरन्चिरी *unta chirchiri*, 1183.
उनाह *unāh*, 826.
उपन्जय *upjay*, 1087.
उपजे *upaje*, 829, 1087.
उपन्टा *upta*, 918.
उपन्टार *uptār*, 1088.
उपर *upar*, 11.
उपरन्कर *uparkar*, 363.
उपरन्छट्टी *uparchhatti*, 1245.
उपर पाटो *upar pāto*, 11.
उपरन्वार *uparwār*, 790.
उपन्रार *uprār*, 790.
उपन्रौटा *uprauta*, 620, 1250.
उपन्रौंटा *upraunta*, 1251.
उपन्रौड़ *uparaur*, 1113.
उपारन्जित *upārjit*, 1215.

उफँजिया *uphangiya*, 844.
उबन्टन *ubtan*, 1308, 1314, 1340, 1342, 1368.
उबन्हन *ubhan*, 115.
उबहनि *ubahani*, 116, 930.
उबन्हनी *ubhani*, 115.
उबन्हैन *ubhain*, 115.
उबेर *uber*, 1147.
उबेरा *ubera*, 1147.
उभर *ubhar*, 792.
उभर खाभर *ubhar khābhar*, 792.
उम्मी *ummi*, 877, 990.
उरन्कुस्सी *urkussi*, 1075.
उरन्ता *urta*, 585c.
उरन्ता पेटाड़ा *urta petārha*, 585c.
उरन *uran* 585c.
उरन पेटाड़ा *uran petārha*, 585c.
उरन्फी *urphi*, 1361, 1363.
उरन्मा *urma*, 748.
उरिद *urid*, 996.
उरन्दी *urdi*, 996.
उलन्टल *ultal*, 1486.
उलन्टा *ulta*, 749.
उलन्टा मुण्डा *ulta mundha*, 749.
उल्लन्टी *ulti*, 475.
उलन्टी चीन *ulti chīn*, 475.
उलन्दी *uldi*, 714.
उलरुआ *ularua*, 195.
उलन्वा *ulwa*, 1272.
उलन्वा दाल *ulwa dāl*, 1272.
उलाँक *ulānk*, 230.
उलावल *ulāwal*, 1272.
उलावल दाल *ulāwal dāl*, 1272.
उस *us*, 655.
उसन्ना *usna*, 963.
उसन्रा, *usra*, 1242.
उसिना *usina*, 963.
उसठ *usath*, 800.
उस्सर *ussar*, 816.

॥ ऊ *ū* ॥

ऊ *ū*, 568, 1088.
ऊख *ūkh*, 1005, 1006, 1008.
ऊख (*or* केतारी) के खेत *ūkh* (*or ketāri*) *ke khet*, 1006.
ऊखर *ūkhar*, 792.
ऊखर खाबड़ *ūkhar khābar*, 792.
ऊखि *ūkhi*, 1005.
ऊगहिँ *ūgahiñ*, 1087.
ऊगे *ūge*, 1091.
ऊँच *ūnch*, 792, 829.
ऊँच खाल *ūnch khāl*, 792.
ऊँट *ūnt*, 1131.
ऊड़े *ūre*, 1088.
ऊना *ūna*, 828.
ऊना ड्योढ़ी जोत *ūna derhi jot*, 828.
ऊना ड्योढ़ी जोत *ūna dyorhi jot*, 828.
ऊना फानी *ūna phāni*, 828.
ऊनी *ūni*, 877, 990.
ऊबर *ūbar*, 792.
ऊबर खाबर *ūbar khābar*, 792.
ऊमी *ūmi*, 877, 990, 1272.
ऊरस *ūras*, 1441.
ऊलुस *ūlus*, 1271.
ऊसर *ūsar*, 816.

॥ ए *e* ॥

एक *ek*, 625, 817, 904, 1070, 1085, 1118, 1234.
एकगोटिया *ekgotiya*, 639.
एकचारा *ekchāra*, 1245.

एकचारी *ekchāri*, 1245.
एक चास *ek chās*, 823.
एकछपरा *ekchhapra*, 1245.
एकजोरिया *ekjoriya*, 639.
एकठा *ektha*, 35, 232, 527, 538, 705.
एक तौल *ek taul*, 1118.
एकपट्टा *ekpatta*, 730.
एकपलिया *ekpaliya*, 1245.
एकफसिला *ekphasila*, 803.
एकफसिली *ekphasili*, 803.
एकबधिया *ekbadhiya*, 639.
एक बाँह *ek bāñh*, 817.
एकरङ्गा *ekranga*, 1379, 1381.
एकरी *ekri*, 1272.
एँकरी *enkri*, 1272.
एकलाइ *eklāï*, 730.
एकलौता *eklauta*, 1397.
एकवाइ *ekwāï*, 524, 531, 549.
एकसलिया *eksaliya*, 803.
एक साल के तौल, *ek sāl ke taul*, 1118.
एकसिङ्घा *eksingha*, 1108.
एकहत्थू *ekhatthu*, 510.
एकहत्थू भाथी *ekhatthu bhāthi*, 510.
एकहन्थी *ekhanthi*, 414.
एक हरा *ek hara*, 31.
एकहरा *ekahra*, 1250.
एकहुला *ekahula*, 1397.
एकाबे *ekābe*, 524.
एकैसिया *ekaisiya*, 884.
एकैसी *ekaisi*, 884, 885.
एको *eko*, 1090.
एकौनियाँ *ekauniyān*, 1397.
एकौंज *ekaunj*, 1398.
एकौल्हा *ekaulha*, 1247.
एक्का *ekka*, 148, 228.
एक्के *ekke*, 964.
एखराजात *ekhrājāt*, 1207.
एगदाँइ *egdāin*, 889.
एँगन्ना *engna*, 1237.
एघाय *eghāy*, 952.
एघाँ *eghānw*, 951, 952.
एघावा *eghāwa*, 952.
एतेक *etek*, 1451.
एदली *edli*, 967*a*.
एह *eh*, 1088.
एहवाती *ehwāti*, 1277.
एहि *ehi*, 1002 (footnote), 1113.

॥ ए *e* ॥

एक *ek*, 1084.
एड़ा *era*, 29, 89, 185, 195.

॥ ऐ *ai* ॥

ऐंठुआ *ainthua*, 756, 769.
ऐड़न्हा *airha*, 726.

॥ ऐ *ai* ॥

ऐंटा *ainta*, 1263.
ऐंठन *ainthan*, 115 (footnote).
ऐंठल *ainthal*, 123.
ऐंठल रस्सी *ainthal rassi*, 123.
ऐठा *aitha*, 1267.
ऐंठा *aintha*, 1267.
ऐन *ain*, 1221.
ऐला *aila*, 1248.

ऐली *aili*, 1275.
ऐसन *aisan*, 1088.
ऐसी *aisi*, 655.
ऐहब *aihab*, 1277.

॥ ओ *o* ॥

ओंकन्ड़ा *onkra*, 412.
ओंखन्रा *okhra*, 616.
ओखन्री *okhri*, 431, 464, 612, 616.
ओखन्ला *okhla*, 431.
ओखन्ली *okhli*, 464, 616.
ओगन्रा *ogra*, 1272.
ओछाओन *ochhāon*, 637.
ओछौना *ochhawna*, 637.
ओझाइ *ojhāï*, 1453.
ओटन्नी *otni*, 1017.
ओटाइ *otāi*, 1017.
ओठगन *othgan*, 1259.
ओठगनी *othgani*, 1259.
ओड़िया *oriya*, 43, 288.
ओड़ैसा *oraisa*, 44, 93.
ओढ़न्ना *orhna*, 133.
ओढ़न्नी *orhni*, 745.
ओढ़ौल *orhaul*, 1457.
ओदन्वाइन *odwāïn*, 639.
ओदाइन *odāïn*, 639.
ओदान *odān*, 639.
ओनन्चन *onchan*, 639.
ओपन्नी *opni*, 536.
ओबन्टन *obtan*, 1342.
ओरन्चन *orchan*, 244, 639.
ओरन्दवानी *ordawāni*, 639.
ओरन्दावन *ordāwan*, 244.
ओरन्हा *orha*, 877, 957, 984, 990, 1272.
ओरिन्यानी *oriyāni*, 1252.
ओलन्ती *olti*, 1252.
ओलन्वारी *olwāri*, 562.
ओसन्रा *osra*, 1242.
ओसन्रो *osro*, 1242.
ओसौब *osāëb*, 897.
ओसारा *osāra*, 1242.
ओसारी *osāri*, 1242.
ओसौनी *osauni*, 319*n*, 897.
ओहाब *ohāëb*, 1115.
ओहार *ohār*, 216, 554.
ओहारी *ohāri*, 490, 1252.
ओस्ता *osta*, 383.

॥ औ *o* ॥

औ *o*, 964, 1088, 1092, 1383.
औकर *okar*, 1486.
औकर टाट उलन्टल है *okar tāt ultal hai*, 1486.
औका *oka*, 646.
औखर *okhar*, 489, 612, 616.
औझा *ojha*, 639, 1453.
औटब *otab*, 1017.
औंटब *ontab*, 1017.
औटा *ota*, 78, 722, 1243.
औड़ा *ora*, 43, 44.
औड़ी *ori*, 43, 288, 308.
औतब *otab*, 1246.
औध *odh*, 814.
और *or*, 964, 1088.
औरी *ori*, 1183, 1252.
औरी टीनी *ori tīni*, 1183.
औसर *osar*, 1118.

॥ औ *au* ॥

औंजली *aunjli*, 1436.
औंटाई *auntāï*, 1017.
औल्हा *aulha*, 882.

॥ औ *au* ॥

औ *au*, 1217.
औआ बौआ *aua baua*, 1088.
औंकर *aunkar*, 1183.
औगार *augār*, 26.
औंछब *aunchhab*, 1402.
औंठी *aunthi*, 756, 769.
औदार *audār*, 1098.
औंधा *aundha*, 1262.
औरङ्ग *aurang*, 1074.
औरा *aura*, 1294.
औरा बौरा *aura baura*, 1294.

॥ क *k* ॥

कँ *kañ*, 1451.
ककड़ी *kakri*, 1070.
कँकड़ी *kankri*, 1266.
कक्ना *kakna*, 768, 1075.
कँकना *kankna*, 768.
कँकनी *kankni*, 768.
कँकराही *kankrāhi*, 794.
कँकरी *kankri*, 1087.
ककरेजा *kakreja*, 742.
कँकरोटिया *kankrotiya*, 794.
कक्वा *kakwa*, 747.
कक्खा *kakha*, 747.
कक्खी *kakhi*, 747.
ककीर *kakīr*, 1049.
ककेर *kaker*, 1049.
कँगड़ा *kangra*, 1033.
कँगना *kangna*, 768, 1378.
कँगना बाँधब *kangna bāndhab*, 1378.
कँगनिया *kanganiya*, 792.
कँगनी *kangni*, 571.
कगमुहीं *kagmuhīn*, 516.
कंगही *kangahi*, 747.
कचरा *kachra*, 768.
कङ्कड़ *kankar*, 794, 1266.
कङ्कन *kankan*, 1323.
कङ्गन *kangan*, 1323.
कचकोह *kachkoh*, 1264.
कचरस *kachras*, 1014, 1272.
कचरा *kachra*, 768, 1004.
कचरी *kachri*, 877, 1004, 1042, 1265.
कचरुखी *kachrukhi*, 558.
कचवनिया *kachwaniya*, 1272.
कचिया *kachiya*, 73*b*.
कचुआ *kachua*, 1052.
कचोरा *kachora*, 677.
कचोहा *kachoha*. 1074.
कचौड़ी *kachauri*, 1272.
कचौरी *kachauri*, 1002 (footnote).
कचौस *kachaus*, 786
कच्चक *kachchak*, 399.
कच्चा *kachcha*, 877, 920*b*, 1235, 1263, 1492, 1495, 1497.
कच्चा कोस *kachcha kos*, 1492.
कच्चा पक्का *kachcha pakka*, 1235.
कच्चा बिगहा *kachcha bigha*, 1495.
कच्ची *kachchi*, 1499.
कच्ची रत्ती *kachchi ratti*, 1499.
कच्चू *kachchu*, 1061.
कच्छा *kachchha*, 1418, 726.
कछाड़ *kachhār*, 792.

कछाड़ा *kachhāra*, 792.
कछुइया *kachhuiya*, 786.
कजई *kajaï*, 96.
कजरघरो *kajargharo*, 970.
कजरा *kajra*, 1074.
कजरी *kajri*, 969*b*, 977, 1074, 1183.
कजरौटा *kajrauta*, 747.
कजरौटी *kajrauti*, 747.
कजला *kajla*, 1074, 1183.
कज्जक *kajjak*, 399.
कञ्चन *kanchan*, 977.
कञ्चन चुर *kanchan chūr*, 977.
कञ्चन पूरी *kanchan pūri*, 679.
कच्चा *kancha*, 1235.
कच्चा पक्का *kancha pakka*, 1235.
कच्चो *kancho*, 1014.
कच्चो रस *kancho ros*, 1014.
कञ्जर *kanjar*, 594.
कटकिरा *katkira*, 533.
कटना *katna*, 569.
कटनियाँ *katniyān*, 874.
कटनिहार *katnihār*, 874, 886 (footnote).
कटनी *katni*, 574, 873, 874, 1024.
कटरनी *katarni*, 482.
कटवा *katwa*, 1175.
कटसर *katsar*, 765.
कठहर *kathar*, 1405.
कठहरा *katahra*, 228.
कटारी *katāri*, 131.
कँटिया *kantiya*, 136, 140, 432, 442, 713, 1422.
कटिया *katiya*, 136, 713, 873.
कटुआ *katua*, 894, 990, 994, 995, 997.
कटुइ *katuï*, 875, 1074, 1163.
कटुइ दही *katuï dahi*, 1163.
कटुओ *katuo*, 994, 995.
कँटेलो *kantelo*, 95.
कटेसर *katesar*, 765.
कटैया *kataiya*, 1074.
कटोइया *katoïya*, 1074.
कटोइ *katoï*, 1074.
कटोरा *katora*, 449, 677, 678, 711.
कटोरी *katori*, 383, 535, 553, 778.
कट्टा *katta*, 1144, 1456.
कट्ठा *kattha*, 1495.
कठ *kath*, 414.
कठथरी *kathathri*, 576.
कठई *kathaï*, 136, 137.
कठका *kathka*, 390.
कठकिरा *kathkira*, 533.
कठकिल्ली *kathkilli*, 179.
कठकूआँ *kathkūān*, 924.
कठखुरपी *kathkhurpi*, 305, 306.
कठनही *kathnahi*, 929.
कठबन्धन *kathbandhan*, 1130.
कठबेटा *kathbeta*, 1279.
कठ भाँथी *kath bhānthi*, 414.
कठरा *kathra*, 93, 226, 430, 442, 462, 543, 584, 714, 1131.
कठरँगनी *kathrengni*, 1075.
कठला *kathla*, 226.
कठली *kathli*, 136, 714.
कठवत *kathwat*, 39, 319*n*, 462.
कठही *kathahi*, 305.
कठा *katha*, 1194.
कठाधर *kathādhar*, 913.
कठार *kathār*, 1058.
काठरी *kathāri*, 782.
कठुली *kathuli*, 39, 714.
कठोली *katholi*, 714.
कठौआ *kathaua*, 64.
कठौत *kathaut*, 319*n*, 584, 714.
कठौता *kathauta*, 319*n*.
कठौती *kathauti*, 319*n*, 430, 442, 462, 543, 584, 714.
कठौर *kathaur*, 328.
कड़न्ड़ा *karra*, 852.
कँड़न्ड़ा *kanrra*, 852.

कँड़न्रा *kanrra*, 848.
कड़न्रू *karru*, 1120.
कड़न्वा *karwa*, 233.
कँड़न्वा *kanrwa*, 233.
कँड़न्वानी *kanrwāni*, 815.
कड़न्हड़ी *karhari*, 169, 179.
कड़न्हा *karha*, 140.
कड़न्हाइ *karhāï*, 455, 506, 584.
कड़न्ही *karhi*, 140.
कड़ा *kara*, 226, 455, 673, 757, 759, 771, 936, 1406.
कड़ाह *karāh*, 285, 308, 671.
कड़ाही *karāhi*, 138, 455, 465, 506, 563, 673, 936.
कड़िया *kariya*, 455.
कँड़िया *kauriya*, 431.
कड़ी *kari*, 35, 169, 223, 233, 936, 1258.
कड़ुआ *karua*, 1023.
कड़ुओ *karuo*, 1023.
कढ़न्नी *karhni*, 319*k*.
कढ़ाइ *karhāï*, 430.
कढ़ुआ *karhua*, 1272, 1290.
कढ़ुइ *karhuï*, 1290.
कढ़ौर *karhaur*, 1475.
कण्ठा *kanta*, 37, 328, 935.
कण्ठाहा *kantāha*, 1425.
कण्ठ *kanth*, 29.
कण्था *kantha*, 226, 749, 755, 1173.
कण्थार *kanthār*, 1173.
कण्था रोग *kantha rog*, 1173.
कण्था सारू *kantha sāru*, 1173.
कण्थी *kanthi*, 29, 1429.
कण्डा *kanda*, 848, 852.
कतई गज *kataï gaj*, 1491.
कतय *katay*, 1087.
कतरन्नी *katarni*, 588.
कतरन्पारा *katarpāra*, 292.
कतरन्बहा *katarbaha*, 294.
कतरन्वाह *katarwāh*, 294.
कतरन्वाहा *katarwāha*, 294.
कतन्रा *katra*, 362*a*, 403, 497, 1183.
कतन्रा के जड़ *katra ke jar*, 362*a*.
कतरिवाह *katariwāh*, 294.
कतरि *katari*, 403.
कतन्री *katri*, 255, 258, 272, 278, 558, 768, 1074.
कँतन्री *kantri*, 138.
कतन्रोही *katrohi*, 403.
कतन्ला *katla*, 497.
कतन्वा *katwa*, 768.
कतिका *katika*, 967*b*, 996.
कतिकी *katiki*, 1039.
कतेक *katek*, 1085.
कत्ता *katta*, 74.
कत्ती *katti*, 713, 1491.
कत्ती गज *katti gaj*, 1491.
कथ *kath*, 1073.
कथा *katha*, 1286.
कथा करब *katha karab*, 1286.
कदई *kadaï*, 788, 789.
कदम *kadam*, 585, 1492, 1495.
कदमक *kadamak*, 726 (note).
कदम गाछ *kadam gāchh*, 585.
कँदरी *kandri*, 920.
कदन्वा *kadwa*, 824, 981, 1399.
कदीमा *kadīma*, 1071.
कदीमी *kadīmi*, 1215.
कदुआ *kadua*, 1068.
कँदूरी *kandūri*, 1369, 1377.
कदैठ *kadaith*, 579.
कदोइ *kadoi*, 787, 788, 789.
कद्दु *kaddu*, 1068.
कँधावर *kandhāwar*, 1348.
कँधेला *kandhela*, 363.
कन *kan*, 913, 1052, 1062.
कनई *kanai*, 1024.
कनक *kanak*, 972, 978.
कनक चूर *kanak chūr*, 978.
कनक जीर *kanak jīr*, 972.

कनकजीरा *kanakjira*, 974.
कनकठिया *kankathiya*, 1416.
कनकपुरिया *kanakpuriya*, 1057.
कनकिल्ली *kankilli*, 15.
कनकुत्ती बटाइ *kankutti batāï*, 913.
कनकूत *kankūt*, 913.
कनखी *kankhi*, 1011.
कनगोजर *kangojar*, 1010.
कनझप्पा *kanjhappa*, 725.
कनझप्पी *kanjhappi*, 725.
कनझप्पो *kanjhappo*, 725.
कनझोपा *kanjhopa*, 725.
कनटोप *kantop*, 725.
कनतोर *kantor*, 656.
कनफूल *kanphūl*, 764.
कनब *kanab*, 913.
कनबटा *kanbada*, 967*c*.
कनबाला *kanbāla*, 753.
कनवई *kanwaï*, 1497.
कनवह *kanwah*, 954.
कनवा *kanwa*, 954, 1173, 1183.
कनवाँ *kanwān*, 1054, 1075, 1491, 1497, 1498.
कनसन *kansan*, 1075.
कनसार *kansār*, 434.
कनसारी *kansāri*, 434.
कनसी *kansi*, 1001, 1010.
कनाइल *kanāïl*, 1011.
कनाठ *kanāth*, 864.
कनाठा *kanātha*, 1074.
कनासी *kanāsi*, 403.
कनार *kanār*, 102.
कनाह *kanāh*, 1011.
कनाहा *kanāha*, 1011.
कनिऐती *kaniaïti*, 1348.
कनिक *kanik*, 1272.
कनियाएल *kaniyāël*, 957, 1018.
कनियाएल आवत है *kaniyāël āwa hai*, 957.
कनिल *kanil*, 797.
कनिसार *kanisār*, 434.
कनेआँ *kaneān*, 741, 1282, 1328.
कनेआइ *kaneāï*, 1322, 1327.
कनेआँ दान *kaneān dān*, 1328, 1329, 1330, 1346.
कनेटा *kaneta*, 1251.
कनेटी *kaneti*, 929.
कनैल *kanail*, 15, 194, 275, 938, 1024.
कनैली *kanaili*, 275, 363, 764.
कनोजर *kanojar*, 1010, 1024.
कनौसी *kanausi*, 20, 753, 764.
कन्त *kant*, 568, 1113.
कन्ता *kanta*, 1087.
कन्दई *kandaï*, 1023.
कन्दा *kanda*, 1061.
कन्दी *kandi*, 373.
कन्धा *kandha*, 274.
कन्ना *kanna*, 404, 455, 933, 940, 1075, 1183.
कन्नी *kanni*, 933, 957.
कन्यादन *kanyāïn*, 1282.
कन्सी *kansi*, 451.
कन्हावर *kanhāwar*, 1348.
कन्हिया *kanhiya*, 274.
कन्ही *kanhi*, 1074.
कन्हेली *kanheli*, 125, 126, 275.
कपछेरी *kapchheri*, 485.
कपन्टा *kapta*, 1074.
कपन्टी *kapti*, 713.
कपन्ड़ा *kopra*, 393, 723, 1402.
कपन्ड़ा लत्ता *kapra latta*, 723.
कपरधूर *kapardhūr*, 607.
कपरनी *kaparni*, 363.
कपरबिन्नी *kaparbinni*, 363.
कपरबौनी *kaparbīni*, 363.
कपरौट *kapraut*, 530.
कँपरौट *kampraut*, 530.
कपाइ *kapāï*, 134, 647, 1145.
कपार *kapār*, 833.
कपारी फोरल *kapāri phoral*, 1018.

कपास *kapās*, 1016, 1017, 1018, 1019, 1089.
कपास फूटब *kapās phūtab*, 1018.
कपूरी *kapūri*, 1049.
कप्पा *kappa*, 726.
कप्फा *kappha*, 1032.
कफगीर *kaphgīr*, 450.
कफचा *kaphcha*, 450.
कफनाएब *kaphnāëb*, 1418.
कफनी *kaphni*, 1418, 1431.
कफा *kapha*, 1032, 1033.
कब *kab*, 1275.
कबज *kabaj*, 1467.
कबजाना *kabjāna*, 1198.
कबर *kabr*, 1431.
कबर खोदाइ *kabr khodāï*, 1431.
कबरिया *kabariya*, 864.
कबरिस्तान *kabristān*, 1431.
कबरिहा *kabariha*, 864.
कबला *kabla*, 416, 417.
कबली *kabli*, 1000.
कबा *kaba*, 729.
कबाब *kabāb*, 447.
कबाब दानी *kabāb dāni*, 447.
कबि *kabi*, 655.
कबिरहा *kabirha*, 1429.
कबिला *kabila*, 1275, 1276.
कबिली *kabili*, 1000.
कबूली *kabūli*, 963, 1272.
कम *kam*, 240.
कमची *kamchi*, 592.
कमठा *kamtha*, 601.
कमठी *kamthi*, 576.
कमढरना *kamdharna*, 557.
कम ढारा *kam dhāra*, 532.
कमण्डल *kamandal*, 782.
कमनगर *kamangar*, 601.
कमर *kamar*, 655, 1020.
कमरकस *kamarkas*, 770.
कमरखोलाइ *kamarkholāï*, 1205.
कमरजेब *kamarjeb*, 770.
कमरतोइ *kamartoï*, 743.
कमरथुआ *kamrathua*, 1460.
कमरपन्थू *kamarpanthu*, 1460.
कमरबल्ला *kamarballa*, 1257.
कमरसायर *kamarsāyar*, 407, 394.
कमरसारी *kamarsāri*, 407.
कमरा *kamra*, 737.
कमरिया *kamariya*, 737, 1184.
कमरी *kamri*, 344, 737.
कमल पतर *kamalpatr*, 1073.
कमला परसाद *kamla parsād*, 975.
कमसरे *kamsare*, 1217.
कमहँड़ *kamhañr*, 363.
कमहण्डा *kamhanda*, 363.
कमहर *kamhar*, 363, 489.
कमाइ *kamāï*, 842, 1194, 1196, 1197, 1412.
कमान *kamān*, 601.
कमानक *kamānak*, 398.
कमाना *kamāna*, 538, 1141.
कमानी *kamāni*, 398, 415, 416, 470 538.
कमार *kamār*, 394, 407.
कमारी *kamāri*, 143.
कमिअइ *kamiaï*, 1186.
कमियइ *kamiyaï*, 842.
कमियाँ *kamiyān*, 842, 844, 1184.
कमियौटी *kamiyauti*, 1186.
कमी *kami*, 1217.
कमीना *kamina*, 1141, 1217.
कमुआ *kamua*, 1074.
कमैताइ *kamaitāh*, 394.
कमैनी *kamaini*, 866, 867, 1194.
कमोच *kamoch*, 972.
कमोदी *kamodi*, 978.
कमोरा *kamora*, 277.
कमौनी *kamauni*, 866, 867.
कम्पनी *kampani*, 1202; Appendix, 14.
कम्पा *kampa*, 381.

कम्पास *kampās*, 419, 519.
कम्मर *kammar*, 737.
कम्मल *kammal*, 737.
कम्मा *kamma*, 1074.
कम्हैया *kamhaiya*, 915.
कर *kar*, 363, 1025.
करई *karaī*, 713.
करकट *karkat*, 1117.
करकन्धा *karkandha*, 1138.
करका *karka*, 786.
करकुट *karkut*, 329.
करके *karke*, 1087.
करखा *karkha*, 69.
करखाना *karkhāna*, 312.
करखाहि *karkhāhi*, 69.
करखाहि हँड़िया *karkhāhi hanriya*, 69.
करखी *karkhi*, 69.
करखो *karkho*, 69.
करगह *kargah*, 363.
करँगा *karnga*, 966*a*.
करँगी *karngi*, 966*b*.
करची *karchi*, 353, 1119, 1308.
करछुल *karchhul*, 319*k*, 564, 684.
करज *karj*, 1461, 1476.
करज खोर *karj khor*, 1461.
करज खौक *karj khauk*, 1461.
करजनी *karjani*, 1499.
करजवाम *karjwām*, 1476.
करजा *karja*, 1187, 1188, 1190, 1476.
करजैन *karjain*, 1191.
करतली *kartali*, 225.
करता *karta*, 730, 1394, 1418, 1419, 1420, 1422, 1423, 1426.
करता पुतर *karta putr*, 1394.
करती मूरी *karti mūri*, 1119.
करथरी *karthari*, 576.
करथि *karathi*, 1272.
करधन *kardhan*, 758.
करधनी *kardhani*, 758, 770.
करनफूल *karanphūl*, 764.
करना *karna*, 138, 713.
करनी *karni*, 422.
करन्त *karant*, 1091.
करब *karab* 358, 362*a*, 855, 981, 1143, 1246, 1286, 1339, 1343, 1402, 1408, 1416, 1419, 1451, 1452, 1484.
करबा *karba*, 356.
करबार *karbār*, 363.
करम *karm*, 1428, 1446.
करमकल्ला *karamkalla*, 1073.
करमा *karma*, 972.
करमा धरमा *karma dharma*, 1446.
करमाला *karmāla*, 781.
करमिया *karmiya*, 1059.
करमी *kurmi*, 1183.
करमी लत *karmi lat*, 1183.
करवा *kararua*, 1049.
करल *karal*, 873.
करवा *karwa*, 432, 713.
करसी *karsi*, 848, 852.
करह *karah*, 1090, 1451.
करहनी *karhanni*, 966*c*, 966*d*, 967*d*, 969*c*.
करहा *karha*, 832, 836, 954.
करहाइ *karhāï*, 554.
करहिया *karahiya*, 713.
करा *kara*, 673.
कराइ *karāï*, 996, 1084.
कराएब *karāeb*, 1408, 1418, 1430.
कराँत *karānt*, 1496.
कराबा *karāba*, 372.
कराम *karām*, 889.
करार *karār*, 786, 1183.
करारा *karāra*, 792.
करा लाएब *kara lāëb*, 25.
कराह *karāh*, 285, 308, 312, 319.
कराह के घर *karāh ke ghar*, 312.

कराह घर *karāh ghar*, 324.
कराहा *karāha*, 285, 319.
कराही *karāhi*, 308, 319, 673, 711, 713.
करिकन्धा *karikandha*, 1138.
करिखा *karikha*, 69.
करिखाइ *karikhāï*, 69.
करिखाइ हाँड़ी *karikhāï hānri*, 69.
करिँगन्वाह *karingwāh*, 950.
करिगह *karigah*, 356, 363.
करि देव *kari deb*, 1339.
करिनन्वाह *karinwāh*, 950.
करियवा *kariyawa*, 1113, 1137.
करिया *kariya*, 996, 1137.
करिहा *kariha*, 1113.
करींग *karīng*, 950.
करीन *karīn*, 950.
करुआ *karua*, 1045, 1137.
करुआ तेल *karua tel*, 1045.
करुआर *karuār*, 13, 237.
करुआरा *karuāra*, 13.
करुआरी *karuāri*, 13, 237.
करुइ *karuï*, 44.
करुछ *karuchh*, 458.
करुना *karuna*, 139.
करु *karu*, 1045.
करु तेल *karu tel*, 1045.
करे *kare*, 1084, 1088.
करेम *karem*, 1183.
करै *karai*, 1088.
करैल *karail*, 786, 808, 1067.
करैला *karaila*, 1067.
करैली *karaili*, 569, 1067.
करैली कटना *karaili katna*, 569.
कल *kal*, 265, 330, 1023.
कलकतिया *kalkatiya*, 1021.
कलछा *kalchha*, 684.
कलछी *kalchhi*, 684, 774.
कलछुल *kalchhul*, 438, 458, 684.
कलछुला *kalchhula*, 438, 564.
कल जुग *kal jug*, 1023.
कल जुग के अमित *kal jug ke amrit*, 1023.
कलटन्री *kalatri*, 1207.
कलनन्दरा *kalandara*, 1256.
कलप *kalap*, 389.
कलफ *kalaph*, 389.
कलन्बुद *kalbud*, 565, 582.
कलन्बूत *kalbūt*, 484.
कलन्बूद *kalbūd*, 484.
कलम *kalam*, 422, 521, 541, 1033, 1039, 1052.
कलन्मी *kalmi*, 370, 422, 1039, 1073.
कलन्मी साग *kalmi sāg*, 1073.
कलन्मी सोरा *kalmi sora*, 370.
कलन्रा *kalra*, 1395.
कलन्वार *kalwār*, 371.
कलन्सा *kalsa*, 713, 1307, 1308, 1329, 1374.
कलन्सी *kalsi*, 693, 713.
कला *kala*, 585*f*.
कलाइ *kalāï*, 996.
कलाएल *kalāël*, 957.
कलाबूत *kalābūt*, 582.
कलाल *kalāl*, 371.
कलाली *kalāli*, 371.
कलावा *kalāwa*, 1381.
कलिदार *kalidār*, 727.
कलियान *kaliyān*, 1138.
कली *kali*, 765, 977, 1037, 1267.
कलुआ *kalua*, 1456.
कलुआ बीर *kalua bīr*, 1456.
कलुछ *kaluchh*, 438.
कलुस *kalus*, 438.
कलेउ *kaleu*, 1269.
कलेवा *kalewa*, 1269.
कलैगर *kalaigar*, 510.
कलोर *kalor*, 1118.
कलौ *kalau*, 1269, 1341.
कलौआ *kalaua*, 1269.

कवण्डल *kañwandal*, 715.
कवर *kawar*, 1271.
कवाछ *kawāchh*, 1073.
कँवारन्थू *kamwārthu*, 1460.
कसन्कुट *kaskut*, 666, 689.
कसन्कौल *kaskaul*, 715.
कसन्तरा *kastara*, 713.
कसन्तरी *kastari*, 678, 713.
कसन *kasan*, 507, 249.
कसनि *kasani*, 744.
कसन्मिरा *kasmira*, 1047.
कसर *kasar*, 900.
कसन्ला *kasla*, 525.
कँसन्ला *kansla*, 525.
कसन्वा *kaswa*, 1458.
कसाइ *kasāi*, 1141.
कसार *kasār*, 713, 1272, 1342.
कसारा *kasāra*, 1342.
कसावट *kasāwat*, 249.
कँसासुरी *kansāsuri*, 1101.
कँसुला *kansula*, 525.
कसेरा *kasera*, 469, 556, 548.
कसैया *kasaiya*, 1142.
कसैली *kasaili*, 1056.
कसौंजी *kasaunji*, 372.
कसौटी *kasauti*, 537, 1113, 1134.
कँसौठी *kansauthi*, 768.
कह *kah*, 655, 1087.
कहन्तरी *kahtari*, 139.
कहन्तारी *kahtāri*, 1084.
कहलन्गाँव *kahalgānw*, 1486.
कहन्वाँ *kahwāñ*, 1275.
कहहिँ *kahahiñ*, 1085.
कहाँ *kahān*, 478.
कहावै *kahāwai*, 763.
कहि *kahi*, 1084.
कहुई *kahuī*, 1256.
कहे *kahe*, 1088.
कहँ *kaheñ*, 1091, 1092.
कहै *kahai*, 1084.
का *ka*, 414, 1088, 1092, 1367.
काउन *kāün*, 988.
काइँ *kāin*, 146.
काएथ *kāeth*, 1217.
काक *kāk*, 1398.
काक बञ्झा *kāk banjha*, 1398.
काँकर *kānkar*, 335*e*.
काँकरि *kānkari*, 1070.
काकुट *kākut*, 86.
काँकुट *kānkut*, 86.
काँखी *kānkhi*, 1024.
काग *kāg*, 1398.
कागज *kāgaj*, 404.
कागन्जी *kāgji*, 586.
काग दुरस *kāg durus*, 1398.
कागा *kāga*, 1088.
कागी *kāgi*, 1043.
काँच *kānch*, 1017, 1263.
काँच रूआ *kānch rūa*, 1017.
काँची *kāncha*, 1235.
काँची *kānchi*, 313, 1272.
काँची चीनी *kānchi chīni*, 313.
काछ *kāchh*, 233, 790, 1113, 1134.
काछक पाटी *kāchhak pāti*, 233.
काछब *kāchhab*, 1030.
काछा *kāchha*, 726, 743.
काज *kāj*, 748.
काजर *kājar*, 747, 1404.
काट *kāt*, 1452.
काटब *kātab*, 873, 1024.
काटन्बोँ *kātbon*, 356.
काँटा *kāntā*, 104, 640, 748, 935.
काँटा फोड़ी बखिया *kānta phori bakhiya*, 748.
काँटी *kānti*, 179.
काटै *kātai*, 356.
काठी *kāthi*, 1131, 1420.
काँड़ *kānr*, 889, 890, 986.
काड़ा *kāra*, 1120.
काँड़ा *kānra*, 815, 889, 890, 936.

काँड़ी *kānri*, 137, 612, 1168.
काड़ी *kāri*, 1120.
काढ़ *kārh*, 8, 279.
काढ़ब *kārhab*, 1422, 1478.
काढ़ा *kārha*, 261, 279.
काढ़ि *kārhi*, 1478.
कात *kāt*, 550.
कातर *kātar*, 272, 278.
कातरि *kātari*, 272, 278.
कातिक *kātik*, 1039, 1082, 1083, 1087.
काँदू *kāndu*, 433.
काँदून *kāndūn*, 433.
कादो *kādo*, 423, 1084.
कादो *kādo*, 789, 824, 981, 1086.
कादो करब *kādo karab*, 981.
काँधी *kāndhi*, 261.
कान *kān*, 274, 933, 1420.
कान काठी उतारब *kān kāthi utārab*, 1420.
कानन्दार *kāndār*, 725.
कानन्दार टोपी *kāndār topi*, 725.
काननोत्सर्ग *kananotsarg*, 1459.
कानर *kānar*, 952.
काना *kāna*, 29, 933, 1011, 1075, 1183.
कानी *kāni*, 41, 933, 940.
काँनी *kānni*, 1006.
कानू *kānu*, 293, 303, 433.
कानो *kāno*, 789, 1011.
कानो किच्चड़ *kāno kichchar*, 789.
कान्ह *kānh*, 256, 274.
कान्ही *kānhi*, 1006.
कान्ही के हर *kānhi ke har*, 1006.
कान्हे *kānhe*, 478.
काँप *kāmp*, 764.
काफा *kāpha*, 1032.
काबा *kāba*, 729.
काबिस *kābis*, 786.
काम *kām*, 999 (footnote).
कामन्धेनुआ *kāmdhenua*, 1164.
कामिनी *kāmini*, 1091.
कामी *kāmi*, 531, 560.
कायथ *kayath*, 999 (footnote).
कारचोब *kārchob*, 502.
कारचोबी *kārchobi*, 502.
कारचोबी वाला *kārchobi wāla*, 502.
कारज *kāraj*, 1426.
कारपरदाज *kārpardāj*, 1208.
कारबार *kārbār*, 1461.
कारा बोगन्हा *kāra bogha*, 968.
कारिख *kārikh*, 69, 747.
कारी *kāri*, 786, 977, 996, 1137.
कारी बाँक *kāri bānk*, 977.
कारी माटी *kāri māti*, 786.
कारू दास *kāru dās*, 1456.
कारू बीर *kāru bīr*, 1456.
कारे *kāre*, 1089.
कारोबार *kārobār*, 1461.
कारोबारी *kārobāri*, 1461.
कालबूत *kālbūt*, 565.
कालबूद *kālbūd*, 484.
काला *kāla*, 965*a*, 996, 1023, 1043.
काला गीर *kāla gīr*, 965*a*.
कालिब *kālib*, 475.
काली *kāli*, 1455.
काली अस्थान *kāli asthān*, 1455.
कालीन *kālin*, 750.
काश्त *kāsht*, 911.
कास *kās*, 1075, 1091, 1151.
काँस *kāns*, 1138.
कास चराइ *kās charāï*, 1151.
कासनी *kāsni*, 1073.
काँसला *kānsla*, 525.
कासा *kāsa*, 1342.
काँसा *kānsa*, 558, 682, 1342.
काँसी *kānsi*, 1075, 1091.
काँसीवाल *kāsīwāl*, 725.
काँसुला *kānsula*, 525.
कास्त *kāst*, 1218.

कास्तकार *kāstkār*, 1215.
काह *kāh*, 1151 ; Appendix, 14.
काह चराइ *kāh charāï*, 1151 ; Appendix, 14.
काहि *kāhi*, 1043.
काहि सबुजा *kāhi sabuja*, 1043.
काही *kāhi*, 366, 1235.
काही पोस *kāhi pos*, 1235.
काहू *kāhu*, 1073.
कि *ki*, 1088.
किंकिनी *kinkini*, 771.
किच्चड़ *kichchar*, 789.
किछु *kichhu*, 393, 1085, 1217.
किता *kita*, 832, 1254, 1370.
किता पारचा *kita pārcha*, 1370.
कित्ता *kitta*, 832.
किनिहउ *kiniha*, 1113.
किमाम *kimām*, 1033.
कियारा *kiyāra*, 832.
कियारी *kiyāri*, 832.
कियारी *kiyāri*, 62.
कियाली *kiyāli*, 1201.
कियौरी *kiyauri*, 662.
किराँची *kirānchi*, 148.
किराया *kirāya*, 1201.
किरिन चक्कर *kirin chakkar*, 585.
किरिया *kiriya*, 1428, 1451.
किरिया करम *kiriya karm*, 1428.
किरौना *kirauna*, 1074.
किर्त्तिक *kirttik*, 1084.
किलखाना *kilkhāna*, 1140.
किला *kila*, 585.
किल्ला *killa*, 431, 443, 464, 573, 621, 932.
किल्ली *killi*, 179, 331, 929, 936, 1250.
किशन अरपन *kishan arpan*, 1209*a*.
किशुन अरपन *kishun arpan*, 1209*a*.
किसबत *kisbat*, 383, 388, 734.
किसबद *kisbad*, 383.
किसमत *kismat*, 383, 734.
किसली के रोटी *kisli ke roti*, 272.
किसान *kisān*, 834, 967, 1085, 1086, 1088, 1091.
किसुन पख (*or* पच्छ) *kisun pakh* (*or pachchh*), 1081.
किस्त *kist*, 1214, 1479.
किस्त बन्दी *kist bandi*, 1479.
किस्ता *kista*, 715.
की *ki*, 664 (note), 1088, 1183.
कींच *kīnch*, 789.
कीचिन *kīchin*, 1458.
कीनह *kīnah*, 1087.
कीया *kīya*, 662.
कीये *kīye*, 1091.
कीरी *kīri*, 1074.
कीरो *kīro*, 1074.
कील *kīl*, 164, 443, 621.
कीला *kīla*, 573.
कुआर *kuār*, 1082.
कुइयाँ *kuiyān*, 920*b*, 1459.
कुइयाँ दान *kuiyāñ dān*, 1459.
कुकरी *kukri*, 353.
कुकरौंधा *kukraundha*, 1183.
कुकाठ *kukāth*, 286.
कुकुड़ी *kukurhi*, 353, 1074.
कुकुसा *kukusa*, 1183.
कुकुही *kukuhi*, 1074.
कुँचबँधवा *kunchbandhwa*, 599.
कुच्चा *kuchcha*, 55.
कुच्ची *kuchchi*, 536.
कुँजड़ा *kunjra*, 1456.
कुजात *kujāt*, 1452.
कुजात करब *kujāt karab*, 1452.
कुजात्रा *kujātra*, 1454.
कुंची *kunchi*, 55.
कुंजी *kunji*, 1250.
कुटका *kutka*, 325, 417, 896.
कुटरी *kutri*, 1144.

कुटाएब *kutāeb*, 624.
कुटाँव *kutānw*, 892.
कुटिया *kutiya*, 1144.
कुट्टी *kutti*, 1144, 1234.
कुठाँव *kuthāñw*, 747.
कुडँड़िया *kudanriya*, 277.
कुडण्डी *kudandi*, 33.
कुड़न्दहिना *kurdahina*, 831, 889.
कुँड़न्मुन्न *kunrmundan*, 1434.
कुँड़न्मूनन *kunrmūnan*, 1434.
कुँड़िया चास *kunriya chās*, 801.
कुँड़ियाटी *kunriyāthi*, 929.
कुढ़िया *kurhiya*, 713.
कुण्ड *kund*, 268.
कुण्डल *kundal*, 753.
कुण्डल्ली *kundli*, 1343.
कुण्डा *kunda*, 143, 284, 368, 437, 505, 713, 1349.
कुण्डी *kundi*, 929.
कुतुरुम *kuturum*, 1047.
कुत्ता *kutta*, 711, 1084, 1087.
कुत्ती *kutti*, 711.
कुत्तो *kutto*, 655.
कुद्रुम *kudrum*, 1047.
कुदार *kudār*, 27, 28, 328.
कुदारि *kudāri*, 328.
कुदारी *kudāri*, 28, 369, 1048.
कुदाल *kudāl*, 28.
कुदाली *kudāli*, 28.
कुद्दी *kuddi*, 82, 1203.
कुनरी *kunri*, 1073.
कुन्ती *kunti*, 1272.
कुन्द *kund*, 469, 570, 557.
कुन्दा *kunda*, 401, 1141.
कुन्दी *kundi*, 391, 1141.
कुपोत्सरग *kupotsarg*, 1459.
कुप्पा *kuppa*, 719, 720.
कुप्पी *kuppi*, 719, 1160.
कुप्पी के घ्यू *kuppi ke ghyu*, 1160.
कुब्बी *kubbi*, 856, 859.
कुमर्हौटी *kumarhauti*, 786.
कुमरौटी *kumrauti*, 786.
कुम्भी *kumbhi*, 1125.
कुम्हड़ *kumhar*, 1071.
कुम्हरा *kumhra*, 572.
कुम्हार *kumhār*, 572, 1209*b*.
कुम्हेस *kumhes*, 1080.
कुम्हैइन *kumhaiïn*, 572.
कुम्हैनि *kumhaini*, 572.
कुरता *kurta*, 744.
कुरतालो *kurtāli*, 902.
कुरथी *kurthi*, 999.
कुरथौली *kurthauli*, 1219.
कुरदन *kurdan*, 616.
कुरमिन *kurmin*, 1090.
कुराव *kurāo*, 797.
कुरुन *kurun*, 602.
कुरूर *kurūr*, 439.
कुरैल *kurail*, 646.
कुल *kul*, 1432, 1456.
कुलतारा *kultāra*, 412.
कुल देओता *kul deota*, 1456.
कुलफी *kulphi*, 398, 473, 585.
कुलफीदार *kulphidār*, 473*a*.
कुलहर *kulhar*, 798, 818.
कुल्हारी *kulhāri*, 395.
कुल्हिया *kulhiya*, 585, 725.
कुल्ही *kulhi*, 725.
कुस *kus*, 1428.
कुसगुन *kusagun*, 1454.
कुसपुतर *kusputr*, 1428.
कुसवटना *kuswatna*, 1074.
कुसही *kusahi*, 959, 1000.
कुसही केराव *kusahi kerāo*, 959.
कुसाइत *kusāït*, 1454.
कुसियाना *kusiyāna*, 1074.
कुसियार *kusiyār*, 1005.
कुसिहार *kusihār*, 1005.
कुसी *kusi*, 1088.
कुसुम *kusum*, 1043.
कुहस्सा *kuhassa*, 1080.
कुँहार *kuñhār*, 572.

कुहेस *kuhes*, 1080.
कुहेसा *kuhesa*, 1080.
कूआँ *kūān*, 916, 920*b*, and 920*c*, 1092.
कूँच *kūnch*, 362*a*, 599.
कूँचा *kūncha*, 53, 55, 465.
कूँची *kūnchi*, 54, 428, 465, 543, 599.
कूटब *kūtab*, 624.
कूटल जारब *kūtal jāib*, 624.
कूटि देब *kūti deb*, 624.
कूटी *kūti*, 1234.
कूँड़ *kūnr*, 268, 505, 713, 929.
कूड़ा *kūra*, 848.
कूँड़ा *kūnra*, 83, 143, 437, 713, 1434.
कूड़ा कुरकुट *kūra kurkut*, 848.
कूँड़ी *kūnri*, 83, 308, 929.
कूँढ़ *kūnrh*, 251.
कूढ़ा *kūrha*, 879, 1234.
कूत *kūt*, 913.
कूदे *kūde*, 128 (footnote).
कून *kūn*, 538.
कूप *kūp*, 920*b*, 1091.
कूप जग *kūp jag*, 1459.
कूबड़ *kūbar*, 1260.
कूर *kūr*, 849.
कूरो *kūro*, 1495.
कूसी *kūsi*, 1091.
कूहा *kūha*, 1080.
के *ke*, 312, 445, 463, 478, 585*f*, 724, 748, 814, 990, 1006, 1008, 1009, 1015, 1023, 1025, 1040, 1045, 1057, 1073, 825, 829, 849, 919, 1118, 1139, 1175, 1183, 1207, 1208, 1235, 1272, 1275, 1377, 1479.
केआरी *keāri*, 62.
केआल *keāl*, 914.
केआली *keāli*, 914, 1201.
कँउआँ *keñuān*, 1074.
कँचोचा *keñocha*, 456.
केड़न्वारी *kerwāri*, 814.
केतरन्पारा *ketarpāra*, 292.
केतार *ketār*, 1005.
केतारा *ketāra*, 1005.
केतारी *ketāri*, 292, 1005, 1006.
केमाम *kemām*, 1033.
केरन्वा *kerwa*, 959.
केराइ *kerāi*, 959, 960, 1000, 1089.
केराव *kerāo*, 959, 960, 1000.
केरुआर *keruār*, 237.
केरौनी *kerauni*, 866, 867.
केलौनी *kelauni*, 866, 867.
केवलन्हा *kewalha*, 956.
केवाँछ *kewānchh*, 1073.
केवाड़ *kewār*, 1249.
कँवाँड़ *keñwāñr*, 1249.
कँवाड़ी *keñwāri*, 1249.
कँवाँड़ी *keñwāñri*, 1249.
केवाल *kewāl*, 786.
केवाली *kewāli*, 1005.
केवाही *kewāhi*, 1005.
केसरिया *kesariya*, 1043.
केसौर *kesaur*, 1062.
केहुनी *kehuni*, 882, 886.
केहुनीदार कुलफी *kehunidār kulphi*, 473.
कें *ke*, 414, 568, 964, 1002 (footnote), 1073, 1085, 1087, 1089.
कँ *ken*, 356, 393, 604, 657, 741, 841, 886 (footnote), 964, 1090.
केड़ा *kera*, 1204.
कँड़ा *kenra*, 425.
केना *kena*, 1075, 1183, 1436.
केना डेहरी *kena dehri*, 1436.
केबल *kebal*, 973.
केर *ker*, 393.
केल्हू *kelhu*, 250.
केसर *kesar*, 975.

केसी *kesi*, 984.
कैंचिया *kainchiya*, 73, 226.
कैरियार *kairiyār*, 807.
कैलाएल *kailāël*, 957.
कैलिया *kailiya*, 1074.
कै *kai*, 1087, 1113.
कैंच *kainch*, 322, 1256.
कैंची *kainchi*, 226, 383, 474, 499, 512, 522, 539, 550, 588, 1256.
कैटी *kaiti*, 1034.
कैंटी *kainti*, 1034.
कैंड़ा *kainra*, 425.
कैत *kait*, 585*f*, 1073.
कैता *kaita*, 1072, 1073.
कैतबान *kaitbān*, 585*f*.
कैतुक *kaituk*, 1456.
कैतुक गोसाँईं *kaituk gosāñiñ*, 1456.
कैदक *kaidak*, 1466.
कैया *kaiya*, 511, 551.
कैल *kail*, 1134.
कैला *kaila*, 1113, 1134.
कैला गेल *kaila gel*, 957.
कैलीं *kailīn*, 1002 (footnote).
कैसे *kaise*, 1026.
कोइनी *koini*, 1045.
कोइन्दा *koïnda*, 1045.
कोइया *koiya*, 1074.
कोइरी *koiri*, 807.
कोइला *koila*, 1440, 1456.
कोइला माता *koila māta*, 1440, 1456.
कोइली *koili*, 1074.
कोएला *koela*, 347.
कोकंटी *kokti*, 329, 1016, 1019.
कोकिला *kokila*, 468.
कोचबन *kochban*, 770.
कोचला *kochla*, 1073.
कोचला के साग *kochla ke sāg*, 1073.
कोचानी *kochāni*, 1245.
कोठवार *kothwār*, 1400.
कोठिए *kothie*, 1090.
कोठिया *kothiya*, 1263.
कोठिया ईंटा *kothiya īnta*, 1263.
कोठियारी *kothiyāri*, 1201.
कोठियौ *kothiyau*, 890.
कोठिला *kothila*, 924, 77.
कोठिली *kothili*, 77, 85.
कोड़नी *korni*, 824, 865, 866, 867, 1009.
कोड़ार *korār*, 808.
कोढ़िया *korhiya*, 1074.
कोढ़िला *korhila*, 1183.
कोतवाल *kotwāl*, 1200.
कोथली *kothli*, 770.
कोदई *kodaī*, 992.
कोदार *kodār*, 27, 28, 369.
कोदारि *kodāri*, 28.
कोदारी *kodārī*, 28, 319*k*.
कोनसिया *konasiya*, 828.
कोनसी *konsi*, 828.
कोनासी *konāsi*, 832.
कोनिया *koniya*, 603, 828.
कोनिया जोत *koniya jot*, 828.
कोम्हड़ा *komhra*, 1071.
कोरई *koraī*, 367, 1050.
कोरञ्जा *koranja*, 844.
कोरपोंछुआ *korponchhua*, 1397.
कोरमार *kormār*, 161.
कोरवास *korwās*, 1051.
कोरसूत *korsūt*, 404.
कोराइ *korāï*, 894.
कोराँट *korānt*, 807.
कोराना *korāna*, 1185.
कोरार *korār*, 784, 807.
कोरियार *koriyār*, 807.
कोरेना *korena*, 372.
कोरौनी *korauni*, 1161.
कोलटारा *koltāra*, 412.
कोलवाइ *kolwāï*, 832.
कोलसार *kolsār*, 297, 300.
कोलसुप *kolsup*, 47, 603.

कोलिऐती *koliaiti*, 1219.
कोलिऐती असामी *koliaiti asāmi*, 1219.
कोल्हकढ़ *kolhkarh*, 1194.
कोल्हकर *kolhkar*, 1194.
कोल्हपचरानी *kolhpachrāni*, 1194.
कोल्हुआ *kolhua*, 1097.
कोल्हुआ बैल *kolhua bail*, 1097.
कोल्हुआर *kolhuār*, 297, 300.
कोहँड़गर *kohanrgar*, 578.
कोंहड़ा *koñhra*, 1071.
कोहबर *kohbar*, 1307, 1308, 1335, 1358.
कोहबरठ *kohbara*, 1335.
कोंहरौरी *konhrauri*, 1272.
कोहार *kohār*, 572.
कोहिया *kohiya*, 713.
को *ko*, 655.
कोइन *koïn*, 1045.
कोइल *koïl*, 1076.
कोइलखो *koïlkho*, 1075.
कोंच *konch*, 1045.
कोंचा *koncha*, 741.
कोंची *konchi*, 726, 741.
कोठा *kotha*, 1240.
कोठी *kothi*, 77, 79, 310, 365, 814, 924, 1400; Appendix, 14.
कोठीवाल *kothiwāl*, 1461.
कोठी सोरा *kothi sora*, Appendix, 14.
कोड़ *kor*, 867, 1009.
कोड़ देब *kor deb*, 867.
कोड़न *koran*, 824, 865, 866, 1006, 1009.
कोंड़नपक्का *konrpakka*, 1182.
कोड़ब *korab*, 865, 981.
कोड़ल *koral*, 1009.
कोड़ा *kora*, 104, 1007.
कोड़ी *kori*, 834.
कोंढ़ा *konrha*, 170, 414.
कोढ़ि *korhi*, 841, 886 (footnote), 1098.
कोढ़ि बरद कैं फफरि बहुत *korhi barad keñ phephari bahut*, 841.
कोढ़ी *korhi*, 379, 799.
कोदर कट्टा *kodar katta*, 1456.
कोदो *kodo*, 990, 992, 1089.
कोन *kon*, 128 (footnote), 604, 828.
कोना *kona*, 828.
कोना कोनी *kona koni*, 828.
कोनी *koni*, 828.
कोपिन *kopin*, 726.
कोपीन *kopīn*, 726.
कोबी *kobi*, 1073.
कोर *kor*, 866, 1271.
कोरन *koran*, 866.
कोरा *kora*, 104, 788, 1258.
कोरा बाल *kora bāl*, 788.
कोरी *kori*, 1053, 1143.
कोरी करब *kori karab*, 1143.
कोरो *koro*, 367, 1050, 1051, 1258.
कोल *kol*, 1456.
कोला *kola*, 832.
कोली *koli*, 832.
कोल्ह *kolh*, 250, 265.
कोल्हू *kolhū*, 250, 265.
कोस *kos*, 1492.
कोसा *kosa*, 984.
कोसी *kosi*, 959.
कोसुम *kosum*, 1043.
कोहा *koha*, 139, 430, 432, 442, 713.
कही *kohi*, 139, 140.
कौआरा *kauara*, 1183.
कौरना *kaurna*, 138.
कौरेना *kaurena*, 372.
कौअल *kaual*, 1256.
कौआ *kaua*, 356, 792, 870, 957, 1398.
कौआ झपान *kaua jhapān*, 957.
कौआ बाँझ *kaua bānjh*, 1398.
कौआ लुकान *kaua lukān*, 957.

कौआ हाँकब *kaua hānkab*, 870.
कौड़ *kaur*, 1247.
कौड़ी *kauri*, 1201, 1391, 1496.
कौनी *kauni*, 988, 1045.
कौम *kaum*, 1125.
कौर *kaur*, 1078, 1247, 1271.
कौर जाएब *kaur jāëb*, 1078.
कौरी *kauri*, 1143, 1256.
कौरी करब *kauri karab*, 1143.
कौल्हा *kaulha*, 1247.
क्या *kya*, 1091.
क्योंचा *kyoncha*, 74.
क्रित्तिका *krittika*, 1082, 1084.
क्रिश्न *krishn*, 1456.

॥ ख *kh* ॥

खई *khaī*, 833.
खंखड़ी *khankhri*, 1074.
खंखड़हरा *khankhrahra*, 669.
खखरा *khakhra*, 894, 901.
खखोरनी *khakhorni*, 37, 328.
खंखोड़ी *khankhori*, 1161.
खखोरन *khakhoran*, 1032.
खगड़ा *khagra*, 1183.
खगरा *khagra*, 379.
खँगरा *khangra*, 379.
खगरी *khagri*, 379.
खँगरीवा *khangrīwa*, 1021.
खँगाहा *khangāha*, 1172.
खगूर *khagūr*, 226.
खँचड़ा *kanchra*, 789.
खँचिआ *khanchiya*, 43, 44.
खचोली *khacholi*, 44.
खच्चड़ *khachchar*, 1128.
खजला *khajla*, 1272.
खजवा *khajwa*, 1263.
खजाना *khajāna*, 188, 321, 916, 919, 952, 1207.
खजूर *khajūr*, 585*f*, 1272.
खञ्जा *khanja*, 1174.
खटाइ *khatāi*, 1003, 1272.
खटिया *khatiya*, 636, 1416.
खटुला *khatula*, 636.
खटोला *khatola*, 636, 1457.
खटोली *khatoli*, 636.
खट्टा *khatta*, 1272.
खड्ढा *khaddha*, 34.
खड्ढी *khaddhi*, 20.
खड़ *khar*, 1234.
खँड़ *khanr*, 832, 865.
खड़कट्टा *kharkatta*, 915.
कँड़गरना *khanrgarna*, 314.
खड़चर *kharchar*, 277.
खँड़चर *khanrchar*, 259, 277.
खँड़चारी *khanrchāri*, 259.
खड़मा *kharma*, 319*k*.
खँड़मोड़ा *khanrmora*, 915.
खड़वाहा *kharwāha*, 915.
खँड़वाहा *khanrwāha*, 915, 945.
खँड़हर *khañrhar*, 1234.
खड़हा *kharha*, 8.
खँड़हू *khanrhu*, 919.
खँड़सार *khanrsār*, 312.
खँड़सारी *khanrsāri*, 312.
खड़ाउन *kharāün*, 735.
खड़ाओं *kharāon*, 735.
खड़ा टाल *khara tāl*, 890.
खँड़ार *khanrār*, 578.
खड़ाँव *kharānw*, 735.
खँड़ुआर *khanruār*, 945.
खड़ुका *kharuka*, 1075.
खँड़ौरा *khanraura*, 1272.
खड़ौर *kharhaur*, 815.
खड़ौल *kharhaul*, 815.
खण्ड *khand*, 832.
खतकस *khatkas*, 404.

खतना *khatna*, 386, 1415.
खतियौनी *khatiyauni*, 1463*d*.
खत्ता *khatta*, 77, 833.
खदगौर *khadgaur*, 850.
खदन्हा *khadha*, 34.
खदियाओल *khadiyāöl*, 1006.
खदुका *khaduka*, 1461, 1477, 1481.
खदोना *khadona*, 721.
खदौड़ *khadaur*, 848, 850.
खदौड़ खेत *khadaur khet*, 850.
खदौर *khadaur*, 850.
खद्दुक *khadduk*, 1461, 1477, 1481.
खद्धी *khaddhi*, 848.
खधा *khadha*, 77.
खधेल *khadhel*, 1145.
खँधौट *khandhaut*, 832.
खन *khan*, 1194.
खनन्जीर *khanjīr*, 924.
खनन *khanan*, 165.
खनन्सारी *khansāri*, 646.
खनन्हन *khanhan*, 165.
खनित *khanit*, 1493.
खन्ता *khanta*, 833, 1493.
खन्ती *khanti*, 39, 40.
खन्ध *khandh*, 832.
खन्धा *khandha*, 832.
खपन्ड़ा *khapra*, 319, 437, 713, 924, 1262, 1399.
खपन्ड़ी *khapri*, 319, 437, 713.
खपन्ड़ोइया *khaproïya*, 1074.
खपन्रा *khapra*, 924, 1246.
खपन्रा फेरब *khapra pherab*, 1246.
खपन्री *khapri*, 713, 1422.
खपन्रोइया *khaproïya*, 1074.
खपन्रौड़ी *khaprauri*, 713, 1401.
खपन्रौर *khapraur*, 1401.
खपन्रौर फेंकाइ *khapraur phenkāë*, 1401.
खपियार *khapiyār*, 646.
खंबीरा *khambīra*, 468.
खबौनी *khabauni*, 1272.
खभार *khabhār*, 921, 1125.
खँभिया *khambhiya*, 765.
खमन्सो *khamso*, 392.
खमीरा *khamīra*, 468, 1021, 1023.
खम्भा *khambha*, 414, 431, 609, 933, 940, 1051, 1256.
खम्भिया *khambhiya*, 1256.
खम्भी *khambhi*, 1256.
खम्हरुआ *khamharua*, 1058.
खम्हा *khamha*, 473, 940.
खम्हाँ *khamhāñ*, 1256.
खम्हार *khamhār*, 890, 986.
खम्हिया *khamhiya*, 1256.
खर *khar*, 367, 539, 815, 1010.
खरई *kharai*, 815, 896, 1052.
खरन्कुटी *kharkūti*, 363.
खरन्को खूँटा *kharko khūnta*, 363.
खरन्कोटी *kharkoti*, 1253.
खरन्कौट *kharkaut*, 363.
खरन्कौटी *kharkauti*, 363.
खरन्खण्डा *kharkhanda*, 669.
खरन्खरिया *kharkhariya*, 248.
खरन्गोस *khargos*, 740.
खरन्च *kharch*, 1207, 1463*d*.
खरन्चराइ *kharcharāï*, 1151.
खरन्चरी *kharchari*, 1151.
खरन्चा *kharcha*, 1052, 1207.
खरन्चाक *kharchāk*, 1084.
खरन्चाँड़ी *kharchānri*, 277.
खँरन्चारो *khanrchāro*, 277.
खरन्चाली *kharchāli*, 259, 277.
खरन्थूआ *kharthūa*, 1075.
खरन्पा *kharpa*, 735.
खरन्बटाइ *kharbatāï*, 913.
खरन्बूजा *kharbūja*, 1065.
खरन्वन *kharwan*, 1204.
खरन्वा *kharwa*, 816.
खरन्वाह *kharwāh*, 858.
खरन्वाहा *kharwāha*, 915, 945.

खरन्वे *kharwe*, 549, 858.
खरन्वेच *kharweh*, 858
खरन्सान *kharsān*, 539, 1024.
खरन्हर बावग *kharhar bāwag*, 858.
खरन्हरा *kharhara*, 55, 57, 465.
खरन्हरो *kharharo*, 57.
खरन्हिया *kharhiya*, 125.
खरन्ही *kharhi*, 1051.
खरहर *kharahur*, 815.
खराओनि *kharāoni*, 735.
खराट *kharāt*, 549.
खराद *kharād*, 406, 469, 557.
खरादी *kharādi*, 406.
खराम *kharām*, 735.
खरिका *kharika*, 1310.
खरिकौता *kharikauta*, 1253.
खरित *kharit*, 850.
खरिद्गी *kharidgi*, 1209*d*, 1215.
खरिदार *kharidār*, 1214.
खरिहन *kharihan*, 1188.
खरिहान *kharihān*, 879, 1090.
खरिहानी *kharihāni*, 879, 914, 1194, 1196, 1197, 1200.
खरी *khari*, 250, 480, 1424.
खरीद *kharīd*, 1040.
खरुआ *kharua*, 467.
खरुका *kharuka*, 740, 1074.
खरुकी *kharuki*, 740.
खरुहन *kharuhan*, 864.
खरुहान *kharuhān*, 982.
खरुहो *kharuho*, 1124.
खरैया *kharaiya*, 125.
खरैठा *kharaitha*, 815.
खरैल *kharail*, 646.
खरो घर *kharo ghar*, 1235.
खर्रा *kharra*, 55, 57, 1182.
खर्री *kharri*, 263.
खलकोइया *khalkoïya*, 990.
खलची *khalchi*, 713.
खलचोइया *khalchoïya*, 984.
खलड़ी *khalri*, 1139.
खलतेदार *khaltedār*, 727.
खलनी *khalni*, 520.
खलवा *khalwa*, 790.
खलार *khalār*, 790.
खलितड़ी *khalitari*, 1119.
खलिहानि *khalihāni*, 912.
खली *khalli*, 263.
खल्हर *khalhar*, 790.
खवास *khawās*, 1184.
खसखस *khaskhas*, 362*a*.
खसम *khasam*, 1274.
खसरा *khasra*, 913, 1468 *a* and *b*, 1470, 1471; Appendix, 8.
खसरा दानाबन्दी *khasra dānabandi*, 1468*a*, 1470; Appendix, 1.
खसरा बटाइ *khasra butāi*, 1468.
खसरैया *khasraiya*, 362.
खसल *khasal*, 1080.
खसिया *khasiya*, 373, 768.
खस्सी *khassi*, 1121.
खँस्सी *khañssi*, 1121.
खाइक *khāik*, 1269.
खाई *khāi*, 833.
खाउ *khāū*, 1477.
खाए *khāe*, 1026.
खाँखर *khānkhar*, 920*c*, 921.
खाँग *khāng*, 1174.
खाँगन *khāngan*, 165.
खाँगल *khāngal*, 1174.
खाँच *khānch*, 318.
खाँचा *khāncha*, 44, 318, 319*f*, 459.
खाँची *khānchi*, 44, 319*f*.
खाजे खिदर *khaje khidar*, 1456.
खाजा *khāja*, 1272.
खाजाना *khājāna*, 916.
खाँजी *khānji*, 648.
खाँझी *khānjhi*, 44.
खाट *khāt*, 636.
खाटिन *khātin*, 966*d*.

खाँड़-*khāñr*, 919, 1014.
खाँड़ी *khānri*, 20, 740.
खाँड़ो *khānro*, 919.
खाड़ *khārh*, 1082.
खाड़ी *khārhi*, 8, 20.
खाता *khāta*, 20.
खातब *khātab*, 1461, 1477.
खाता *khāta*, 8, 77, 269, 315, 319*j*, 1462, 1463*c*, 1477.
खाता बही *khāta bahi*, 1463*c*.
खातिर *khātir*, 1192.
खाद *khād*, 77, 849, 1008.
खाँदन *khāndan*, 165.
खादर *khādar*, 848, 849, 868.
खाध *khādh*, 77.
खाधा *khadha*, 77.
खान *khān*, 251, 268, 1194.
खानच्चा *khāncha*, 459, 467.
खानदान *khāndān*, 1209*e*.
खानन *khānan*, 165.
खाना *khāna*, 394, 478, 1248, 1393, 1398.
खानी *khāni*, 1272.
खाने बाग *khāne bāg*, 813.
खाप *khāp*, 402, 1221.
खापड़ *khāpar*, 437.
खापरि *khāpari*, 713.
खाब *khāb*, 399, 402.
खाबड़ *khābar*, 792.
खाबर *khābar*, 792.
खाभर *khābhar*, 792.
खाभल *khābhal*, 867.
खाम *khām*, 1235.
खामच्चो *khāmso*, 392.
खामा *khāma*, 431.
खाम्ही *khāmhi*, 1051, 1256, 1259.
खाय *khāy*, 250, 356, 1084, 1087, 1113, 1269, 1272.
खार *khār*, 1080.
खारी *khāri*, 816.
खारु *khāru*, 864, 982.
खारुआँ *khārudn*, 1042.
खाल *khāl*, 414, 790, 792, 1139.
खावा *khāwa*, 713, 917.
खाँवाँ *khāwān*, 833, 917, 953.
खाविन्द *khāwind*, 1274.
खास *khās*, 131 ; Appendix, 14.
खासदान *khāsdān*, 711.
खासर *khāsar*, 1164.
खिखोरना *khikhorna*, 493.
खिखोरनी *khikhorni*, 493.
खिङ्गा *khinga*, 445.
खिँचड़ी *khinchri*, 963, 1272.
खिँचनी *khinchni*, 145.
खिच्चा *khichcha*, 984.
खिजाया *khijāya*, 963.
खिधोरना *khidhorna*, 493.
खिनौरी *khinauri*, 2, 825.
खिनौरी के जोत *khinauri ke jot*, 825.
खियाव *khiyāo*, 1338.
खियौलेँ *khiyauleñ*, 1217.
खिरकी *khirki*, 1249.
खिरखियाइ *khirkhiyāi*, 1407.
खिरखियौनी *khirkhiyauni*, 1338.
खिरचटाइ *khirchatāi*, 1407.
खिरची *khirchi*, 402.
खिरदन्त *khirdant*, 969.
खिरवरा *khirawara*, 1002 (footnote), 1272.
खिरसा *khirsa*, 1164.
खिरौरा *khiraura*, 1272.
खिलकट *khilkat*, 797, 981.
खिलकट्टी *khilkatti*, 797, 981.
खिलती *khilti*, 402.
खिलबट्टी *khilbatti*, 711.
खिलमार *khilmār*, 795, 797, 981.
खिलवत *khilwat*, 1236.
खिल्ही *khilhi*, 1192.
खिलहोरना *khilhorna*, 493.
खिलुआ *khilua*, 740.

खिलोरना *khilorna*, 493.
खिल्लत *khillat*, 1209*b*.
खिल्ला *khilla*, 24.
खिल्ली *khilli*, 711, 1055.
खिसकट *khiskat*, 727.
खीखी *khīkhi*, 713.
खींचब *khīnchab*, 391.
खींची *khīnchi*, 1079.
खीर *khīr*, 1272, 1338, 1389, 1405.
खीर खियाव *khīr khiyāw*, 1338.
खीरा *khīra*, 533, 1070.
खीरा बिची *khīra bichchi*, 533.
खीरि *khīri*, 1272.
खील *khīl*, 795, 797, 981.
खील कोड़ब *khīl korab*, 981.
खील तोड़ब *khīl torab*, 981.
खील बैठाओल *khīl baithāöl*, 795.
खील मारी *khīl māri*, 1192.
खुक्खा *khukkha*, 1076.
खुखसा *khukhsa*, 1183.
खुखुड़ी *khukhuri*, 984.
खुंटरा *khuntra*, 182, 244.
खुंटरी *khuntri*, 182, 185, 200.
खुटला *khutla*, 764.
खुटली *khutli*, 764.
खुटहरा *khutahra*, 2.
खुंटहरी *khuntahri*, 182.
खुँटातान *khuntātān*, 224.
खुंटिपुत्ति *khuntiputti*, 348.
खुटिया *khutiya*, 728.
खुंटिया *khuntiya*, 1008, 1010, 1024.
खुटिया अँगरखा *khutiya angarkha*, 728.
खुटिला, *khutila*, 764.
खुंटिहरी *khuntihri*, 182.
खुंटेहरा *khuntehra*, 825.
खुंटेहरी *khuntehri*, 182.
खुट्टा *khutta*, 363, 431, 609.
खुट्टी *khutti*, 489, 573, 764.
खुण्टा *khunta*, 40, 213, 464, 609.
खुण्डा *khunda*, 361.
खुण्डी *khundi*, 361.
खुद *khud*, 911.
खुदकाश्त *khudkāsht*, 911.
खुदनी *khudni*, 27.
खुदर *khudar*, 1048.
खुद्दी *khuddi*, 1272.
खुबिया *khubiya*, 764.
खुम *khum*, 83.
खुरका *khurka*, 1075.
खुरखुन *khurkhun*, 1079.
खुरचन *khurchan*, 1032.
खुरचनी *khurchani*, 319*h*, 456, 1161.
खुरचनी *khurachni*, 453.
खुरचुनी *khurchuni*, 424, 512.
खुरजी *khurji*, 129.
खुरदाँ *khurdāin*, 888.
खुरदिया *khurdiya*, 1208.
खुरदिया मालिक *khurdiya mālik*, 1208.
खुरदिहा *khurdiha*, 1208, 1214.
खुरदिहा मालिक *khurdiha mālik*, 1208.
खुरदोंती *khurdonti*, 888.
खुरदौनी *khurdauni*, 888.
खुरनी *khurni*, 27.
खुरपा *khurpa*, 59, 60, 306, 369, 481.
खुरपियाना *khurpiyāna*, 866, 867.
खुरपी *khurpi*, 61, 306, 328, 456, 481, 486, 867.
खुरफा *khurpha*, 1073.
खुरमा *khurma*, 1272.
खुरहा *khurha*, 1172.
खुरा *khura*, 90.
खुरी *khuri*, 90.
खुश *khush*, 1040.
खुशका *khushka*, 1272.
खुशकी ठीका *khushki thika*, 1210.
खुश खरीद *khush kharīd*, 1040.
खुसकी *khuski*, 788, 1040, 1272.
खुसबकत *khusbakat*, 1209*d*.

खुसबरी *khusbari*, 1073.
खूआ *khūa*, 888, 891.
खूँट *khūnt*, 726, 1141.
खूँटा *khūnta*, 213, 223, 224, 239, 330, 363, 414, 431, 464, 469, 489, 538, 609, 932, 1142, 1419.
खूँटा बल्ला *khūnta balla*, 319*j*.
खूँटी *khūnti*, 32, 258, 260, 330, 348, 401, 489, 573, 595, 621, 932, 1008, 1010, 1039, 1194.
खूँड़ा *khūnra*, 361.
खूँड़ी *khūnri*, 361.
खूम *khūm*, 713.
खूर *khūr*, 383.
खूरा *khūra*, 13, 78.
खेखसा *khekhsa*, 1073.
खेंधड़ा *khendhra*, 637.
खेंधरा *khendhra*, 731.
खेनरा *khenra*, 637.
खेपान *khepān*, 289.
खेरुका *kheruka*, 740.
खेरुकी *kheruki*, 740.
खेलाइ *khelāi*, 1198.
खेसरा *khesra*, 959.
खेसारी *khesāri*, 959, 999, 999*n*.
खेढ़ा *kherha*, 8, 965.
खेढ़ी *kherhi*, 820, 1404.
खेंढ़ी *khenrhi*, 8.
खेढ़ी जोड़ाएब *kherhi jorāeb*, 1404.
खेत *khet*, 69, 356, 797, 798, 827, 832, 834, 850, 981, 1006, 1090, 1120, 1435.
खेत पथार *khet pathār*, 832.
खेत बधार *khet badhār*, 832.
खेत भोजनी *khet bhojni*, 1435.
खेत भोज *khet bhoj*, 1435.
खेत मास *khet mās*, 999.
खेत मासु *khet māsu*, 999.
खेती *kheti*, 832, 1456.
खेती बारी *kheti bāri*, 832.
खेती भवानी *kheti bhawāni*, 1456.
खेना *khena*, 76.
खेप *khep*, 646.
खेवा *khewa*, 235 (footnote).
खेहा *kheha*, 8.
खैंचा *khaincha*, 44.
खैंची *khainchi*, 288.
खैनी *khaini*, 1023, 1026.
खैया *khaiya*, 1269.
खैर *khair*, 1073.
खैरा *khaira*, 1074.
खैरात *khairāt*, 1209*d*, 1431.
खैरी *khairi*, 1074.
खैहन *khaihan*, 844, 1188.
खोंइँचा *khoïncha*, 984.
खोंइँछा *khoinchhā*, 741, 941.
खोइया *khoïya*, 290, 984, 1012, 1031.
खोइहा *khoïha*, 290.
खोएछा *khoechhā*, 741.
खोंखरी *khonkhri*, 984.
खोंगड़ा *khongha*, 1172.
खोंचरी *khonchri*, 77.
खोजड़ा *khojra*, 1076.
खोटला *khotla*, 764.
खोटली *khotli*, 241.
खोड़ना *khorna*, 441.
खोड़नी *khorni*, 441.
खोदाइ *khodāi*, 1431.
खोदौना *khodauna*, 303.
खोनचा *khoncha*, 459, 467.
खोंपड़ा *khompra*, 879, 1234.
खोंपड़ी *khompri*, 71, 879, 1234.
खोबार *khobār*, 1125.
खोभना *khobhna*, 40.
खोभार *khobhār*, 1125.
खोभारि *khobhari*, 1125.
खोभिया *khobhiya*, 1272.
खोरना *khornā*, 303, 441, 705.
खोरनाठी *khornāthi*, 441.
खोरनी *khorni*, 303, 441, 705.

खोरन्मा *khorma*, 1272.
खोरन्हा *khorha*, 1172.
खोराकी *khorāki*, 1209*e*.
खोरासानी *kkorāsāni*, 1073.
खोरासानी जवाइन *khorasāni jawāin*, 1073.
खोरिया *khoriya*, 511.
खोलकन्ड़ा *kholakrā*, 582.
खोलन्ड़ी *kholri*, 990, 1031.
खोलन्नी *kholni*, 520, 582.
खोलन्नैया *kholnaiya*, 232.
खोलन्मरिया *kholmariya*, 523.
खोलन्सा *kholsa*, 97, 261.
खोहिया *khohiya*, 290, 1012, 1031.
खोआ *khoä*, 888, 891, 1167.
खोइया *khoiya*, 1272.
खोंइछ *khōñichh*, 621.
खोखा *khokha*, 1487.
खोगीर *khogīr*, 226.
खोंच *khonch*, 269
खोंची *khonchi*, 41.
खोंछा *khonchha*, 741.
खोज *khoj*, 1286.
खोड़ *khor*, 1141.
खोंड़ी *khonri*, 361.
खोंड़ा *khonrha*, 8.
खोदब *khodab*, 1379.
खोना *khona*, 721.
खोन्ही *khonhi*, 1248.
खोंप *khomp*, 50, 79, 895, 1234.
खोंप के मथन्नी *khomp ke mathni*, 895.
खोंपी *khompi*, 895.
खोभन *khobhan*, 40.
खोभी *khobhi*, 1183.
खोम *khom*, 1125.
खोर *khor*, 143, 284, 368, 713, 893, 1461.
खोरा *khora*, 83, 284, 308, 690, 713.
खोरिश *khorish*, 1209*c*.
खोरी *khori*, 680.
खोल *khol*, 22, 97, 156, 730, 933.
खोला *khola*, 97, 261.
खोली *kholi*, 223, 22.
खोह *khoh*, 891.
खौक *khauk*, 1461.
खौकार *khaukār*, 1477.

॥ ग *g* ॥

गए *gae*, 1084.
गँगन्टा *gangta*, 794.
गँगन्टाहा *gangtāha*, 794.
गँगन्टियाहा *gangtiyāha*, 794.
गँगन्टी *gangti*, 794.
गगन्रा *gagra*, 693, 711.
गगन्री *gagri*, 304, 432, 713, 786.
गगन्री केवाल *gagri kewāl*, 786.
गङ्ग *gang*, 788.
गङ्गट *gangat*, 794, 1266.
गङ्ग बरार *gang barār*, 788.
गङ्ग सिकस्त *gang sikast*, 788.
गङ्गा *ganga*, 1451, 1456.
गङ्गाक *gangāk*, 1451.
गङ्गा जल *ganga jal*, 1451.
गङ्गा माइ *ganga māi*, 1456.
गच *gach*, 423.
गछुली *gachhuli*, 814.
गज *gaj*, 154, 471, 474, 477, 582, 711, 1490, 1491, 1492.
गजन्ड़ा *gajra*, 1073.
गजन्पती *gajpati*, 977.
गजन्पत्ता *gajpatta*, 975.
गजन्बाक *gajbāk*, 102.
गजन्बाग *gajbāg*, 102, 224.
गजर *gajar*, 826, 959.
गजर बजर *gajar bajar*, 959.
गजर मसर *gajar masar*, 959.

गजन्रा *gajra*, 1073.
गजन्रौटा *gajrauta*, 1144.
गजन्रौटी *gajrauti*, 1144.
गजन्वाह *gajwāh*, 646.
गजन्ही *gajhi*, 144.
गजा *gaja*, 959.
गजाँड़ *gajānr*, 798.
गजाड़ा *gajāra*, 40.
गजा बजा *gaja baja*, 959.
गँजिया *ganjiya*, 227.
गजुर *gajur*, 1001.
गञ्ज *ganj*, 224, 585.
गञ्ज अफन्जूद *ganj aphjūd*, Appendix, 2*a*.
गञ्ज सितार *ganj sitāra*, 585.
गट्टा *gatta*, 472, 1272.
गट्टी *gatti*, 498.
गँठौट *ganthaut*, 1480.
गठौरा *gathaura*, 770.
गँड़न्कस्सा *ganrkassa*, 236.
गड़न्किल्ली *garkilli*, 258.
गड़न्गड़ा *gargara*, 473.
गड़न्नी *garni*, 365, 919, 1183.
गँड़न्मेखा *ganrmekha*, 932.
गँड़रन्कट्टा *ganrarkatta*, 915.
गड़न्रा *garra*, 1074.
गँड़न्सार *ganrsār*, 1008.
गँड़न्सी *ganrsi*, 86.
गड़न्हड़ो *garharo*, 106.
गड़न्हर *garhar*, 1075.
गँड़न्हर *ganrhar*, 1183.
गड़न्हरुआ *garharua*, 1183.
गड़न्हा *garha*, 849.
गँडन्ही *gandhi*, 1479.
गड़ाड़ी *garāri*, 595.
गड़ार *garār*, 1074, 1075, 1183.
गड़ारी *garāri*, 940.
गँड़ारी *ganrāri*, 62, 832, 833.
गँड़ास *ganrās*, 86.
गड़ाँस *garāns*, 86.
गँड़ासा *ganrāsa*, 86.
गड़ाँसा *garānsa*, 86.
गँड़ासी *ganrāsi*, 86, 88.
गड़ियार *gariyār*, 1183.
गड़ियास *gariyās*, 408.
गड़ी *gari*, 147.
गँड़ुआ *ganrua*, 924.
गड़ेड़ी *gareri*, 488.
गँड़ेर *ganrer*, 1183.
गड़ेँरी *gareñri*, 1150.
गँड़ेरी *ganreri*, 1183.
गड़ौआँ *garauān*, 924.
गड़ौँछी *graunchhi*, 1183.
गढ़न्रो *garhro*, 1075.
गढ़ाइ *garhāi*, 537.
गढ़ेँ *garhen*, 568.
गण्डा *ganda*, 823, 854, 1498.
गण्डा दार *ganda dhār*, 1007.
गतान *gatān*, 120, 122, 639.
गतार *gatār*, 938.
गताल *gatāl*, 1477.
गताल खाता *gatāl khāta*, 1477.
गतौरा *gataura*, 120.
गत्ती *gatti*, 713.
गत्तो *gatto*, 614, 621.
गदन्पँड़ोआ *gadpanroa*, 1183.
गदन्पिड़ोड़ा *gadpirora*, 1183.
गदन्पुरन्ना *gadpurna*, 1183.
गदरा *gadra*, 877.
गदन्राएब *gadrāëb*, 1004.
गदन्राएल *gadrāël*, 957, 1001.
गदन्राएल है *gadrāël hai*, 957.
गदन्हा *gadha*, 105 (footnote), 393, 1128.
गदन्हा के बच्चा *gadha ke bachcha*, 1128.
गदहिया *gadahiya*, 1074, 1263.
गदन्ही *gadhi*, 1074, 1128.
गदन्हेँड़ी *gadhenri*, 1128.
गदी *gadi*, 226.
गदीना *gadīna*, 1073.

गदेला *gadela*, 127, 213, 223, 1131.
गँदौरा *gandaura*, 848.
गद्दा *gadda*, 127, 209, 213, 877, 940.
गद्दी *gaddi*, 125, 126, 127, 223, 226, 213, 371, 414, 451, 531, 602, 1131.
गद्दीवान *gaddiwān*, 371.
गधपुरना *gadhpurna*, 1183.
गँधवा *gandhwa*, 1074.
गनना बनब *ganna banab*, 1343.
गनेस *ganes*, 1203.
गनौरा *ganaura*, 848.
गन्धकी *gandhki*, 1074.
गन्धी *gandhi*, 1074.
गपतास *gaptāl*, 1477.
गपतुआ *gaptua*, 1074.
गपतू *gaptu*, 1074.
गपसू *gapsu*, 1074.
गब्य *gabya*, 1157, 1272.
गभतू *gabhtu*, 1074.
गँभरी *gambhri*, 965.
गभरू *gabhru*, 1281.
गभा *gabha*, 957.
गभा भेल बा *gabha bhail ba*, 957.
गभौरी *gabhauri*, 894.
गमछा *gamchha*, 724, 733.
गमछी *gamchhi*, 733.
गमला *gamla*, 713.
गमहेर *gamher*, 301.
गम्हड़ा *gamhra*, 957.
गम्हड़ा भेल अछि *gamhra bhel achhi*, 957.
गम्हरी *gamhri*, 965.
गया *gaya*, 1091.
गयाल *gayāl*, 1477.
गयाल खाता *gayāl khāta*, 1477.
गर *gar*, 1098.
गर औनधा *gar aundha*, 113.
गरकी *garki*, 912, 1230.
गरकी परती *garki parti*, 912.
गरजे *garje*, 1087.
गरजै *garjai*, 1087.
गरण्डी *garandi*, 919.
गरदनी *gardani*, 889.
गरदम *gardam*, 113.
गरदवानी *gardawānī*, 261, 765.
गरदानक *gardānak*, 1251.
गरदानी *gardāni*, 261.
गरदामी *gardāmi*, 261.
गरदाँव *gardānw*, 113, 889.
गरब खिल्ला *garab khilla*, 155.
गरमी *garmi*, 1092, 1083.
गरल *garal*, 1272.
गरसी *garsi*, 765.
गरह *garah*, 1252.
गरहगर *garahgar*, 1252.
गरहर *garhar*, 106.
गरही *garhi*, 1207.
गरही खरचा *garhi kharcha*, 1207.
गराँगट *garāngat*, 794.
गराँड़ी *garānri*, 919.
गरामता *garāmta*, Appendix, 12*a*.
गरारी *garāri*, 595.
गरियर *gariar*, 1098.
गरिया *gariya*, 1014.
गरीब *garīb*, 414.
गरे *gare*, 781.
गरौंधा *garaundha*, 889.
गरौनधन *garaundhan*, 113.
गर्रा *garra*, 423.
गलखोर *galkhor*, 113.
गलजिन *galjin*, 724.
गलजोती *galjoti*, 196.
गलठे *galthai*, 1143.
गलठे करब *galthai karab*, 1143.
गलता *galta*, 402.
गलबल *galbal*, 1272.
गलमोछा *galmochha*, 724.
गलल *galal*, 1004.

गलन्सटन्का *galsatka*, 765.
गलन्सेदी *galsedi*, 1316.
गलन्ही *galhi*, 235.
गलियारी *galiyāri*, 489, 621.
गलीचा *galicha*, 750.
गलैचा *galaicha*, 750.
गलौधी *galaudhi*, 724.
गलौसी *galausi*, 621.
गल्लर *gallar*, 585.
गल्ला *galla*, 890, 1468*a*, 1470, 1472, 1484.
गल्ली *galli*, 489, 621, 832.
गँवन्खा *ganwkha*, 1011.
गवत *gawat*, 1144.
गवतन्चोर *gawatchor*, 1146.
गवन *gawan*, 1291, 1294.
गवन्ना *gawna*, 1291.
गवा *gawa*, 1435.
गवा लगाएब *gawa lagāëb*, 1435.
गवा लेब *gāwa leb*, 1435.
गवैँयाँ *gawaiñyāñ*, 1207.
गवैँयाँ खरन्च *gawaiñyāñ kharch*, 1207.
गहन्नी *gahni*, 234.
गहन्रा *gahra*, 800.
गहुआ *gahua*, 411, 516, 552.
गहुई *gahuï*, 516.
गहुम *gahum*, 955.
गहुमन *gahuman*, 1136.
गहुमा *gahuma*, 972, 985, 987.
गहुली *gahuli*, 516.
गहेन्र *gahenr*, 1124.
गाइँ खरन्च *gāiñ kharch*, 1207.
गाछ *gāchh*, 585*f*, 994, 995.
गाछी *gāchhi*, 813, 814, 862, 990, 1001.
गाँज *gānj*, 48, 646, 890, 894, 986.
गाजर *gājar*, 1073.
गाजर *gājar*, 1016, 1144.
गाजा *gāja*, 318.
गाँजा *gānja*, 44, 48, 1036.
गाँजी *gānji*, 646.
गाजी मीयाँ *gāji miyān*, 1456.
गाँटा *gānta*, 1480.
गाँठ *gānth*, 1480.
गाँठा *gāntha*, 1480.
गाँड़र *gānrar*, 1075, 1183.
गाड़ा *gāra*, 147, 150, 201, 1008.
गाड़ी *gāri*, 147.
गाढ़ *gārh*, 858.
गाढ़ा *gārha*, 858.
गात *gāt*, 120.
गाता *gāta*, 38.
गाँती *gānti*, 740.
गाद *gād*, 790, 1001.
गादर *gādar*, 877.
गादा *gāda*, 877, 1001.
गादुर *gādur*, 1074.
गाँधी *gāndhi*, 1074.
गाभिन *gābhin*, 1116.
गाम *gām*, 394.
गाय *gāy*, 604, 1094, 1114, 1159.
गाय गोरू *gāy goru*, 1094.
गार *gār*, 829, 951, 952.
गारा *gāra*, 423, 1267.
गाल *gāl*, 921, 990, 1002 (footnote), 1317.
गाल सेँकी *gāl senki*, 1317.
गाली *gāli*, 489, 621, 729.
गाँव के खरन्च *gānw ke kharch*, 1207.
गाँव के ठाकुर *gāñw ke thākur*, 1208.
गावा *gāwa*, 1435.
गासी *gāsi*, 13.
गाही *gāhi*, 884.
गिट्टी *gitti*, 1267.
गिढ़ाना *girhāna*, 1010.
गिनब *ginab*, 1343.
गिरईं *girain*, 1480, 1481.
गिरन्गिटिया *girgitiya*, 1037.
गिरन्गिरा *girgira*, 646.

गिरन्धर *girdhar*, 655.
गिरन्दा *girda*, 399, 459, 924.
गिरन्मिट *girmit*, 400, 405.
गिरन्मी *girmi*, 1480, 1481.
गिरल *giral*, 1080.
गिरन्वौं *girwīn*, 1480.
गिरस्तू *girastu*, 1160.
गिरस्तू घ्यू *girastu ghyu*, 1160.
गिरह *girah*, 100, 1491.
गिरन्हस्त *girhast*, 1085.
गिरन्ही *girhi*, 1234.
गिराबी *girābi*, 239.
गिरामी *girāmi*, 239.
गिरेह *gireh*, 1010, 1491.
गिरे *gire*, 1010, 1491.
गिरौं *giron*, 1477, 1480.
गिरौं गाँठ *giron gānth*, 1480.
गिलन्दाजी *gilandāji*, 1493.
गिलावा *gilāwa*, 423, 1246, 1267.
गिलास *gilas*, 691.
गिलेफ *gileph*, 730.
गिलेवा *gilewa*, 1267.
गिलौरी *gilauri*, 1055.
गींगट *gīngat*, 1266.
गीर *gīr*, 965*a*.
गुगुल *gugul*, 1419.
गुच्छा *guchchha*, 233.
गुजर *gujar*, 69.
गुजरात *gujrāt*, 1087.
गुँजरी *gunjri*, 533.
गुजुरुआ *gujurua*, 270.
गुँजेरा *gunjera*, 1183.
गुडरा *gudra*, 975.
गुड़ *gur*, 1014.
गुड़की *gurki*, 372, 713.
गुड़गुड़ी *gurguri*, 473.
गुड़िया *guriya*, 188, 204, 221.
गुड़ुड़ा *gurura*, 1451.
गुड़ौर *guraur*, 300.
गुड़ी *gurhi*, 119.
गुण्ड *gund*, 886.
गुण्डो *gundo*, 894.
गुदन्ड़ा *gudra*, 637.
गुदर *gudar*, 1048.
गुदन्रा *gudra*, 731.
गुदन्री *gudri*, 731, 1048.
गुदश्तन्ता *gudashta*, 1216.
गुदश्तादार *gudashtadār*, 1216.
गुदस्ता *gudasta*, 1216.
गुदस्तादार *gudastādār*, 1216.
गुदार *gudār*, 874, 886.
गुदारा *gudāra*, 874.
गुन *gun*, 747, 1457.
गुनन्थारी *gunthāri*, 638.
गुनरन्खा *gunarkha*, 238.
गुनन्वाह *gunwāh*, 239.
गुनिया *guniya*, 426.
गुनियाँ *guniyān*, 404, 426.
गुनी *guni*, 1453.
गुन्नी *gunni*, 1343.
गुम्मा *gumma*, 1272.
गुर *gur*, 1014.
गुरन्खा *gurkha*, 238.
गुरन्चलन्ना *gurchalna*, 606.
गुरन्दन *gurdan*, 309.
गुरन्दम *gurdam*, 309, 319, 457.
गुरन्दवान *gurdawān*, 1141.
गुरन्देल *gurdel*, 66.
गुरन्पौर *gurpaur*, 310.
गुरन्हण्डी *gurhandi*, 314.
गुरन्हत्थन *gurhatthan*, 1325.
गुरन्हत्थी *gurhatthi*, 1325, 1347.
गुरन्ही *gurhi*, 120.
गुरुज *guruj*, 402.
गुरुज खाप *gurujkhāp*, 402.
गुरौधा *guraudha*, 1341.
गुरौंधा *guraundha*, 1325.
गुलगुला *gulgula*, 1272.
गुलन्थियाएब *gulthiyāëb*, 1024.
गुलन्दाना *gulāna*, 1272.

गुलन्दार *guldār*, 1138.
गुलन्फा *gulpha*, 1073.
गुलन्फी *gulphi*, 398.
गुलन्मिरिच *gulmirich*, 1073.
गुलाब *gulāb*, 1043, 1272.
गुलाब जामुन *gulāb jāmun*, 1272.
गुलाबी *gulābi*, 1043.
गुलेती *guleti*, 66.
गुलौरा *gulaura*, 1272.
गुल्ला *gulla*, 1012.
गुल्ली *gulli*, 32, 398, 602, 929, 932, 936, 1008, 1012, 1042, 1272.
गूँज *gūnj*, 469.
गूड़ *gūr*, 1014, 1399, 1404, 1409.
गूड़क *gūrak*, 719.
गूँड़ा *gūnra*, 886.
गूँड़ी *gūnri*, 898, 1023.
गूढ़ा *gūrha*, 110, 233.
गून *gūn*, 115, 239.
गूर *gūr*, 311, 373, 1014, 1324.
गूरी *gūri*, 1272.
गेठन्जोड़न *gethjoran*, 1331.
गेठिया *gethiya*, 128.
गेंड़न्छीला *genrchhila*, 292.
गेंड़न्वहिया *genrwahiya*, 292.
गेड़न्हरुआ *gerharua*, 1075.
गेंड़ारी *genrāri*, 832.
गेंड़िकाटा *genrikāta*, 293.
गेड़िया *geriya*, 549.
गेड़ियार *geriyār*, 281.
गेंड़ियार *genriyār*, 298.
गेंरियारी *genriyāri*, 281, 298.
गेड़ुआ *gerua*, 688.
गेंड़ुआ *genrua*, 652.
गेंड़ुआवा *geñruāwa*, 1263.
गेंड़ुरी *genruri*, 652.
गेंड़ुली *genruli*, 652.
गेंदन्ड़ा *gendra*, 637.
गेंदन्रा *gendra*, 731.
गेन्हन्री *genhri*, 1073.
गेन्हारी *genhāri*, 1073.
गेरुआ *gerua*, 119, 637, 1074.
गेरुई *geruī*, 1074, 1089.
गेलन्हण्डा *gelhanta*, 1073.
गेलाह *gelāh*, 1070.
गेलै *gelai*, 1477.
गेलैन्हि *gelainhi*, 1486.
गेल्हन्नी *gelhni*, 37.
गेंहन्ड़िवाला *genhriwāla*, 1156.
गेंहुँ *gehuñ*, 955.
गेंहुआँ *genhuān*, 985.
गेहुमा *gehuma*, 985.
गेंहूँ *gehūn*, 1092.
गेटम *getam*, 637.
गेंठ *genth*, 1331.
गेंठ जोड़ *geñth jor*, 1331.
गेंठ बन्धन *genth bandhan*, 1331.
गेंठा *gentha*, 108.
गेंठि *geñthi*, 1357.
गेंड़ *genr*, 1010, 1012, 1144.
गेंड़ा *genra*, 873, 1008.
गेंड़ा करल *genra karal*, 873.
गेंड़ी *genri*, 288, 1008.
गेंद खेलब *gend khelab*, 1386.
गेरू *geru*, 786.
गेल *gel*, 115 (footnote), 444, 859, 922, 967, 987, 1004, 1043, 1086, 1087, 1089, 1343, 1485.
गेल्हा *gelha*, 141, 719, 1160.
गेल्हा के घ्यू *gelha ke ghyu*, 1160.
गैघरा *gaighara*, 1153.
गैंच *gainch*, 1256.
गैंचा *gaincha*, 38.
गैंता *gainta*, 38, 39, 115.
गैंती *gainti*, 38.
गैदान *gaidān*, 1347.
गैना *gaina*, 1099.
गैया *gaiya*, 1087.
गैर *gair*, 1215.
गैर मौरुसी *gair maurūsi*, 1215.

गैल *gail*, 957, 1092, 1094, 1294, 1477, 1485.
गैल खाता *gail khāta*, 1477.
गैवाह *gaiwāh*, 1150.
गोआम *goām*, 919, 1201.
गोआर *goār*, 1084, 1150, 1203.
गोआरक *goārak*, 849 (footnote).
गोआरेँ *goāren*, 1159.
गोआस *goās*, 1132.
गोईटा *goïta*, 1139.
गोइठा *goïtha*, 852, 853.
गोइँठा *goïntha*, 852.
गोइठा घर *goïtha ghar*, 853.
गोएँड़ *goënr*, 784.
गोएँड़ा *goenra*, 784.
गोखन्लू *gokhlu*, 533.
गोखुला *gokhula*, 753, 1075.
गोजई *gojaï*, 959.
गोझन्नौटा *gojhnauta*, 741.
गोझिया *gojhiya*, 1272.
गोटाएल *gotäël*, 957.
गोठहुल *gothahul*, 853.
गोठौर *gothaur*, 853.
गोठौरा *gothaura*, 853.
गोठौल *gothaul*, 853.
गोठौला *gothaula*, 853.
गोड़न्तार *gortār*, 638.
गोड़न्धोआइ *gordhoäï*, 1341.
गोड़न्पौटा *gorpautha*, 939.
गोड़न्पौर *gorpaur*, 941, 949.
गोड़न्हा *gorha*, 759.
गोड़ाँइ *gorāin*, 759.
गोड़ानी *gorāni*, 105, 110.
गोड़ाँव *gorānw*, 110, 759.
गोड़ावन *gorāwan*, 110.
गोड़ार *gorār*, 110.
गोड़िया *goriya*, 188, 224, 225, 226, 690, 1256.
गोड़ैत *gorait*, 1200, 1209*b* ; Appendix, 12*a*.
गोड़ैतक *goraitak*, 1200.
गोड़ैतक मूठ *goraitak mūth*, 1200.
गोड़ैती *goraiti*, 1200.
गोथार *gothār*, 1145.
गोँदन्री *gondri*, 751.
गोदाम *godām*, 312, 1139, 1488.
गोँदौरा *gondaura*, 848.
गोधन्ना *godhna*, 1183.
गोनन्तारी *gontāri*, 638.
गोनन्री *gonri*, 751.
गोनन्रौर *gonraur*, 848.
गोनिया *goniya*, 426.
गोपाल भोग *gopāl bhog*, 975.
गोबन्नाइ *gobnäï*, 1456.
गोबन्नाइ राउत *gobnäï räüt*, 1456.
गोबन्राएल *gobräël*, 850.
गोबन्रौरा *gobraura*, 1074.
गोबारा *gobāra*, 585.
गोभन्नी *gobhni*, 40.
गोरन्खिया *gorkhiya*, 845, 1150.
गोरन्खुल *gorkhul*, 753, 1075.
गोरण्डी *goranti*, 786.
गोरन्थरिया *gorthariya*, 638.
गोरन्थारी *gorthāri*, 638.
गोरन्थारो *gorthāro*, 1145.
गोरन्दार रन्दा *gordār randa*, 399
गोरन्दार रुखानी *gordār rukhāni*, 400.
गोरन्धोआइ *gordhoäï*, 1400.
गोरन्पौर *gorpaur*, 280.
गोरन्पौरी *gorpauri*, 614.
गोरन्हा *gorha*, 852, 853.
गोरियट्टा *goriatta*, 786.
गोरिया *goriya*, 1456.
गोरेआ *gorea*, 1456.
गोरेँटिया *gorentiya*, 786.
गोरेँटिया पथन्रौटी *gorentiya pathrauti*, 786.
गोरैया *goraiya*, 1456.
गोरौधा *goraudha*, 1341.
गोलन्भण्टा *golbhanta*, 1073.

गोलन्मुहाँ *golmuhān*, 523.
गोलन्मुहीँ *golmuhīn*, 523.
गोलन्वा *golwa*, 764, 768, 1135.
गोलन्वाँ *golwān*, 378.
गोलन्साबर *golsābar*, 549.
गोलन्हथ *golhath*, 963.
गोलन्हत्थी *golhatthi*, 963.
गोलावा *golāwa*, 1073.
गोलौर *golaur*, 297, 300.
गोसाँईँ *gosañiñ*, 1456.
गोसाउन *gosāün*, 1175.
गोसैंया *gosainya*, 393.
गोहन्मा *gohma*, 970.
गोहन्रा *gohra*, 852, 853.
गोहन्राएब *gohrāëb*, 1098.
गोहन्रौर *gohraur*, 853.
गोहन्रौरा *gohraura*, 853.
गोहान *gohān*, 784.
गोहार *gohār*, 1201.
गोहाल *gohāl*, 1153.
गोहिया *gohiya*, 72, 1234.
गोहुँ *gohuñ*, 955.
गोहुम *gohum*, 955
गोहुमन *gohuman*, 1136.
गोआ *goa*, 653, 848, 868, 1006.
गोआ पटाएब *goa patāëb*, 1006.
गोखुल *gokhul*, 975, 978.
गोखुल फूल *gokhul phūl*, 975.
गोखुल सार *gokhul sār*, 978.
गोछा *gochha*, 233.
गोछी *gochhi*, 1435.
गोजर *gojar*, 69.
गोजी *goji*, 654.
गोझा *gojha*, 1272.
गोँझी *gonjhi*, 1010.
गोट *got*, 604, 984, 1045, 1127.
गोटा *gota*, 765, 856, 984, 1045.
गोटी *goti*, 327, 1032, 1175.
गोटी के निकन्सारी *goti ke nik sāri*, 1175.
गोटी घर *goti ghar*, 327.
गोटो *goto*, 1045.
गोठी *gothi*, 337.
गोठुल *gothul*, 853.
गोड़ *gor*, 356, 1341, 1350, 1451.
गोँड़ *gonr*, 433.
गोड़ धोइ *gor dhoï*, 1341.
गोड़ा *gora*, 78, 90, 362*a*.
गोड़ी *gori*, 319*j*.
गोँड़ी *gonri*, 93, 580.
गोँड़ा *gonrha*, 784.
गोद *god*, 1394.
गोद लेब *god leb*, 1394.
गोँदी *gondi*, 1251.
गोधन *godhan* 1446.
गोन *gon*, 115, 128, 239.
गोनर *gonar*, 849 (footnote), 849.
गोप *gop*, 755.
गोबर *gobar*, 848, 1445.
गोबैर पाँचे *gobar pānche*, 1445.
गोभी *gobhi*, 1009. 1011, 1074.
गोर *gor*, 1337, 1338, 1400.
गोरख *gorakh*, 756, 769.
गोरख धँधारी *gorakh dhandhāri*, 756.
गोरख धन्हारी *gorakh dhanhāra*, 756, 769.
गोर लगाएब *gor lagāeb*, 1337, 1351.
गोरस *goras*, 1157.
गोरा *gora*, 1216.
गोरी *gori*, 786.
गोरी केवाल *kori kewāl*, 786.
गोरू *goru*, 1094.
गोल *gol*, 236, 418, 748, 756, 769, 921, 1037, 1073, 1113, 1135, 1259, 1260.
गोलक *golak*, 399, 400, 418.
गोलक बुरज खाब *golak buruj khāb*, 399.
गोलख *golakh*, 400, 418.
गोल गाल *gol gāl*, 921.

गोल मिरिच *gol mirich*, 1073.
गोलम्मर *golammar*, 921.
गोल रेती *gol reti*, 418.
गोला *gola*, 424, 466, 585, 1016, 1113, 1135, 1259, 1260, 1272.
गोलाकस *golākas*, 424.
गोला रुखानी *gola rukhāni*, 400.
गोली *goli*, 77, 498, 505, 549.
गोली सबरी *goli sabri*, 549.
गोसल *gosal*, 1408, 1430.
गोसल कराएब *gosal karāeb*, 1408, 1430.
गोहट *gohat*, 865.
गौठन्हा *gautha*, 1144.
गौनहरी *gaunahri*, 1293.
गौरिया *gauriya*, 991.
गौरैया *gauraiya*, 473.
गौसाला *gausāla*, 1153.
गौसिङ्घी *gausinghi*, 1102.
गौ *gau*, 637, 1114, 1451.
गौँआँ *gauñāñ*, 1208.
गौ किरिया *gau kiriya*, 1451.
गौ कोस *gau kos*, 1492.
गौखा *gaukha*, 1139.
गौच *gauch*, 400.
गौँची *gaunchi*, 789.
गौँछी *gaunchhi*, 789, 1074.
गौठि *gauthi*, 848.
गौठी *gauthi*, 848.
गौँड़ा *gaunrha*, 784.
गौत *gaut*, 848, 1144.
गौँत *gaunt*, 848.
गौ तकिया *gau takiya*, 637.
गौत देब *gaut deb*, 1145.
गौँती *gaunti*, 884.
गौदान *gaudān*, 1347.
गौना *gauna* 1291, 1349.
गौना के नेआर *gauna ke neār*, 1349.
गौर *gaur*, 1118.
गौरी *gauri*, 93.
गौला *gaula*, 236.
गौसार *gausār*, 1153.
ग्राम *grām*, 1455.
ग्राम देओता *gram deota*, 1455.
ग्वार *gwār*, 1150.
ग्रिही *grihi*, 1234.

॥ घ *gh* ॥

घई *ghai*, 835.
घग्घा *ghaggha*, 1084.
घँघरा *ghanghra*, 743.
घघरी *ghaghri*, 34, 1088.
घँघरी *ghanghri*, 743, 1074.
घङ्घर *ghanghar*, 743.
घटक *ghatak*, 1286.
घटना *ghatna*, 319*l*, 718.
घटरा *ghatra*, 1272.
घटिहन *ghatihan*, 1272.
घटोरा *ghatora*, 1272.
घट्ठा *ghattha*, 1272.
घठिहन *ghathihan*, 1272.
घड़ा *gharà*, 32.
घड़ारी *gharāri*, 832, 940.
घड़िया *ghariya*, 530, 547, 554, 560, 621.
घड़ी *ghari*, 595, 776.
घड़ौँची *gharaunchi*, 722.
घण्ट *ghant*, 776, 1422.
घण्ट टाँगब *ghant tāngab*, 1422.
घण्टा *ghanta*, 776.
घन *ghan*, 397, 410, 552, 585, 858.
घन चक्कर *ghan chakkar*, 585.
घनन्मुधी *ghanmudhi*, 409.
घनन्बहा *ghanbaha*, 295.
घनन्वाहा *ghanwāha*, 283, 295.
घनी *ghani*, 646.

घनैली *ghanaili*, 646.
घर *ghar*, 268, 312, 853, 895, 1089, 1162, 1234, 1235, 1244, 1248, 1275, 1350, 1388, 1390.
घरत *ghara*, 1234.
घरन्का *gharka*, 1250.
घर के लोग *ghar ke log*, 1275.
घरन्घरन्वा *gharghar wa*, 1173.
घर छरिया *ghar chhariya*, 1244.
घरन्नई *gharnaī*, 232.
घरन्नी *gharanni*, 566.
घर पैसारी *ghar paisāri*, 1350.
घरन्बारी *gharbāri*, 784.
घर भरब *ghar bharab*, 1388, 1390.
घरन्रा *gharra*, 271.
घरन्री *gharri*, 595.
घरन्हू *gharhu*, 1092.
घरा *ghara*, 1234, 1254.
घरामी *gharāmi*, 1244.
घरिया *ghariya*, 530, 547, 554, 557, 713.
घरिल *gharil*, 713.
घरो *gharo*, 1234.
घलन्थरी *ghalthari*, 722.
घलन्सारी *ghalsāri*, 722.
घलुआ *ghalua*, 1483.
घसन्कट्टी *ghaskatti*, 1359.
घसन्तुरिया *ghasturiya*, 1119.
घसुआ *ghasua*, 1272.
घसुई *ghasui*, 1272.
घसुई रोटी *ghasui roti*, 1272.
घाइ *ghāi*, 34.
घाघ *ghāgh*, 1091, 1092.
घाँघर *ghānghar*, 743.
घाघे *ghāghe*, 829.
घाट *ghāt*, 1420.
घाटों *ghāton*, 1456.
घाठ *ghāth*, 1272.
घाठा *ghātha*, 1272.
घाठि *ghāthi*, 1272.
घाठो *ghātho*, 1272.
घाँठो *ghāntho*, 1272.
घानी *ghāni*, 263, 444.
घामँड़ *ghāmanr*, 487.
घारी *ghāri*, 1153.
घास *ghās*, 356, 868.
घास पात *ghās pāt*, 868.
घिउरा *ghiura*, 1069.
घिढारी *ghidhāri*, 1308.
घिना *ghina*, 848.
घियौड़ा *ghiyaura*, 1272.
घिरन्ची *ghirchi*, 335*f*.
घिरन्नई *ghirnaī*, 595.
घिरन्ना *ghirna*, 596.
घिरन्नी *ghirni*, 238, 595, 940.
घिरन्सण्डी *ghirsandi*, 722.
घिरन्सिढ़ी *ghirsirhi*, 722.
घिरन्सिण्डी *ghirsindi*, 722.
घिरन्सिर *ghirsir*, 722.
घिवुक *ghiwak*, 140.
घिवक कड़न्हा *ghiwak karha*, 140.
घिवक कड़न्ही *ghiwak karhi*, 140.
घिवही *ghiwahi*, 140.
घिवही भाँड़ा *ghiwahi bhānra*, 140.
घिसिरी *ghisiri*, 722.
घी *ghi*, 1160.
घीव *ghīw*, 1160.
घीवर *ghīwar*, 1272.
घुगुरी *ghuguri*, 1272.
घुग्घा *ghuggha*, 741.
घुघन्नी *ghughni*, 990, 1272.
घुँघन्नी *ghunghni*, 990.
घुँघन्रू *ghunghru*, 759.
घुघुरू *ghughuru*, 771.
घुँघुरू *ghunghuru*, 771.
घुङ्घुर *ghunghur*, 759.
घुच्ची *ghuchchi*, 713.
घुण्डी *ghundi*, 612, 729, 767.
घुनन्सी *ghunsi*, 755.
घुमन्री *ghumri*, 1177.

घुमाएब *ghumāeb*, 830, 1098, 1332.
घुमान *ghumān*, 954.
घुमौआ जाल *ghumaua jāl*, 646.
घुरकट्टा *ghurkatta*, 292.
घुरची *ghurchi*, 335.
घुरचीला *ghurchīla*, 115.
घुरनी *ghurni*, 940, 1177.
घुरला *ghurla*, 136.
घुरिली *ghurili*, 713.
घुसियावे *ghusiāwe*, 1446.
घूआ *ghūa*, 984.
घूघ *ghūgh*, 741.
घूँड़ी *ghūnri*, 729.
घून *ghūn*, 1074.
घूनी *ghūni*, 1024.
घूर *ghūr*, 848, 849, 873, 1247, 1400.
घूर काटब *ghūr kātab*, 873.
घूरी *ghūri*, 889.
घेघुआ *gheghua*, 1173.
घेबली *ghebli*, 1000.
घेरान *gherān*, 895, 1148.
घेरानी *gherāni*, 1148.
घेवड़ा *ghewra* 1069.
घेवारी *ghewāri*, 832.
घेंच *ghench*, 1073.
घेरल *gheral*, 1485.
घेरा *ghera*, 895, 919, 1132, 1148, 1311.
घेवर *ghewar*, 1272.
घैलसारी *ghailsāri*, 722.
घैला *ghaila*, 83, 303, 432, 713.
घैली *ghaili*, 713.
घोंगरा *ghongra* 1100.
घोंघड़ी *ghonghri*, 1074.
घोंघफुलवा *ghonghphulwa*, 1173.
घोंघरा *ghonghra*, 1100.
घोंचवा *ghonchwa*, 1100.
घोंटाई *ghoñtāi*, 1310, 1314.
घोड़मुँहा *ghormuhān*, 1256.
घोड़सहा *ghorsaha*, 1256.
घोड़िया *ghoriya*, 225.
घोनसार *ghonsār*, 434, 435.
घोनसारी *ghonsāri*, 434,
घोरजाउर *ghorjāur*, 1272.
घोरजारी *ghorjāri*, 1272.
घोरमाहा *ghormāha*, 143.
घोराइ *ghorāi*, 639, 936.
घोराठी *ghorāthi*, 144.
घोरान *ghorān*, 895, 1148.
घोरानी *ghorāni*, 936.
घोघ *ghogh*, 741.
घोघट *ghoghat*, 741.
घोघर *ghoghar*, 1458.
घोंघर *ghonghar*, 1100.
घोंघा *ghongha*, 725, 1267.
घोघी *ghoghi*, 734, 737.
घोंघी *ghonghi*, 737.
घोघो *ghogho*, 741.
घोंचा *ghoncha*, 1100.
घोंटब *ghoñtab*, 1310.
घोटन *ghotan*, 1310.
घोंटा *ghonta*, 539.
घोड़ *ghor*, 148, 1126.
घोड़ बहल *ghor bahal*, 148.
घोड़ा *ghora*, 1126.
घोड़ी *ghori*, 386, 1126, 1127, 1256.
घोंपा *ghonpa*, 987, 1100.
घोर *ghor*, 749, 1126, 1161, 1166, 1272.
घोरन *ghoran*, 639.
घोरा *ghora*, 1126.
घोरी *ghori*, 1126.
घोल *ghol*, 1272.
घोली *gholi*, 1483.
घौद *ghaud*, 379.
घौर *ghaur*, 379, 1234.
घ्युदारी *ghyudhāri*, 1308.
घ्यू *ghyū*, 138, 713, 719, 1160, 1272, 1308.

॥ च *ch* ॥

चक *chak*, 629.
चकन्टी *chakti*, 209.
चकठ *chakath*, 1225, 1227.
चकन्नी *chakti*, 209.
चकन्मक *chakmak*, 1091.
चकरन्बान *chakarbān*, 585.
चकरन्सान *chakarsān*, 538.
चकन्री *chakri*, 581, 619, 932, 1014.
चकन्ला *chakla*, 457, 629.
चकन्लेदार *chakledār*, 871.
चकन्वर *chakwar*, 579.
चकुला *chakula*, 619.
चकैठ *chakaith*, 573.
चकोड़ा *chakora*, 1183.
चकोड़ी *chakori*, 579.
चकोला *chakola*, 629.
चक्कर *chakkar*, 360, 585, 590, 1112.
चक्कस *chakkas*, 447.
चक्का *chakka*, 151, 590, 1253, 1272.
चक्की *chakki*, 581, 590, 619, 1014, 1251, 1369.
चँगन्नी *changni*, 1483.
चँगेरी *changeri*, 44.
चँगेली *changeli*, 44.
चँगोर *changor*, 45.
चघूस *chaghūs*, 147.
चघूस गाड़ी *chaghūs gāri*, 147, 150.
चचन्रा *chachra*, 937.
चचन्री *chachri*, 1416.
चचार *chachār*, 233, 937.
चञ्चर *chanchar*, 1234.
चञ्चर घर *chanchar ghar*, 1234.
चटन्का *chatka*, 735.
चटन्कोहा *chatkoha*, 1004.
चटन्ना *chatna*, 1458.
चटन्नी *chatni*, 1272.
चटाइ *chatāi*, 197, 751, 1450.
चटान *chatān*, 751, 794, 1266.
चटावन *chatāwan*, 1407.
चटिया *chatiya*, 1453.
चटुआ *chatua*, 1458.
चटैनी *chataini*, 751.
चटैल *chatail*, 1073.
चट्टा *chatta*, 1004.
चट्टा धरिस है *chatta dharis hai*, 1004.
चट्टान *chattān*, 1266.
चट्टी *chatti*, 317, 304, 319*m*, 456, 713, 750.
चठैल *chathail*, 1073.
चड़िया *chariya*, 713.
चड़िवार *chariyār*, 949.
चँड़िवाह *chanriwāh*, 949.
चढ़ *charh*, 1173.
चढ़त *charhat*, 1085.
चढ़ब *charhab*, 1024.
चढ़ाएब *charhāeb*, 1308, 1378.
चढ़ाव *charāo*, 951.
चढ़ि *charhi*, 726 (footnote).
चण्डू *chandu*, 1034.
चतन्रा *chatra*, 1074, 1105.
चतावन *chatāwan*, 1456.
चतुरन्थी *chaturthi*, 1340, 1357.
चँदन्रौटा *chandrauta*, 778.
चँदन्वा *chandwa*, 7, 183.
चँदिया *chandiya*, 269.
चँदुली *chanduli*, 7.
चद्दर *chaddar*, 323, 724, 730, 740, 1339, 1386.
चनन्की *chanki*, 786.
चनन्डोल *chandol*, 241.
चनन्मार *chanmār*, 1251.
चनन्वा *chanwa*, 269.
चनन्सुर *chansur*, 1073.
चना *chana*, 1002.

चनाबक *chanābak*, 965*c*.
चनी *chani*, 1003.
चन्दन *chandan*, 778, 1318, 1391.
चन्दन हार *chandan hār*, 1391.
चन्दर *chandar*, 585.
चन्दर कला *chandar kala*, 585.
चन्द्रर हार *chandar hār*, 765.
चन्ना *channa*, 1047, 1048.
चपई *chapaī*, 136, 1043.
चपकन *chapkan*, 729.
चपटवा *chapatwa*, 1074.
चपटा *chapta*, 735, 1037.
चपोट *chapot*, 179.
चपड़ा *chapra*, 1075.
चपनी *chapni*, 492.
चपरावन *chaprāwan*, 409.
चपरौना *chaprauna*, 409.
चपरौनी *chaprauni*, 409.
चबतरा *chabutra*, 317, 1243.
चबैना *chabena*, 1272.
चबैनी *chabeni*, 1272.
चभुकी *chabhuki*, 99.
चमच *chamach*, 449.
चमड़ा *chamra*, 414, 1139.
चमड़ी *chamri*, 719.
चमत्कार *chamatkār*, 1056.
चमरख *chamrakh*, 349.
चमरा *chamra*, 362*a*.
चमाइनि *chamāini*, 1400.
चमार *chamār*, 479, 1196.
चमैनी *chamaini*, 1400, 1408, 1412.
चमौटा *chamauta*, 383.
चमौटी *chamauti*, 383.
चम्पा *champa*, 138, 140, 765.
चम्पा कली *champa kali*, 765.
चम्मच *chammach*, 449.
चम्मल *chammal*, 507.
चर *char*, 1120.
चरअनी *charanni*, 1479.
चरक *charak*, 597, 1133.
चरका *charka*, 1133.
चरको *charko*, 1133.
चरख *charukh*, 498, 540, 598.
चरखा *charkha*, 339.
चरखी *charkhi*, 329, 585*a*, 598.
चरगोटिया *chargotiya*, 639.
चरगोरी *chargori*, 31.
चरचसी *charchasi*, 821.
चरँछिया *charanchhiya*, 1248.
चरँछिया चूल्हा *charanchiya chūlha*, 1248.
चरन *charan*, 93.
चरना *charna*, 726.
चरनी *charni*, 93.
चरपतिया *charpatiya*, 1018.
चरपतियो *charpatiyo*, 1018.
चरपलिया *charpaliya*, 725.
चरपाइ *charpāï*, 636, 1416.
चरपाय *charpāy*, 243.
चरबन *charban*, 1272.
चरबरधा *charbardha*, 1097.
चरवा *charwa*, 1126.
चरवाह *charwāh*, 1150, 1184.
चरवाहा *charwāha*, 845, 1150.
चरवाही *charwāhi*, 833, 1152, 1205.
चरस *charas*, 1036.
चरसा *charsa*, 1139, 1201.
चरसा के गोदाम *charsa ke godām*, 1139.
चरसेरा *charsera*, 1500.
चरसेरी *charseri*, 1500.
चराइ *charāï*, 1147, 1151, 1152, 1205 ; Appendix, 14.
चराँट *charānt*, 1147.
चरी *chari*, 1144, 1183
चरुआ *charua*, 83, 316, 467, 713.
चरुई *charuï*, 467, 713.
चरैया *charaiya*, 1174.
चरैला *charaila*, 1248.
चरैला चूल्हा *charaila chulha*, 1248.

चलठ *chala*, 1088.
चलन्ता बटाम *chalta batām*, 404.
चलन्ना *chalna*, 39, 325, 440, 606.
चलन्नी *chalni*, 440, 604.
चलल *chalal*, 356.
चललच *chalalah*, 1113.
चलाएब *chalāeb*, 817, 830, 941, 949.
चलाँकी *chalānki*, 519.
चले *chale*, 478.
चलौना *chalauna*, 346.
चलौनी *chalauni*, 56, 331, 346, 439, 416.
चलौंसी *chalaunsi*, 894.
चल्हा *chalha*, 1155.
चँवरा *chamwra*, 1133.
चसदार *chasdār*, 742.
चहक्का *chahka*, 585.
चहटा *chahta*, 1458.
चहबच्चा *chahbachcha*, 314, 316.
चहल *chahal*, 787.
चाइँ *chāin*, 594.
चाउर *chāür*, 963, 1365.
चाउ *chāu*, 1084.
चाक *chāk*, 79, 573, 629.
चाकर *chākar*, 1184.
चाकल *chākal*, 893.
चाकी *chāki*, 1014.
चाकैटा *chākaita*, 1263.
चाँग *chāng*, 49, 895, 970.
चाँच *chānch*, 799.
चाँचर *chānchar*, 1154.
चाँचरी *chānchri*, 318.
चाँचवाला *chānchwāla*, 1234.
चाँचवाला घर *chānchwāla ghar*, 1234.
चाँछी *chānchhi*, 1144.
चाटै *chātai*, 250.
चाँड़ *chānr*, 117, 442, 949.
चाँड़ा *chānra*, 1259.
चाँडा *chānda*, 1259.
चाँड़ी *chānri*, 24, 1259.
चाँडू *chāndu*, 1034.
चातर *chātar*, 382, 646, 1105.
चाँद *chānd*, 226, 585, 762.
चाँद चरखी *chānd charkhi*, 585.
चाँदनी *chāndni*, 1178, 1235.
चादर *chādar*, 585, 730, 740, 745.
चादर पड़ाकेदार *chādar parākedār*, 585.
चाँदिल *chāndil*, 816.
चाँदी *chāndi*, 7.
चान *chān*, 1088, 1091.
चाँप *chāmp*, 816.
चाँपा *chāmpa*, 318, 748.
चाँपा बखिया *chāmpa bakhiya*, 748.
चाँपी *chāmpi*, 136, 140.
चाबुक *chābuk*, 104.
चाभी *chābhi*, 1250.
चाभुक *chābhuk*, 99.
चाम *chām*, 414, 1139.
चार *chār* 821, 1244.
चारपाइ *chārpāï*, 636, 1431.
चार चास *chār chās*, 821.
चारा *chāra*, 1144, 1183.
चारि *chāri*, 1087, 1113.
चारो *chāro*, 1183.
चालन *chālan*, 866.
चालनि *chālani*, 440, 604.
चालसा *chālsa*, 914.
चाली *chāli*, 179, 233, 327, 429, 750.
चाल्हा *chālha*, 1155.
चावल *chāwal*, 963.
चास *chās*, 801, 817, 818, 819, 821, 823, 828, 1089, 1192.
चाहा *chāha*, 419, 527.
चाहिअ *chāhia*, 741 (footnote).
चिउरी *chiuri*, 1272.
चिक *chik*, 1141.
चिकठ *chikath*, 1225, 1227.

चिकनकौर *chikankaur*, 1146.
चिकनजिब्भो *chikanjibbho*, 1146.
चिकना *chikna*, 1045, 1160, 1166.
चिकनिया *chikaniya*, 1146.
चिकनी *chikni*, 713, 786, 1183.
चिकनी मिट्टी *chikni mitti*, 786.
चिकनी हाँड़ी *chikni hānri*, 713.
चिकस *chikas*, 1272.
चिकसा *chiksa*, 1272.
चिक्कन *chikkan*, 786, 849*n*.
चिक्कन मिट्टी *chikkan mitti*, 786.
चिक्कस *chikkas*, 1272.
चिखुरनी *chikhurni*, 867.
चिखुराइ *chikhurāi*, 869.
चिचछोर *chichhor*, 1075, 1183.
चिचिरा *chichira*, 1072.
चिचुरा *chichura*, 1072.
चिचोरी *chichori*, 1183.
चिचोर *chichor*, 1075, 1183.
चिचोरी *chichori*, 1075.
चिचोरो *chichoro*, 1183.
चिट *chit*, 726, 1464.
चितुरा *chitura*, 1004, 1031.
चितुरा लागल है *chitura lāgal hai*, 1004.
चित्ता *chittha*, 1464, 1483.
चित्ठी *chitthi*, 1344, 1464, 1487.
चितरसेली *chitarseli*, 1073.
चितरा *chitra*, 1082, 1089.
चिता *chita*, 1419, 1422.
चितावा *chitāwa*, 994.
चिता सेराएब *chita serāëb*, 1422.
चितियाएब *chitiyāëb*, 1024.
चित्ती *chitti*, 1024, 1391.
चित्ती कौड़ी *chitti kauri*, 1391.
चिनमार *chinmār*, 1247.
चिनवा *chinwa*, 1183.
चिनिया *chiniya*, 1005.
चिनियाँ *chiniyān*, 1005.
चिन्ता *chintha*, 991.
चिन्नी *chinni*, 1014.
चिपटा *chipta*, 1037.
चिपरी *chipri*, 852.
चिमटा *chimta*, 516, 539, 567, 703, 711, 1033.
चिमटी *chimti*, 516.
चिरकदान *chirakdān*, 702, 1253.
चिरकुटवा *chirkutwa*, 1456.
चिरकुटवा पीर *chirkutwa pīr*, 1456.
चिरचिरा *chirchira*, 1380, 1385.
चिरचिरी *chirchiri*, 1183.
चिरना *chirna*, 424.
चिरमिच्ची *chirmichchi*, 707.
चिराक *chirāk*, 713.
चिराग *chirāg*, 713, 1423.
चरागदान *chirāgdān*, 702, 711.
चिराग बत्ती *chirāg batti*, 1423.
चिरागा *chirāga*, 1441.
चिरागाह *chirāgāh*, 1147.
चिरार *chirār*, 1418.
चिरारी *chirāri*, 1418.
चिरैया *chiraiya*, 194, 967, 1082, 1086.
चिरौगिया *chiraugiya*, 769.
चिलम *chilam*, 472, 713, 1026, 1034.
चिलमची *chilamchi*, 699.
चिलवन *chilwan*, 605.
चिलिफची *chiliphchi*, 699.
चिलिमची *chilimchi*, 699, 711.
चिलोही *chilohi*, 73.
चिलौंज *chilaunj*, 605.
चिलौंद *chilaund*, 605, 646.
चिलौन *chilaun*, 605.
चिल्लम *chillam*, 472.
चिहल *chihal*, 1375.
चिहल तन *chihal tan*, 1375.
चिहुकार *chihukar*, 1098.
चीज *chīj*, 655.
चीक *chīk*, 1141.
चीन *chīn*, 474, 475, 990, 991, 1084.

चीना *chīna*, 991, 1074.
चीनी *chīni*, 312, 1014.
चीनी के कारखाना *chīni ke karkhāna*, 312.
चीनी के गोदाम *chīni ke godām*, 312.
चीन्ह *chīnh*, 991.
चीप *chīp*, 184, 427.
चीर *chīr*, 723.
चीरा *chīra*, 724, 1265.
चुआरी *chuāri*, 920*c*.
चुक *chuk*, 1084.
चुकन्ड़ी *chukri*, 136, 713.
चुकन्नी *chukni*, 713.
चुकल *chukal*, 834.
चुकिया *chukiya*, 249.
चुकौआ *chukaua*, 1220.
चुक्कड़ *chukkar*, 372, 713.
चुक्कर *chukkar*, 713.
चुक्का *chukka*, 136, 140, 146, 713.
चुक्की *chukki*, 136.
चुचुहिया *chuchuhiya*, 1077.
चुटकी *chutki*, 417, 857, 1201, 1483.
चुड़िदार *churidār*, 727, 749.
चुड़िया *churiya*, 561.
चुड़िहार *churihār*, 561.
चुड़ैल *churail*, 1458.
चुण्टा *chunta*, 567.
चुँदन्री *chundri*, 745.
चुनन्री *chunri*, 745, 1316.
चुनवट्टल *chunwattal*, 1267.
चुनन्हा *chunha*, 659.
चुनेटल *chunetal*, 1267.
चुनौटी *chunauti*, 659.
चुन्ना *chunna*, 69, 659, 1267.
चुन्नी *chunni*, 1272.
चुभक्की *chubhki*, 570.
चुभन्ती *chubhti*, 570.
चुमाएब *chumāeb*, 1304.
चुमावन *chumāwan*, 1279, 1304.
चुमौना *chumauna*, 1279, 1304, 1312.
चुरिया *churiya*, 60, 568.
चुरिहार *churihār*, 561.
चुलझोंका *chuljhonka*, 303.
चुलाएब *chulāëb*, 855.
चुल्हचचा *chulhancha*, 303.
चुल्हानी *chulhāni*, 1248.
चुल्हिया *chulhiya*, 1248.
चुसकी *chuski*, 1035.
चुस्त *chust*, 727.
चुहटाब *chuhtāb*, 1158.
चुहड़ *chuhar*, 1456.
चुहड़ माल *chuhar māl*, 1456.
चुहाड़ *chuhār*, 1119.
चुहानी *chuhāni*, 1248.
चूअना *chūana*, 1246.
चूअना मारब *chūana mārab*, 1246.
चूआँ *chūān*, 578, 920*c*.
चूईं *chūīn*, 920*c*.
चूए *chūe*, 1084.
चूका *chūka*, 146.
चूँटा *chūnta*, 516, 567, 703.
चूँटी *chūnti*, 516, 539, 567, 1033.
चूड़ा *chūra*, 1272.
चूड़ी *chūri*, 571.
चूड़ *chūrh*, 1250.
चून *chūn*, 659, 748, 1025, 1267, 1272.
चूनब *chūnab*, 1389, 1390.
चूना *chūna*, 69, 1267.
चूना फेरल *chūna pheral*, 1267.
चूर *chūr*, 155, 256, 638, 768, 771, 977, 978, 1037, 1250.
चूरा *chūra*, 1272.
चूरी *chūri*, 768, 771.
चूल *chūl*, 155, 638, 1250.
चूल्ह *chūlh*, 1247.
चूल्हा *chūlha*, 312, 301, 435, 454, 1247, 1248, 1306, 1312, 1313, 1377.
चूल्हा के घर *chūlha ke ghar*, 312.

चूल्हिक *chūlhik*, 1087.
चूल्ही *chūlhi*, 1247.
चूल्हो *chūlho*, 1247.
चेंगन्वा बैंगन *chengwa baingan*, 1073.
चेपुआ *chepua*, 1012.
चेफ्रन्ड़ी *chephri*, 738.
चेफुआ *chephua*, 290.
चेरुआ *cherua*, 713.
चेरुइ *cheruï*, 83, 713.
चेल्खी *chelkhi*, 11.
चेल्हन्वा *chelhwa*, 1155.
चेकी *cheki*, 1251.
चेंघी *chenghi*, 155.
चेंच *chench*, 1183.
चेचक *chechak*, 1175.
चेंट *chent*, 726.
चेंड़ा *cheñra*, 1261.
चेंदी *chendi*, 165.
चेनी *cheni*, 165.
चेन्ही *chenhi*, 165.
चेपी *chepi*, 1251.
चेरी *cheri*, 11.
चेला *chela*, 1261.
चैत *chait*, 1082, 1084, 1092.
चैता *chaita*, 809.
चैती *chaiti*, 1419.
चैला *chaila*, 1261.
चैली *chaili*, 11, 401, 1261.
चोकन्नी *chokni*, 452.
चोकन्रा *chokra*, 894.
चोंगिया *chongiya*, 416.
चोरन्नी *chorni*, 1117.
चोरन्सा *chorsa*, 403.
चोराइ *chorāï*, 1336.
चोराँट *chorānt*, 1183.
चोराँटा *chorānta*, 1183.
चोरावै *chorāwai*, 763.
चोहाट *chohāt*, 1119.
चोहैर *chohair*, 1119.
चोकन *chokan*, 452.
चोकर *chokar*, 894.
चोंकर *chonkar*, 894.
चोका *choka*, 452.
चोखा *chokha*, 800, 1272.
चोंगा *chonga*, 24, 381, 414, 510, 495.
चोंगी *chongi*, 414, 510.
चोट *chot*, 356, 408, 719.
चोंटी *chonti*, 155, 761.
चोंद्र *chonrh*, 1117.
चोंढ़ी *chonrhi*, 1117.
चोत *chot*, 848.
चोंथा *chontha*, 1272.
चोना *chona*, 270.
चोन्ही *chonhi*, 155.
चोप *chop*, 124.
चोंप *chomp*, 124.
चोपा *chopa*, 1012.
चोभा *chobha*, 385.
चोभी *chobhi*, 13, 90.
चोर *chor*, 572, 1173, 1184.
चोरक *chorak*, 726 (footnote), 1184.
चोरन्किल्ली *chorkilli*, 929.
चोर मटन्का *chor matka*, 1173, 1458.
चोली *choli*, 744.
चोहट *chohat*, 1456.
चौएठा *chauetha*, 828.
चौकन्ठा *chauktha*, 754, 762.
चौकन्ठी *chaukthi*, 141.
चौकन्ला *chaukla*, 629.
चौकेठा *chauketha*, 828, 857.
चौगठिया *chaugathiya*, 828.
चौगानी *chaugāni*, 473e.
चौगोशिया *chaugoshiya*, 725.
चौगोड़ा *chaugora*, 31, 382.
चौघड़ा *chaughara*, 585f.
चौघाँव *chaugānw*, 953.
चौघावा *chaughāwa*, 953.
चौठारी *chauthāri*, 1340.
चौठैया *chauthaiya*, 910, 1017, 1053.
चौतन्रा *chautra*, 436, 722, 1243.

चौताना *chautāna*, 585.
चौथारी *chauthāri*, 1340, 1391.
चौथैया *chauthaiya*, 910, 1201.
चौधरी *chaudhri*, 1452.
चौपट्टा *chaupatta*, 1075.
चौपतिया *chaupatiya*, 1018.
चौपहल *chaupahal*, 403.
चौपहल रोती *chaupahal reti*, 403.
चौबगल्ली *chaubagli*, 828.
चौबटिया *chaubatiya*, 833.
चौबधिया *chaubadhiya*, 639.
चौबरन्दा *chaubarda*, 31, 149.
चौमण्डी *chaumandi*, 828.
चौमसिया *chaumasiya*, 1008.
चौरन्सा *chaursa*, 399, 403, 470, 531, 557.
चौरन्सी *chaursi*, 557.
चौरासी *chaurāsi*, 759.
चौराहा *chaurāha*, 833, 1221.
चौरेटा *chauretha*, 1272.
चौहट्टा *chauhatta*, 544.
चौआ *chaua*, 736, 1094, 1489, 1490, 1495.
चौक *chauk*, 223, 828.
चौंक *chaunk*, 1347.
चौकठ *chaukath*, 1250.
चौक नारन *chauk nāran*, 33.
चौका *chauka*, 549, 1247, 1426.
चौकी *chauki*, 30, 35, 36, 389, 457, 629, 635, 765, 830, 1378.
चौंकी *chaunki*, 30, 35.
चौकी घुमाएब *chauki ghumāeb*, 830.
चौकीदार *chaukidār*, 1200.
चौकीदारी *chaukidāri*, 1200.
चौकेर *chauker*, 828.
चौकोर *chaukor*, 1260.
चौखर *chaukhar*, 1097.
चौखरिया *chaukhariya*, 1097.
चौखार *chaukhār*, 821.
चौगेठ *chaugeth*, 828
चौठ *chauth*, 1091, 1201.
चौठी *chauthi*, 1088.
चौंड़ *chaunr*, 1117.
चौथी *chauthi*, 1381, 1391.
चौथी के जोड़ा *chauthi ke jora*, 1381.
चौंधा *chaundha*, 646.
चौधार *chaudhār*, 1260.
चौपड़ *chaupar*, 833.
चौपत *chaupat*, 363.
चौपहल *chaupahal*, 1260.
चौपार *chaupār*, 1245.
चौंपी *chaunpi*, 713.
चौभर *chaubhar*, 1095.
चौमास *chaumās*, 798, 803, 858, 1006.
चौमाँस *chaumāns*, 818.
चौमाँस जोतब *chaumāns jotab*, 818.
चौमुख *chaumukh*, 833, 1307, 1329, 1374.
चौर *chaur*, 77.
चौंर *chaunr*, 784, 790, 920c.
चौरठ *chaurath*, 1272.
चौरत्ती *chauratti*, 1499.
चौरस रेती *chauras reti*, 403.
चौरा *chaura*, 748, 775.
चौरी *chauri*, 1272.

॥ छ *chh* ॥

छकड़ा *chhakra*, 147, 150, 164, 199, 201, 202, 203, 204, 205, 208, 211, 212, 214, 218, 1118.
छकड़ी *chhakri*, 1118
छकन्नी *chhakni*, 654.
छकुनी *chhakuni*, 103.
छक्कड़ *chhakkar*, 1118.
छगन्रा *chhagra*, 969.
छगन्राएब *chhagrāëb*, 1115.

छगरी *chhagri*, 1121.
छगोटिया *chhagotiya*, 639.
छछाई *chhachhāï*, 1349.
छँछिया *chhanchhiya*, 139.
छजा *chhaja*, 68.
छज्जा *chhajja*, 179.
छटङ्की *chhatanki*, 1500.
छटाँक *chhatānk*, 1497, 1498.
छटियाएब *chhatiyāeb*, 1098.
छट्टन *chhattan*, 544.
छट्ठी *chhatthi*, 1406.
छठ *chhath*, 1442.
छठ बरत *chhath bart*, 1442.
छठि *chhathi*, 1406.
छठियार *chhathiyār*, 1406.
छठी *chhathi*, 1405, 1406.
छड़न्ड़ा *chharra*, 771.
छड़ा *chhara*, 225.
छड़ी *chhari*, 585, 654.
छड़ीदार *chharīdār*, 1450.
छड़ीला *chharīla*, 468.
छत *chhat*, 223, 248, 1244.
छतन्ना *chhatna*, 45.
छतन्नी *chhatni*, 245.
छतरी *chhatri*, 213, 223, 245, 649.
छतिया *chhatiya*, 192.
छत्ता *chhatta*, 1045, 1244.
छदाँत *chhadānt*, 1118.
छदाम *chhadām*, 1497.
छन *chhan*, 768.
छनन्का *chhanka*, 1272.
छनन्ना *chhanna*, 853.
छनान *chhanān*, 713.
छनुआ *chhanua*, 1130, 1165.
छनुआ दूध *chhanua dūdh*, 1165.
छनौटा *chhanauta*, 307, 319*b*, 456, 685, 711.
छन्द *chhand*, 768.
छन्ना *channa*, 252, 442.
छन्हिया *chhanhiya*, 1244.
छप *chhap*, 1091.
छपन्टा *chhapta*, 1074.
छपरन्बन्द *chhaparband*, 1218.
छपरहिया *chhaprahiya*, 1486.
छपरा *chhapra*, 71.
छपरी *chhapri*, 71, 1244, 1245.
छपि *chhapi*, 1087.
छप्पर *chhappar*, 796, 1244.
छप्पा *chhappa*, 893.
छबधिया *chhabadhiya*, 639.
छमासी *chhamāsi*, 1427.
छया *chhaya*, 1091.
छरन्की *chharki*, 99, 111, 832.
छरन्की बाला *chharki bāla*, 832.
छरन *chharan*, 1246, 1262.
छरन्ना *chharra*, 1266.
छराही *chharāhi*, 786.
छरि *chhari*, 573.
छरिया *chhariya*, 1244
छलन्कटुइ *chhalkatuï*, 1163.
छलन्की *chhalki*, 531.
छलन्छबेला *chhalchhabela*, 1381.
छलन्ना *chhalna*, 318.
छलौनी *chhalauni*, 126.
छल्ला *chhalla*, 126, 132, 473, 769, 937, 1366.
छल्लाबखरा *chhallabakhra*, 126.
छल्लेदार *chhalledār*, 473.
छवन्नी *chhawanni*, 1479.
छहत्था *chhahattha*, 737.
छहत्थी *chhahatthi*, 737.
छाई *chhāi*, 1125.
छाउनि *chhāuni*, 1244.
छाउर *chhāur*, 849.
छाए *chhāe*, 1088.
छाकन *chhākan*, 654.
छाकुन *chhākun*, 103.
छागर *chhāgar*, 1121.
छाँछ *chhānchh*, 799, 138, 1166.

छाँछी *chhānchhi*, 139.
छाजा *chhāja*, 367.
छाँटब *chhāntab*, 391, 888.
छाड़ *chhār*, 356.
छाड़ा *chhāra*, 1475.
छाड़ि *chhāri*, 1113.
छात *chhāt*, 1244, 1250, 1251.
छाता *chhāta*, 1244.
छाती के नारी *chhāti ke nāri*, 224.
छाँद *chhānd*, 105.
छान *chhān*, 105 (footnote), 110.
छानन *chhānan*, 801, 918.
छानी *chhāni*, 853, 1051.
छान्ह *chhānh*, 1244.
छान्ही *chhānhi*, 1244.
छापा *chhāpa*, 534, 569, 871, 1148.
छाबन *chhāban*, 372, 1246.
छारन *chhāran*, 1246, 788, 789.
छारो *chhāro*, 868.
छाल *chhāl*, 132, 1264.
छाल के ईंटा *chhāl ke īnta*, 1264.
छालटी *chhālti*, 1264.
छाली *chhāli*, 1163.
छाल्ही *chhālhi*, 1163.
छावनी *chhāwni*, 895.
छावा *chhāwa*, 1125.
छाही *chhāhi*, 71.
छिओली *chhioli*, 1232.
छिचनियाँ *chhichaniyān*, 915.
छिछलहिया *chhichhlahiya*, 788.
छिटकन *chhitkan*, 103.
छिटकनी *chhitkani*, 1250.
छिटकिनी *chhitkini*, 1250.
छिटकी *chhitki*, 359.
छिटब *chhitab*, 855.
छिटाइ *chhitāi*, 1309, 1332.
छिटि *chhiti*, 23, 99.
छिटुआ *chhitua*, 359, 857, 858.
छिट्टा *chhitta*, 64, 284, 801, 857, 858.
छिट्टी *chhitti*, 367.
छितन्ना *chhitna*, 45.
छितन्नी *chhitni*, 45.
छिनवा *chhinwa*, 943.
छिनुइ *chhinui*, 1163.
छिनुही *chhinuhi*, 1163.
छिपकट्टा *chhipkatta*, 875.
छिपनी *chhipni*, 56, 439.
छिपुली *chhipuli*, 678.
छिमड़ी *chhimri*, 994, 1001, 1004.
छिमोइ *chhimoi*, 1183.
छिरकना *chhirkana*, 915.
छिरछिरा *chhirhira*, 284.
छिरिकनी *chhirikni*, 801.
छिलकी *chhilki*, 531.
छिलनी *chhilni*, 593.
छिलाइ *chhilāi*, 1349.
छिल्ला *chhilla*, 1407.
छिहुली *chhihuli*, 815.
छी *chhi*, 444.
छींटब *chhīntab*, 855.
छीटा *chhīta*, 39, 43, 1033.
छींटा *chhīnta*, 857, 858.
छीटी *chhīti*, 39, 43, 288.
छींड़ी *chhīnri*, 1171.
छीप *chhīp*, 414, 931, 1010.
छीपा *chhīpa*, 460, 680.
छीपी *chhīpi*, 1316.
छीमड़ि *chhīmari*, 994, 1004.
छीमी *chhīmi*, 994, 1001, 1004.
छीरा *chhīra*, 1074.
छीरी *chhīri*, 1074.
छुआ छन्ना *chhua chhanna*, 853.
छुच्छी *chhuchchhi*, 350, 363, 414, 585*a*, 763.
छुन्छी *chhunchhi*, 363.
छुछुन्दर *chhuchhundar*, 585*f*.
छुटन्ती *chhutti*, 912, 913, 1192, 1217, 1230.

छुटन्हा *chhutha*, 1147.
छुतन्का *chhutka*, 1402.
छुतन्का के कपड़ा *chhutka ke kapra*, 1402.
छू *chhu*, 1451.
छूयल *chhūal*, 1458.
छूया *chhūa*, 853.
छूँछी *chhūnchhi*, 414.
छूट *chhūt*, 912.
छूटल *chhūtal*, 827, 878.
छूटल खेत *chhūtal khet*, 827.
छूटल पटल *chhūtal patal*, 878.
छूरा *chhūra*, 383.
छूरी *chhūri*, 388, 470, 474, 583.
छूहा *chhūha*, 853.
छूही *chhūhi*, 853.
छँकनिहार *chheknihār*, 871.
छँकहरी *chhenkahri*, 1288.
छँकहरू *chhenkahru*, 1288.
छँकाइ *chhenkāi*, 1335, 1352.
छँकौनी *chheñkauni*, 1335.
छेजनी *chhejni*, 865, 866.
छेरुआ *chherua*, 1112, 1121.
छेवकन *chhewkan*, 1272.
छेवँकन्ना *chhewankna*, 1272.
छेवँन्का *chhenwka*, 1007.
छेवनी *chhewni*, 576.
छेवनो *chhewno*, 576.
छेउआ *chheua*, 1022.
छेकन *chhekan*, 323.
छेँका *chhenka*, 1287, 1288.
छेजल *chhejal*, 865.
छेँड़ी *chhenri*, 1074, 1173.
छेद *chhed*, 156, 604.
छेना *chhena*, 1163, 1272.
छना बाड़ा *chhena bāra*, 1272.
छेनी *chheni*, 284, 413, 521, 557, 560, 624.
छेमी *chhemi*, 994, 996, 1001.
छेर *chher*, 954, 1121.
छेरी *chheri*, 1116, 1121.
छेवन *chhewan*, 576.
छेवब *chhewab*, 379.
छेहर *chhehar*, 858.
छैँटा *chainta*, 44, 318.
छैँटी *chhainti*, 43, 288, 369.
छोटन्की *chhotki*, 1276.
छोपन्नी *chhopni*, 97, 1024.
छोरन्ना *chhorna*, 1010.
छोरौन्ना *chhorauna*, 1250.
छोलन्नी *chholni*, 319*h*, 456, 555.
छोलन्वा *chholwa*, 292.
छोआ *chhoa*, 1014.
छोट *chhot*, 1217.
छोट लोग *chhot log*, 1217.
छोटि *chhoti*, 566.
छोटि अकुरी *chhoti akuri*, 566.
छोटि बेधन्वारी *chhoti bedhwāri*, 566.
छोँड़ *chhonr*, 83, 505.
छोँढ़ *chhonrh*, 83, 696, 713.
छोढ़ी *chhorhi*, 144.
छोँढ़ी *chhorhi*, 713.
छोनी *chhoni*, 270.
छोपा *chhopa*, 48.
छोपी *chhopi*, 48.
छोर *chhor*, 116, 930.
छोरी *chhori*, 115, 116, 930, 1457.
छोलल *chholal*, 873.
छौनिहार *chhaunihār*, 1244.
छौ *chhau*, 1084.
छौँकल *chhaunkal*, 1272.
छौँका *chhaunka*, 1272.
छौँकी *chhaunki*, 963, 1272.
छौना *chhauna*, 1125.
छौनी *chhauni*, 576, 1128, 1244, 1245, 1246.
छौराट *chhaurāth*, 849.
छौरो *chhauro*, 849.

॥ ज j ॥

जई *jai*, 758, 768, 961, 962.
जकेराइ *jakerāi*, 959, 1183.
जखाड़ *jakhār*, 775.
जग *jag*, 1459.
जगन्डोरी *jagdori*, 33.
जगत *jagat*, 939.
जगन्दम्मा *jagdamma*, 1175, 1456.
जगरन्नथिया *jaarnathiya*, 972.
जँगन्ला *jangla*, 939, 1075.
जँगन्ली बावग *jangli bāwag*, 858.
जगन्वरिया *jagwariya*, 870.
जगन्वारी *jagwāri*, 870.
जगह *jagah*, 1234.
जँघिया *janghiya*, 464, 609, 727, 1328.
जँघिया बैसाएब *janghiya baisāeb*, 1328.
जङ्गल *jangal*, 813.
जङ्गी *jangi*, 585*d*.
जङ्गी बान *jangi bān*, 585*d*.
जङ्घा *jangha*, 252, 431, 464, 605, 609.
जचन्वैया *jachwaiya*, 1484.
जच्चा *jachcha*, 1398.
जच्चा खाना *jachcha khāna*, 1398.
जजाती *jajāti*, 913.
जजाती बटाइ *jajāti batāi*, 913.
जटहा *jataha*, 1111.
जटन्हावा *jathāwa*, 1111.
जटा मसी *jata masi*, 468.
जटो *jato*, 1111.
जटन्हन *jathhan*, 805.
जड़ *jar*, 362*a*, 1010.
जड़ खर *jar khar*, 1010.
जड़न्बँधन्ना *jarbandhna*, 119.
जड़िया *jariya*, 1010.
जड़ी *jari*, 1010.
जँतन्कुट्टा *jantkutta*, 624.
जँतन्वा *jantwa*, 619.
जतन्री *jatri*, 517.
जद्दन्दी *jaddi*, 1215.
जद्दी *jaddi*, 1214.
जन *jan*, 293, 842, 844, 874, 990, 1184.
जनन्जीर *janjir*, 198.
जनन्जीरा *janjīra*, 590.
जनन्पैंचा *janpaincha*, 846.
जनम गँठ *janam genth*, 1331.
जनम गँठि *janam genthi*, 1357.
जनम पतन्र *janam patr*, 1343.
जनम पतन्री *janam patri*, 1343.
जनन्मासा *janmāsa*, 1320.
जनन्वाँसा *janwānsa*, 1320, 1322, 1326, 1327, 1337, 1338, 1339.
जनाजा *janāja*, 1431.
जनाना *janāna*, 1254, 1275.
जनाना किता *janāna kita*, 1254.
जनानी धोती *janāni dhoti*, 740.
जनि *jani*, 1088.
जनिका *janika*, 235 (footnote), 394, 604.
जनिहत *janiha*, 1084.
जनु *janu*, 1113.
जनेउआ *janeua*, 736.
जनेउ *janeu*, 736.
जनेर *janer*, 985.
जनेरा *janera*, 983, 985, 1144.
जनेव *janew*, 736.
जनौर *janaur*, 1186.
जन्त *jant*, 169, 221.
जन्तरी *jantari*, 961.
जन्नी *janni*, 1275.
जन्त्री *jantri*, 386, 517.
जपन्त *japti*, 1231.
जब *jab*, 959, 961, 990, 1084, 1113.
जब केरवा *jab kerwa*, 959.
जबन्दी *jabdi*, 1231.
जब बुट्टा *jab butta*, 959.
जबन्रा *jabra*, 77, 85.

जमन्काठ *jamkāth*, 925.
जमरिया *jamariya*, 956.
जमवट *jamwat*, 925.
जमा *jama*, 1463*a*, 1468, 1472.
जमाखरच *jamakharch*, 1463*d*, 1468*c*, 1472; Appendix, 16.
जमाबन्दी *jamābandi*, 1468*c*, 1472; Appendix, 15.
जमामार *jamāmār*, 1477.
जमार *jamār*, 1075.
जमार गड़ार *jamār garār*, 1075.
जमाल *jamāl*, 1045.
जमाल खानी *jamāl khāni*, 956.
जमाल गोटा *jamāl gota*, 1045.
जमाली *jamāli*, 956.
जमाव *jamāo*, 1163.
जमाव दही *jamāo dahi*, 1163.
जमा वासिल बाकी *jama wāsil bāki*, 1468*c*, 1472.
जमिदार *jamidār*, 904.
जमुइ *jamuï*, 1163.
जमूरा *jomūra*, 404, 411, 517, 385.
जमूरी *jamuri*, 517.
जमोट *jamot*, 925.
जमौआ *jamaua*, 639.
जम्बूर *jambur*, 388.
जम्हार *jamhār*, 1075.
जम्हूरा *jamhūra*, 404, 411.
जर *jar*, 1010, 1201, 1210.
जरई *jaraï*, 862, 982.
जरकट्टा *jarkatta*, 875.
जरखा *jarkha*, 339.
जरखोर *jarkhor*, 1180.
जर चौट *jar chauth*, 1201.
जरछोरनी *jarchhorni*, 875.
जरछोरा *jarchhora*, 875.
जरथुआ *jarathua*, 1043.
जरथुआ तेल *jarathua tel*, 1043.
जरदोज *jardoj*, 502.
जर पेशगी ठीका *jarpeshgi thīka*, 1210.
जरराह *jarrāh*, 384.
जर समन *jar saman*, 1210.
जरसुधा *jarsudha*, 238.
जराएब *jarāëb*, 1416.
जराह *jarāh*, 384.
जरि *jari*, 115 (footnote), 444.
जरिया *jariya*, 370, 1008.
जरिया के ऊख *jariya ke ūkh*, 1008.
जरी *jari*, 798, 1006.
जरी खेत *jari khet*, 798.
जरुआ *jarua*, 1043.
जरुआ तेल *jarua tel*, 1043.
जरुआ सोरा *jarua sora*, 370.
जरेँ *jareñ*, 1166.
जल *jal*, 655, 1091, 1451.
जलकर *jalkar*, 1232.
जलकी *jalki*, 789.
जलखई *jalkhaï*, 1268.
जलखर *jalkhar*, 1145.
जलखरी *jalkhari*, 41, 650.
जलखावा *jalkhāwa*, 1268.
जलघेराव *jalgherāw*, 1268.
जलधर *jaldhar*, 923.
जलधरी *jaldhari*, 697.
जलपरवाह *jalparwāh*, 1428.
जलपातर *jalpātar*, 775.
जलपान *jalpān*, 1268.
जलमंहार *jalamhār*, 233.
जलवा *jalwa*, 1380, 1384, 1385.
जलवा देव *jalwa deb*, 1385.
जलवैया *jalwaiya*, 1458.
जलहोर *jalhor*, 973.
जलाला *jalāla*, 939.
जलासेन *jalāsen*, 1456.
जलिया *jaliya*, 87.
जलेबी *jalebi*, 585.
जलोतसरग *jalotsarg*, 1459.
जल्ला *jalla*, 647, 650, 1092, 1145.
जवसधा *jawsadha*, 238.
जवा *jawa*, 748, 765.

जवाइन *jawāin*, 1073.
जवाखार *jawākhār*, 1272.
जवा गोटा *jawa gota*, 765.
जँवाय *jañwāy*, 1274.
जवारा *jawāra*, 961.
जवारी *jawāri*, 758.
जवास *jawās*, 1085.
जसरिया *jasariya*, 965*f*.
जसेर *jaser*, 940.
जसोधा *jasodha*, 238.
जहड़ *jahar*, 938.
जहरबात *jaharbāt*, 1179.
जहरबाद *jaharbād*, 1179.
जहेज *jahej*, 1283.
जाइछी *jāïchhi*, 625.
जाइठ *jāïth*, 346.
जाइल *jāïl*, 860, 1132.
जाई *jāi*, 833, 1092.
जाउर *jāur*, 1272.
जाए *jāë*, 1087, 1088.
जाएब *jāëb*, 1078, 1132, 1173, 1174, 1486.
जाओ *jāo*, 1087.
जाक *jāk*, 893.
जाकड़ *jākar*, 1480.
जाकर *jākar*, 1462.
जागर *jāgar*, 965*b*.
जागीर *jāgīr*, 1200, 1209*b*.
जागीरदार *jagīrdār*, 1200.
जागे *jāge*, 1026.
जाँघा *jāngha*, 609, 1328.
जाँघा बैसाएब *jangha baisāeb*, 1328.
जाँच *jānch*, 1485.
जाँचब *jānchab*, 1484.
जाँच मिलान *jānch milān*, 1485.
जाँच लेब *jānch leb*, 1485.
जाजिम *jājim*, 750.
जाट *jāt*, 917.
जाटि *jāti*, 917.
जाठ *jāth*, 256, 273, 346, 917.
जाठि *jāthi*, 330, 917.
जाड़ *jār*, 1092.
जाड़ा *jāra*, 1083.
जात *jāt*, 1089.
जाँत *jānt*, 443, 625, 928.
जाँता *jānta*, 443, 581, 619.
जाति *jāti*, 1217.
जादू *jādu*, 1453.
जादूगर *jadūgar*, 1453.
जान *jān*, 719, 790.
जानथि *jānathi*, 356.
जाना *jāna*, 915, 844.
जानिमाज *jānimāj*, 751.
जानिहार *jānihar*, 1416.
जाप माला *jāp māla*, 781.
जाफरी *jāphri*, 770.
जाब *jāb*, 94.
जाबता *jābta*, 1474.
जाबता साह जोग *jābta sāh jog*, 1474.
जाबर *jābar*, 1272.
जाबा *jāba*, 94.
जाबी *jābi*, 94.
जाम *jām*, 678.
जामा *jāma*, 732, 1371, 1379, 1381, 1382.
जामुन *jāmun*, 1272.
जाम्हर *jāmhar*, 1075.
जाय *jāe*, 250, 356, 414, 572, 604, 1084, 1272.
जाय नेमाज *jāy nemāj*, 751.
जारब *jārab*, 1416.
जाल *jāl*, 646, 1094.
जालदार *jāldār*, 1236.
जाला *jāla*, 69, 224, 647, 713, 1074, 1145.
जाली *jāli*, 87, 94, 646, 650, 748.
जालीदार *jālīdār*, 1236.
जावर *jāwar*, 1400.
जाँवर *jāñwar*, 1400.
जावा *jāwa*, 758, 987.

जासर *jāsar*, 1037.
जासु *jāsu*, 1033.
जाह *jāh*, 790, 1142.
जिउतिया *jiutiya*, 1447.
जिकरी *jikri*, 1487.
जिगरी *jigri*, 1487.
जिग्गा *jigga*, 757, 768.
जितिया *jitiya*, 1447.
जिन *jin*, 1458.
जिनवाँ *jinwān*, 1075, 1183.
जिनिस *jinis*, 1470*e*.
जिनिसवार *jiniswār*, 1468*a*.
जिनोरा *jinora*, 983, 985, 987.
जिन्हार *jinhār*, 1075.
जिबदान *jibdān*, 1457.
जिबिया *jibiya*, 275.
जिब्भा *jibbha*, 711.
जिब्भी *jibbhi*, 1173.
जिभसट्टा *jibhsatta*, 1173.
जिभिया *jibhiya*, 275.
जिभेला *jibhela*, 363.
जिमिदार *jimidār*, 1208.
जिमिदारी *jimidāri*, 1207.
जियता *jiyata*, 649.
जिया *jiya*, 1457.
जिया दान *jiya dān*, 1457.
जिरतिहा *jiratiha*, 1184.
जिरात *jirāt*, 903, 1040, 1221.
जिलदगर *jildgar*, 586.
जिलदबन्द *jildband*, 586.
जिलवैया *jilwaiya*, 1458.
जिलवैया के छुवल *jilwaiya ke chhūal*, 1458.
जिला *jila*, 539, 1040.
जिलादार *jilādār*, 1040.
जिला सान *jilā sān*, 539.
जिलेबिया *jilebiya*, 473.
जिलबिया कुलफी *jilebiya kulphi*, 473
जिलेबी *jilebi*, 1272.
जिलैया *jilaiya*, 1458.
जिवगर *jiwgar*, 851, 922.
जिवगर पानी आबि गेल *jiwgar pāni ābi gel*, 922.
जिवगर होएला धूर बैसाओल *jiwgar hoë la dhūr baisāöl*, 851.
जिस्ता *jista*, 335*h*, 706.
जिहला *jihla*, 363.
जिहेला *jihela*, 363.
जीए *jīe*, 1026.
जीगर *jīgar*, 800.
जीता *jīta*, 645.
जीभा *jībha*, 275.
जीयत *jīyat*, 645.
जीयल *jīyal*, 933.
जीर *jīr*, 972, 1073.
जीरा *jīra*, 975, 1073.
जुआठ *juāth*, 14, 194, 938.
जुग *jug*, 1023.
जुगड़ा *jugra*, 1183.
जुगनू *jugnu*, 765.
जुजवी *jujwi*, 1208.
जुजवी हिस्सेदार *jujwi hissedār*, 1208.
जुड़गुड़ो *jurguro*, 1183.
जुड़लीं *jurailin*, 1310.
जुड़लू *jurailu*, 1310.
जुत्ता *jutta*, 735.
जुनेरी *juneri*, 121, 122.
जुन्ना *junna*, 120.
जूआड़ *jūar*, 193, 938.
जूआ *jūa*, 14, 194, 443, 621, 1391.
जूग *jūg*, 1483.
जूड़ *jūr*, 1449.
जूड़ सीतल *jūr sītal*, 1449.
जूड़ सितलक सिपाही *jūr sitlak sipāhi*, 1449.
जूता *jūta*, 735.
जूता गोर लगाइ *jūta gor lagāi*, 1336.
जूता चोराइ *jūta chorāi*, 1336.

जूता *jūti*, 735.
जूना *jūna*, 96, 120, 122.
जूर *jūr*, 1183.
जूही *jūhi*, 585.
जेकरा *jekra*, 1020.
जेटन्स *jethans*, 1214.
जेठकी *jethki*, 1276.
जेठरी *jethri*, 1276.
जेठरैयत *jeth raiyat*, 1217.
जेठहन्स *jethhans*, 1214.
जेठुआ *jethua*, 379, 1021, 1228.
जेठौठी *jethauti*, 1214.
जेठौती *jethauti*, 1214.
जेवनार *jeonār*, 1345, 1426.
जेवाइन *jewāin*, 1073.
जेँवाइँन *jeñwāñin*, 1402.
जे *je*, 967, 1025, 1085, 1087, 1091, 1092.
जेकर *jekar*, 1086.
जेठ *jeth*, 1082, 1092.
जेठी *jethi*, 985.
जेड़ *jer*, 1124.
जेब *jeb*, 77.
जेरपाइ *jerpāi*, 735.
जेरबन्द *jerband*, 226.
जेल *jel*, 1124.
जेँव *jemw*, 966.
जेँवर *jemwar*, 115, 398, 415.
जेष्ठा *jeshtha*, 1082.
जैदादी *jaidādi*, 1224.
जै *jai*, 962.
जैँती *jainti*, 961.
जैतुक *jaituk*, 1283.
जैँत्री *jaintri*, 517.
जैबोँ *jaibon*, 1087.
जैयद *jaiyad*, 800.
जैया मिरचा *jaiya mircha*, 1073.
जोकन्टी *jokti*, 1171.
जोगनियाँ *joganiyān*, 870.
जोगाइब *jogāëb*, 870.
जोड़ाइब *jorāeb*, 1404.
जोतिहठ *jotiha*, 829.
जोँधरिया *jondhariya*, 987.
जोँधरी *jondhri*, 985.
जोन्हरी *jonhri*, 985.
जोन्हिया *jonhiya*, 155.
जोरवा *jorwa*, 378.
जोलहा *jolha*, 355, 356, 990.
जोलहिनी *jolhini*, 356.
जोलाहा *jolāha*, 355, 356.
जोसाँदा *josānda*, 963.
जो *jo*, 959, 961.
जोँ *jon*, 1084, 1087, 1090.
जोँका *jonka*, 13, 233, 1011.
जोँकी *jonki*, 13, 1171.
जो खेसरा *jo khesra*, 959.
जोग *jog*, 1343, 1474, 1457, 1487.
जोग टोन *jog ton*, 1457.
जोग मिलब *jog milab*, 1343.
जोग मिलाइब *jog milāeb*, 1343.
जोँगा *jonga*, 967*e*, 970.
जोगी *jogi*, 782, 1092.
जोठ *joth*, 938.
जोड़ *jor*, 1331.
जोड़ा *jora*, 625, 735, 1096, 1381.
जोड़ी *jori*, 149, 451, 941, 1096.
जोढ़ी *jorhi*, 1129.
जोत *jot*, 226, 825, 828, 1009.
जोतब *jotab*, 817, 818, 1098.
जोतल *jotal*, 817, 1098.
जोता *jōta*, 18, 116, 196, 642, 818, 930.
जोता बावग *jota bāwag*, 818.
जोती *jōti*, 18, 120, 145, 196, 116, 117, 398, 415, 470, 642, 645, 930.
जोन्ही *jonhi*, 155.
जोब *job*, 1183.
जो बुट्टा *jo butta*, 959.
जोर *jor*, 108, 110, 115, 1088.
जोरन *joran*, 1162.

जोरा *jora*, 128, 1145.
जोरू *joru*, 1275.
जोरो *joro*, 110.
जोहा *joha*, 270.
जौहरी बरम *jauhri barm*, 1456.
जौ *jau*, 356, 444, 959, 960, 961, 1000, 1089, 1504.
जौँ *jauñ*, 1084, 1087, 1088.
जौ केराइ *jau keräi*, 959, 960, 1000, 1183.
जौगा *jauga*, 969.
जौजी *jauji*, 1275.
जौँढ़ा *jaunrha*, 184.
जौ मटरा *jau matra*, 959.
जौरा *jaura*, 1194, 1204.
जौरी *jauri*, 115, 120.
जौसन *jausan*, 767.
ज्यौँ *jyon*, 568, 737.

॥ झ *jh* ॥

झकना *jhakna*, 84.
झकाएब *jhakäëb*, 876.
झखुरी *jhakhuri*, 815.
झखुली *jhakhuli*, 815.
झग्गार *jhaggär*, 935.
झङ्गा *jhanga*, 896.
झज्झर *jhajjhar*, 713.
झँझरा *jhanjhara*, 307, 319*b*, 456, 685.
झँझिया *jhanjhiya*, 835.
झटका *jhatka*, 184, 190, 191, 205, 224.
झँटनी *jhantni*, 887.
झटहा *jhatha*, 41.
झटाहब *jhatähab*, 876.
झटुआ *jhatua*, 894.
झटै *jhatai*, 55.
झटैनी *jhataini*, 57.
झड़ुआ *jharua*, 53.
झनक *jhanak*, 1174.
झनकट *jhankat*, 1251.
झनकबाता *jhanakbäta*, 1174.
झनकवाह *jhanakwäh*, 1174.
झनका *jhanka*, 1174.
झनकौट *jhankaut*, 1250.
झपट *jhapat*, 655.
झपना *jhapna*, 79, 562.
झपान *jhapän*, 957.
झँपिया *jhampiya*, 45.
झबरा *jhabra*, 1110.
झबही *jhabhi*, 136, 713.
झबिया *jhabiya*, 767, 770.
झब्बा *jhabba*, 770.
झब्बू *jhabbu*, 100.
झमड़ी *jhamri*, 995.
झर *jhar*, 878, 980, 1075.
झरकण्टी *jharkanti*, 815.
झरका *jharka*, 679, 1074.
झरखाएब *jharkhäëb*, 876.
झँरगा *jhanrga*, 967*f*.
झरँगा *jharnga*, 878, 1075.
झरझराएल *jharjharäël*, 876.
झरना *jharna*, 57, 401, 440, 456, 606, 685, 711.
झरना रन्दा *jharna randa*, 401.
झरनी *jharni*, 428, 747.
झरहा *jharha*, 815.
झरी *jhari*, 1088.
झरुआ *jharua*, 878, 1183.
झलमरदन *jhalmardan*, 965*d*.
झलरिया *jhalariya*, 985.
झलसी *jhalsi*, 121.
झलास *jhalās*, 121, 815, 1431.
झाँकब *jhänkäb*, 1405.
झाँखी *jhänkhi*, 57.
झाँग *jhäng*, 896, 995.

झौंझ *jhinjh*, 685, 776.
झाँझा *jhānjha*, 1272.
झाँटब *jhāntab*, 887.
झाँटा *jhānta*, 57.
झाँटी *jhānti*, 815.
झाड़ झूड़ *jhār jhūr*, 1446.
झाड़न्नी *jhārni*, 866.
झाड़ुआ *jhārua*, 53.
झाड़ू *jhāru*, 53, 57, 465.
झाँप *jhāmp*, 45, 50, 467, 554.
झाँपन *jhāmpan*, 554.
झाँपन्ना *jhāmpna*, 554.
झाँपा *jhāmpa*, 45.
झाँपी *jhāmpi*, 45, 65[illegible].
झाबर *jhābar*, 1110.
झाम *jhām*, 27, 602, 1264.
झामा *jhāma*, 27, 591, 1264.
झामो *jhāmo*, 1264.
झार *jhār*, 815, 655, 995, 1075, 1183, 1250.
झारँग *jhārang*, 878.
झारङ्ग *jhārang*, 1075.
झारन *jhāran*, 980.
झारब *jhārab*, 58, 887.
झारा *jhāra*, 815.
झारि *jhāri*, 58.
झारि झुरि देव *jhāri jhuri deb*, 58.
झारी *jhāri*, 432, 688, 689, 713.
झारी के रन्दा *jhāri ke randa*, 402.
झारु *jhāru*, 56.
झारू *jhāru*, 439.
झाल *jhāl*, 776.
झालर *jhālar*, 590.
झाला *jhāla*, 1024.
झावन *jhāwan*, 1477.
झाँवाँ *jhāñwāñ*, 1264.
झिकन्टा *jhikta*, 793.
झिकन्टिया *jhiktiya*, 793.
झिकन्टी *jhikti*, 793, 794, 1262.
झिकन्टौर *jhiktaur*, 793.
झिकन्ड़ा *jhikra*, 793.
झिकन्ड़ी *jhikri*, 1262.
झिकन्रौर *jhikraur*, 793.
झिँगुनी *jhinguni*, 1069.
झिँगुली *jhinguli*, 1069.
झिङ्गा *jhinga*, 1069.
झिटुकी *jhituki*, 1262.
झिट्टी *jhitti*, 99, 149, 196, 1096.
झिमन्की *jhimki*, 742, 745.
झिमन्झिमिया *jhimjhimiya*, 764.
झिरन्वा *jhirwa*, 1075.
झिरुआ *jhirua*, 1075.
झिरौआ *jhiraua*, 1075.
झिलिया *jhiliya*, 1272.
झिल्ली *jhilli*, 1074, 1272.
झौंक *jhīnk*, 622.
झीका *jhīka*, 622.
झौंका *jhīnka*, 622.
झीरो *jhīro*, 1075, 1183.
झील *jhīl*, 790.
झुकन्ता *jhukta*, 645.
झुटन्का *jhutka*, 1262.
झुटन्की *jhutki*, 1262.
झुण्ड *jhund*, 1124.
झुनन्की बीर *jhunki bīr*, 1456.
झुम्मक *jhummak*, 764.
झुरन्नी *jhurni*, 866.
झुरि *jhuri*, 58.
झुलन्नी *jhulni*, 763.
झूड़ *jhūr*, 1446.
झूँड़ *jhūnr*, 1124.
झूमक *jhūmak*, 764.
झूर *jhūr*, 815.
झूल *jhūl*, 133, 1431.
झूला *jhūla*, 744.
झूस *jhūs*, 799.
झूसी *jhūsi*, 799.
झँगन्टा *jhegta*, 896.
झँगन्ड़ा *jhengra* 937.
झँगन्रा *jhengra*, 896, 995.

झँगी *jhengi*, 973.
झँकन्रल *jhonkral*, 1080.
झँपन्ड़ा *jhompra*, 879, 1234.
झँपन्ड़ी *jhompri*, 71, 879, 1234.
झोलाइल *jholāïl*, 1080.
झोंक *jhonk*, 196.
झोंझन *jhonjhan*, 1258.
झोर *jhor*, 789, 832, 1001, 1272.
झोरल *jhoral*, 876.
झोरा *jhora*, 41, 734, 781, 647, 832.
झोरी *jhori*, 507, 647.
झोल *jhol*, 1116.
झोला *jhola*, 41, 133, 134, 647, 1080.
झोली *jholi*, 133, 134, 647.

॥ ट *t* ॥

टकन्ना *takna*, 482.
टकन्साल *taksāl*, 1488.
टकन्ही *takhi*, 1198, 1479.
टका *taka*, 1479, 1497.
टकुआ *takua*, 350, 499, 518.
टकौरी *takauri*, 462, 640.
टक्का *takka*, 1500.
टँगन्ना *tangna*, 649.
टँगन्नी *tangni*, 364, 613, 649.
टँगन्बह *tangbah*, 363.
टँगारी *tangāri*, 86.
टँगारी *tangāri*, 395.
टँगुनी *tanguni*, 988.
टँगौर *tangaur*, 49, 895.
टङ्गा *tanga*, 395.
टटन्घर *tatghar*, 1234.
टटुआनी *tatuāni*, 1126.
टटौघर *tataughar*, 1235.
टट्टी *tatti*, 381, 585, 1051, 1250.
टट्टी लीलूफर *tatti lilu phar*, 585.
टट्टू *tattu*, 1126.
टँड़न्ना *tanrna*, 276.
टँड़्आ *tanrua*, 792, 954.
टपन्का *tapka*, 1246.
टपन्का मारब *tapka mārab*, 1246.
टप्पर *tappar*, 319*m*.
टरन्वाह *tarwāh*, 857.
टरन्सूई *tarsūï*, 24.
टरिया *tariya*, 713, 767.
टलन्हा *talha*, 161.
टलाह *talāh*, 161.
टलुआ *talua*, 161.
टहन्रा *tahra*, 1125.
टहन्री *tahri*, 136.
टाँक *tānk*, 372.
टाकर *tākar*, 793.
टाका *tāka*, 1113.
टाँगब *tāngab*, 624, 1422.
टाँगह *tāngah*, 363.
टाँगा *tānga*, 224, 395.
टाँगी *tāngi*, 395.
टाँगुन *tāngun*, 988.
टाट *tāt*, 129, 319, 1051, 1486.
टाटी *tāti*, 1051, 1084, 1234, 1250, 1416.
टाँठी *tānthi*, 682.
टार *tār*, 713, 784.
टाँड़ *tānr*, 784, 788, 790, 857.
टाड़ा *tāra*, 713, 1011, 1074.
टाँड़ा *tānra*, 1074.
टाड़ी *tāri*, 713.
टाँड़ी *tānri*, 24, 328, 784, 1074.
टाप *tāp*, 48, 50, 646.
टापा *tāpa*, 48, 50.
टापी *tāpi*, 48, 50, 646.
टार *tār*, 24, 767, 857.
टाँर *tānr*, 857.
टारब *tārab*, 857.
टारी *tāri*, 857.

टाल *tāl*, 161, 784, 853, 890, 894, 986.
टाली *tāli*, 1263.
टिकन्ठी *tikthi*, 318, 1416.
टिकन्ठी के लकन्ड़ी *tikthi ke lakri*, 226.
टिकरी *tikri*, 466, 1272.
टिकिया *tikiya*, 1272.
टिकुला *tikula*, 1272.
टिकुली *tikuli*, 747, 762.
टिकोड़ा *tikorha*, 1272, 1449.
टिकोर *tikor*, 793.
टिक्कर *tikkar*, 791, 793.
टिखन्ठी *tikhthi*, 567.
टिपन्कारि *tipkāri*, 1246.
टिपन्दार *tipdār*, 1208, 1217.
टिपन्ना *tipna*, 480.
टिपन्नी *tipni*, 867.
टिपुनी *tipuni*, 482.
टिब्भी *tibbhi*, 1009.
टिभिया *tibhiya*, 987.
टिरन्री *tirri*, 1074.
टिल्हा *tilha*, 791, 793.
टिल्हा टाकर *tilha tākar*, 793.
टीक *tīk*, 69.
टीकब *tīkab*, 240.
टीका *tīka*, 1400.
टीड़ी *tīri*, 1074.
टीनी *tīni*, 1183.
टीपन *tīpan*, 1343.
टीपुर *tīpur*, 793.
टुँया *tuñiya*, 713.
टुकरी *tukri*, 1272.
टुँगन्ना *tungna*, 958.
टुँगन्नी *tungni*, 875.
टुटाह *tutāh*, 1094.
टुनकी *tunki*, 1074, 1177.
टुआँ *tuān*, 713.
टुईं *tuin*, 713.
टूक *tūk*, 723.
टूका *tūka*, 1272.
टूँगब *tūngab*, 624.
टूट *tūt*, 922, 1094.
टूट गैल *tūt gail*, 1094.
टूटन *tūtan*, 1265.
टूँड़ *tūnr*, 958, 961.
टूँड़ा *tūnra*, 961, 958.
टूसल *tūsal*, 604.
टेकन्ठी *tekthi*, 318.
टेकन्नी *tekni*, 464.
टेकानी *tekāni*, 167, 169, 173, 174, 175, 176, 179, 182, 184, 189, 200, 203, 221, 222, 464.
टेकुआ *tekua*, 350, 499, 518, 589.
टेकुरी *tekuri*, 518.
टेकुली *tekuli*, 518.
टेकौरी *thekauri*, 462.
टेखन्ती *tekhti*, 461, 508.
टेटखी *tetkhi*, 226.
टेँड़ुआ *teñrua*, 243.
टेपन्टा *tepta*, 842, 1097.
टेपाइ *tepāï*, 319*j*.
टेरुआ *terua*, 243, 1252, 1256, 1257.
टेहरा *tehra*, 713.
टेहरी *tehri*, 136.
टेहान *tehān*, 1120.
टेंट *tent*, 726.
टेनी *teni*, 1011.
टेंभी *tembhi*, 957.
टेमा *tema*, 96.
टेर *ter*, 1017, 1110, 1113.
टोकन्ड़ा *tokra*, 44.
टोकन्ड़ी *tokri*, 44, 49, 369, 895.
टोकन्दार *tokdār*, 1040.
टोकन्ना *tokna*, 669.
टोकन्नी *tokni*, 97, 261, 867.
टोटन्का *totka*, 69, 1457.
टोटन्मा *totma*, 69, 1457.
टोटन्रम *totram*, 1457.
टोटन्वाँ *totwān*, 69.

टोंटिया *tontiya*, 713.
टोंटियारी *tontiyāri*, 1262.
टोड़िया *toriya*, 1265.
टोनन्कट *tonkat*, 286.
टोनन्कट्टा *tonkatta*, 286, 293.
टोनन्खाद *tonkhād*, 281, 298, 1008.
टोनन्खावा *tonkhāwa*, 1008.
टोनिकट्टा *tonikatta*, 293.
टोनियाठी *toniyāthi*, 281.
टोनियारी *toniyāri*, 281, 298.
टोनियासी *toniyāsi*, 281, 298.
टोपन्ना *topna*, 413.
टोपन्रा *topra*, 832, 838.
टोपन्री *topri*, 832.
टोरन्वाह *torwāh*, 857.
टोइया *toiya*, 1246.
टोक *tok*, 1040.
टोकब *tokab*, 866, 867.
टोंटा *tonta*, 1010.
टोंटी *tonti*, 688, 1262.
टोड़ *tor*, 918.
टोंड़ *tonr*, 857.
टोड़ा *tora*, 768.
टोन *ton*, 1457.
टोना *tona*, 69, 933, 940, 1008, 1457.
टोनी *toni*, 288, 1008.
टोपड़ *topar*, 895.
टोपन *topan*, 413.
टोपी *topi*, 398, 725.
टोर *tor*, 9, 24, 857.
टोंर *tonr*, 857.
टोर लागाएब *tor lagāëb*, 857.
टोरा *tōra*, 9.
टोरी *tori*, 857.
टोहा *toha*, 1045.

॥ ठ *th* ॥

ठकर *thakar*, 106.
ठकन्रा *thakra*, 68.
ठकन्री *thakri*, 747.
ठकन्वा *thakwa*, 464.
ठकन्हरिया *thakhariya*, 837.
ठकुआ *thakua*, 1272.
ठग *thag*, 1486.
ठटर *thatar*, 1250.
ठटन्रा *thatra*, 1051.
ठठन्री *thatri*, 213, 245, 247, 318, 649.
ठठन्री *thathri*, 1051.
ठठेर *thather*, 986.
ठठेरा *thathera*, 548, 983, 986.
ठठेरी *thatheri*, 548, 558.
ठठेरो *thathero*, 896, 983, 987.
ठड़न्वाला *tharbāta*, 233.
ठड़िया *thariya*, 473.
ठड़ाइँ *tharhāiñ*, 828.
ठड़िया *tharhiya*, 828, 1033, 1073, 1183, 233, 473.
ठप्पा *thappa*, 533, 569, 590.
ठमन्रा *thamra*, 1158.
ठरन्पचन्रा *tharpachra*, 251.
ठरन्रा *tharra*, 123, 858.
ठरिया *thariya*, 1033.
ठस *thas*, 800.
ठसा *thasa*, 533.
ठस्सा *thassa*, 533.
ठहर *thahar*, 1247.
ठहन्रा *thahra*, 1114.
ठाइँठ *thāinth*, 1158.
ठाइँठ होएब *thāinth hoëb*, 1158.
ठाकुर *thākur*, 383, 407, 975, 1208.
ठाकुर भोग *thākur bhog*, 975.
ठाट *thāt*, 585, 1244, 1245.

ठाँठी *thānthi*, 682.
ठाढ़ *thārh*, 26.
ठाढ़ा *thārha*, 26.
ठामे *thāme*, 115 (footnote).
ठारिक *thārik*, 834.
ठाँव *thānw*, 747, 1247.
ठाँस *thāns*, 534.
ठासा *thāsa*, 534.
ठिकन्ड़ा *thikra*, 511, 793.
ठिकड़िया *thikariya*, 1263.
ठिकन्रा *thikra*, 563.
ठिकन्राहू *thikrāhu*, 793.
ठिकरिया *thikariya*, 793.
ठिकन्री *thikri*, 1262.
ठिकन्रौल *thikraul*, 793.
ठिक्कर *thikkar*, 563.
ठिँगुरियाएल *thinguriyāël*, 1076.
ठिया *thiya*, 404, 408.
ठिलिया *thiliya*, 432, 713.
ठिहा *thiha*, 404.
ठीकर *thīkar*, 793.
ठीका *thīka*, 1040, 1210.
ठीका के लील *thīka ke lil*, 1040.
ठीकेदार *thīkedār*, 1210.
ठीकेदारी *thīkedāri*, 1210.
ठौंचा *thīncha*, 45.
ठीहा *thīha*, 404, 408.
ठुट्ठा *thuttha*, 987.
ठुण्ठा *thuntha*, 987.
ठुनन्का *thunka*, 385.
ठुरन्री *thurri*, 1272.
ठुरियाएल *thuriyāël*, 1076.
ठूठा *thūtha*, 1107.
ठूरी *thūri*, 1272.
ठेउका *theüka*, 953.
ठेकन्नी *thekni*, 464.
ठेकन्रा *thekrā*, 106, 612.
ठेकन्वा *thekwa*, 89, 464.
ठेकुआ *thekua*, 1272.
ठेकुरी *thekuri*, 1250.
ठेंगन्ना *thengna*, 464.
ठेंगन्नी *thengni*, 654.
ठेंगुनी *thenguni*, 654.
ठेंगुंरी *thegunri*, 654.
ठेंघन्नी *thenghni*, 362.
ठेंघुनी *thenghuni*, 654.
ठेंठिवाल *thenthiwāl*, 319.
ठेंठिवाल नाद *thenthiwāl nād*, 319.
ठेवन्का *thewka*, 952.
ठेहन्री *thehri*, 236.
ठेहुआ *thehua*, 389.
ठेहुना *thehuna*, 1010.
ठेहुनें *thehunen*, 1159.
ठेक *thek*, 77, 764.
ठेकर *thekar*, 106.
ठेका *theka*, 108, 464.
ठेकी *theki*, 401.
ठेकुर *thekur*, 106.
ठेंग *theng*, 654.
ठेंगा *thenga*, 654.
ठेंगी *thengi*, 654.
ठेंठा *thentha*, 2, 825.
ठेंठा के जोत *thentha ke jot*, 825.
ठेंठी *thenthi*, 2, 29.
ठेंठी कोदार *thenthi kodār*, 28.
ठेपी *thepi*, 401, 81.
ठेल *thel*, 236.
ठेहा *theha*, 91, 325, 286, 404 408, 527, 1141.
ठैचा *thaicha*, 45.
ठैंचा *thaincha*, 45.
ठोकन्ना *thokna*, 600.
ठोकन्रा *thokra*, 106, 1075.
ठोंठियारी *thonthiyāri*, 1074.
ठोपारी *thopāri*, 1015.
ठोकब *thokab*, 853, 1484.
ठोकर *thokar*, 106.
ठोकल *thokal*, 853.
ठोरी *thori*, 1272.
ठोंसा *thonsa*, 534.

॥ ड d ॥

डगर *dagar*, 941.
डगन्रन *dagran*, 106.
डगरन्ना *dagarna*, 459.
डगन्रा *dagra*, 44, 47, 603 714.
डगन्रिन *dagrin*, 1400.
डगन्री *dagrī*, 44.
डँगौनी *dangauni*, 887.
डग्गी *daggi*, 1130.
डङ्गा *danga*, 996.
डघन्राएब *daghrāëb*, 1098.
डँटन्की *dantki*, 1024.
डँटुका *dantuka*, 896.
डटौका *datauka*, 654.
डँड़न्वाँस *danrwāns*, 375.
डँड़िया *danriya*, 154, 225, 247.
डँड़ेड़ *danrer*, 833.
डँड़ेड़ा *danrera*, 225.
डँड़ेड़ी *danreri*, 919.
डड़ँड़ी *darenri*, 225.
डड़्चा *darhua*, 1043.
डड़ुचा तेल *darhua tel*, 1043.
डँदेरी *danrheri*, 188.
डण्टा *danta*, 191, 213, 223, 236, 247, 335*a*, 414, 431, 508, 510, 654.
डण्टी *danti*, 60, 415, 455, 335*a*, 888, 1024, 1315.
डण्टी दाँवब *danti dānwab*, 888.
डण्ड कमण्डल *dand kamandal*, 782.
डण्डा *danda*, 213, 223, 235, 414, 416, 611, 931, 940, 1250.
डण्डी *dandi*, 415, 508, 598, 644.
डपन्टन *daptan*, 306, 457.
डपन्टी *dapti*, 305.
डफाली *daphāli*, 1456.
डबन्री *dabri*, 713.
डबल *dabal*, 1000.
डबल केराव *dabal kerāo*, 1000.
डबन्ही *dabhi*, 137.
डब्बु *dabbu*, 319 *g* & *l*, 305, 438, 450, 458.
डब्बू *dabbu*, 683, 711.
डभन्कल *dabhkal*, 1272.
डभन्का *dabhka*, 1272.
डभन्को *dabhko*, 1066.
डमन्को *damko*, 68.
डमन्कौला *damkaula*, 68.
डमरन्डाक *damardāk*, 1456.
डमार *damār*, 848, 852.
डमारा *damāra*, 848, 852.
डमन्हौआ *damhaua*, 68.
डम्फ *damph*, 29.
डम्हरो *damharo*, 1075.
डर *dar*, 1075.
डँरन्कस *danrkas*, 376.
डलन्झकन्ना *daljhakna*, 1381.
डलन्नी *dalni*, 641.
डलिया *daliya*, 44, 284, 442.
डहन्रा *dahra*, 1125.
डहन्राएब *dahrāëb*, 1098.
डहन्री *dahri*, 1125.
डाइ *dāï*, 417.
डाइन *dāïn*, 1453.
डाक *dāk*, 1084, 1085, 1088, 1456.
डाकन्नी *dākni*, 156.
डाकिनी *dakini*, 1088.
डाँग *dāng*, 103, 654.
डाँगर *dāngar*, 1094, 1183.
डाँट *dānt*, 880, 896, 983, 987, 990, 1024, 1183.
डाँटा *dānta*, 896.
डाँटी *dānti*, 896, 983, 987, 990, 1483.
डाँठ *dānth*, 880, 896, 990, 995, 1024.
डाँड़ *dānr*, 237, 792, 833, 954, 1010.

डाँड़र *dānrar*, 198.
डाँड़ा *dānra*, 376.
डाँड़ी *dānri*, 75, 60, 247, 335*a*.
डाढ़ी *dārhi*, 1037, 1161.
डाबर *dābar*, 792, 832.
डाबा *dāba*, 137, 713.
डाभा *dābha*, 450.
डाभी *dābhi*, 815, 957, 1001, 1075, 1183.
डाम *dām*, 1066.
डारब *dārab*, 1350.
डाल *dāl*, 1347.
डाल दौरा *dāl daura*, 1347.
डाला *dāla*, 44, 325, 1347.
डाली *dāli*, 44, 45, 1194.
डाँस *dāns*, 415.
डाँसन *dānsan*, 390.
डाढ़ी *dāhi*, 726 (footnote), 868.
डिठौरी *dithauri*, 1045.
डिड़िया *diriya*, 1073.
डिड़िया मिरचाइ *diriya mirchāi*, 1073.
डिँड़ोर *dinror*, 66.
डिण्डी *dindi*, 994, 1001, 1004, 1017, 1029.
डिण्डी लागल है *dindi lāgal hai*, 1001.
डिफी *diphi*, 1009.
डिबरा *dibra*, 563.
डिबरी *dibri*, 713.
डिबिया *dibiya*, 535, 658.
डिब्बा *dibba*, 658.
डिब्बी *dibbhi*, 957, 986, 994, 1001, 1018.
डिल्ला *dilla*, 793.
डिल्ली *dilli*, 478.
डिसमिल *dismil*, 1499.
डिहवार *dihwār*, 1203, 1434, 1438, 1456.
डिहवार पूजा *dihwār pūja*, 1434.
डिहाँस *dihāns*, 784, 790, 1226.
डिही *dihi*, 1218.
डीँड़ा *dīnra*, 784*a*.
डीँड़ो *dīnro*, 784*a*.
डीँड़ी *dīnri*, 994, 1017.
डीब *dīb*, 547.
डीबा *dība*, 658.
डीभी *dībhi*, 986, 994.
डीँरी *dīñri*, 1004.
डील *dīl*, 95, 790, 791, 793.
डीला *dīla*, 95, 788.
डीलो *dīlo*, 95.
डीह *dīh*, 784, 790, 793, 796, 1234.
डुँड़िया *duñriya*, 1107.
डुप्फा *duppha*, 1272.
डुब्बा *dubbha*, 677, 690.
डुब्भी *dubbhi*, 1018.
डूबा *dūba*, 1458.
डूबो गेलै *dūbo gelai*, 1477.
डेउढ़िया *deurhiya*, 1479.
डेउढ़ी *deurhi*, 1254.
डेओढ़ा *deorha*, 1479.
डेगची *degchi*, 448, 711.
डेँगौनी *dengauni*, 887.
डेँड़ौका *deñrauka*, 1010.
डेढ़पट्टा *derhpatta*, 730.
डेढ़पट्टी *dherpatti*, 730.
डेढ़सेरी *derhseri*, 912, 1500.
डेढ़्वा *derhua*, 1183.
डेढ़ौरा जोर *derhaurā jor*, 110.
डेयोरा *deyora*, 1075.
डेहरी *dehri*, 77, 310, 1436.
डेग *deg*, 711, 1491, 1492, 1495.
डेँग *deng*, 103.
डेँगी मछुआ *dengi machhua*, 232.
डेढ़ *derh*, 473, 792, 1127, 1479.
डेढ़ कौआ *derh kaua*, 792.
डेढ़ खम्हा *derh khamha*, 473.
डेढ़ पैसे रुपैया *derh paise rupaiya*, 1479.
डेढ़ा *derha*, 1479.

डेढ़ी *derhi*, 1475.
डेफ *deph*, 957.
डेफ निकन्सल *deph niksal*, 957.
डेफी *dephi*, 957.
डेब *deb*, 1101.
डेभन *dhebhan*, 40.
डेर *der*, 1110.
डेरा *dera*, 1236, 1237, 1254.
डेली *deli*, 44, 46, 319*f*.
डेवढ़ *dewarh*, 1117.
डैया *daiya*, 1453.
डोकन्नी *dokni*, 717.
डोंड़न्हा *donrha*, 734.
डोभन्रा *dobhra*, 833.
डोरन्बन्धा *dorbandha*, 363.
डोहन्रा *dohra*, 319*h*, 305.
डोहन्री *dohri*, 462.
डोहन्ला *dohla*, 319*h*.
डोआ *doa*, 450, 718.
डोइ *doï*, 449, 718, 1380.
डोएट *doët*, 231.
डोउआ *doüa*, 718.
डोकी *doki*, 44, 661, 718.
डोंगा *donga*, 450.
डोंड़ *donr*, 646.
डोंड़ा *donra*, 17, 734, 889.
डोंड़ी *donri*, 646.
डोभब *dobhab*, 857.
डोभा *dobna*, 316, 857, 864.
डोम *dom*, 1419.
डोमा *doma*, 786, 996.
डोमा करैल *doma karail*, 786.
डोर *dor*, 113, 115, 117, 949.
डोरी *dori*, 115, 117, 145, 216, 362, 398, 425, 470, 475, 642, 748, 949.
डोरीक *dorīk*, 359.
डोरीक सर *dorik sar*, 359.
डोरो *doro*, 1020.
डोल *dol*, 694, 695, 720, 924, 929, 1290.
डोल कड़ुई *dol karhui*, 1290.
डोली *doli*, 241, 247.
डोले *dole*, 1087.
डोहट *dohat*, 231.
डोहर *dohar*, 794.
ड्योढ़ी *dyorhi*, 828.
ड्यौढ़ा *dyaurha*, 1092.

॥ ढ *dh* ॥

ढक *dhak*, 1499.
ढकन्ढकिया *dhakdhakiya*, 68.
ढकन्ना *dhakna*, 84, 544, 700, 711, 713, 717.
ढकन्नी *dhakni*, 438, 713, 1422.
ढकिया *dhakiya*, 44.
ढँचन्री *dhanchri*, 585.
ढट्ठा *dhattha*, 362A, 896, 983, 986, 987, 990, 1153.
ढठेरा *dhathera*, 986.
ढंढ़ा *dhaddha*, 1468*c*, 1472 ; Appendix, 14.
ढपन्ना *dhapna*, 79, 700, 711.
ढपौना *dhapauna*, 562.
ढबन्ढबन्बा *dhabdhabwa*, 68.
ढबन्री *dhabri*, 787.
ढरन्का *dharka*, 1168, 1173.
ढरन्की *dharki*, 363.
ढरन्निहार *dharnihār*, 943.
ढरन्नी *dharni*, 564.
ढरन्नी अकुरी *dharni akuri*, 564.
ढरुआ *dharua*, 215, 224.
ढँरुआ *dhanrua*, 215.
ढरेवाला *dharewāla*, 561.
ढलन्कौआ *dhalkaua*, 68.
ढही *dhahi*, 67.
ढाकनि *dhākani*, 713.
ढाकर *dhākar*, 1164.

ढाका *dhāka*, 44.
ढाकी *dhāki*, 44, 1055.
ढाको *dhāko*, 1234.
ढाँचा *dhāncha*, 585.
ढाठ *dhāth*, 895, 1132, 1153, 1416.
ढाठा *dhātha*, 96, 724, 1132.
ढाँठा *dhāntha*, 362A.
ढाड़ा *dhāra*, 560.
ढाड़ा *dhārha*, 751, 1080.
ढाड़ी *dhārhi*, 1080.
ढाब *dhāb*, 787.
ढाबली *dhābli*, 1000.
ढाबा *dhāba*, 1242.
ढाभ *dābh*, 1004.
ढारब *dhārab*, 1451.
ढारा *dhāra*, 532.
ढारुआ *dhārua*, 224.
ढाला *dhāla*, 197, 216.
ढालुआँ *dhāluān*, 224.
ढाँसी *dhānsi*, 1173.
ढाह *dhāh*, 792.
ढिबरी *dhibri*, 325, 417.
ढिमका *dhimka*, 713.
ढीढारी *dhīdhāri*, 1308.
ढीबर *dhībar*, 790.
ढुरका *dhurka*, 918.
ढुल्ला *dhulla*, 894.
ढुसमार *dhusmār*, 1098.
ढुसियाएब *dhusiyāëb*, 1098.
ढुसियाहा *dhusiyāha*, 1098.
ढूस *dhūs*, 1098.
ढूँस *dhūns*, 1098.
ढूस मारब *dhūs mārab*, 1098.
ढूँस मारब *dhūns mārab*, 1098.
ढूसा *dhūsa*, 1098.
ढूसा मारब *dhūsa mārab*, 1098.
ढूह *dhūh*, 791, 793.
ढूही *dhūhi*, 791, 793.
ढेंकनवाँस *dhenkwāns*, 66.
ढेंकुआ *dhenkua*, 256, 274, 726.
ढेंकुवास *dhekuās*, 66.
ढेंकुला *dhenkula*, 928.
ढेंकुहा *dhenkuha*, 274.
ढेबुआ *dhebua*, 1497.
ढेमनी *dhemni*, 1280.
ढेंरिया *dhenriya*, 1073.
ढेंरिया मिरचाइ *dheñriya mirchāi*, 1073.
ढेलमास *dhelmās*, 66.
ढेलवा *dhelwa*, 1456.
ढेलवा गोसाँइ *dhelwa gosāin*, 1456.
ढेलवाँस *dhelwāns*, 66.
ढेलहा *dhelha*, 1456.
ढेलहा पीर *dhelha pīr*, 1456.
ढेलौरी *dhelauri*, 66.
ढेंक *dhenk*, 291.
ढेका *dheka*, 608.
ढेंका *dhenka*, 256, 261, 274, 608, 726, 1250.
ढेंकी *dhenki*, 431, 464, 608, 928, 1250.
ढेंकुल *dhenkul*, 608, 928, 931.
ढेंढ़ *dhenrh*, 1017.
ढेंढ़ी *dhenrhi*, 994, 996, 1001, 1004, 1029, 1017.
ढेंढ़ी लागल है (*or* बा) *dhenrhi lāgal hai* (*or ba*), 1001.
ढेन *dhen*, 1158.
ढेन के दूध *dhen ke dūdh*, 1158.
ढेंनू *dhenu*, 1114.
ढेंपी *dhempi*, 1051.
ढेमा *dhema*, 541.
ढेरी *dheri*, 82, 849, 890, 892, 893.
ढोलना *dholna*, 765.
ढोलना चौकी *dholna chauki*, 765.
ढोसनवाह *dhoswāh*, 949.
ढोका *dhoka*, 1125, 1265.
ढोंगा *dhonga*, 372.
ढोंढ़ी *dhonrhi*, 1017.
ढोली *dholi*, 1053, 1054, 1055.
ढोस *dhos*, 949.

॥ त t ॥

तठ *ta*, 356, 363, 829, 833.
तँ *tañ*, 1451.
तकरै *takrai*, 1090.
तकल्लो *taklo*, 741 (footnote).
तकिया *takiya*, 637.
तकेया *takeya*, 637.
तक्कर *takkar*, 1272.
तखतपोस *takhatpos*, 635.
तखत रवाँ *takht rawān*, 241.
तखता *takhta*, 222, 414, 457, 467, 475, 587, 832, 1214.
तखती *takhti*, 222, 587.
तखाना *takhāna*, 1241.
तगधरी *tagdhari*, 491.
तगही *taghi*, 108.
तगाड़ *tagār*, 430.
तगाड़ी *tagāri*, 39, 430, 714.
तगार *tagār*, 430, 1014.
तगावी *tagāwi*, 1187, 1190.
तङ्ग *tang*, 226.
तङ्गी *tangi*, 128 (footnote), 130.
तज *taj*, 1381.
तड़क *tarak*, 223, 1252, 1257.
तड़तड़वाँ *tartarwān*, 241.
तड़ाका *tarāka*, 585*b*.
तँतवा *tantwa*, 355.
ततुरियाएल *taturiyāël*, 1076.
तँदूर *tandūr*, 446.
तन *tan*, 1375.
तनाव *tanāw*, 390.
तनिका *tanika*, 1056.
तनूर *tanūr*, 446.
तन्नी *tanni*, 642.
तपनाह *tapnāh*, 800.
तब *tab*, 356, 393, 1088, 1113.
तबजारी *tabjāri*, 1201.
तबय *tabay*, 1084.
तबल्लक *tablak*, 1466.
तबाक *tabāk*, 711, 713.
तबाख *tabākh*, 711.
तँबिया *tambiya*, 319*l*.
तमघैल *tamghail*, 693.
तमघैला *tamghaila*, 693.
तमन्नी *tamni*, 865, 867.
तमहा *tamha*, 689.
तमहेड़ी *tamheri*, 675.
तमाकुफरोश *tamākupharosh*, 464.
तमाकुल *tamākul*, 1021.
तमाकुलबाला *tamākulbāla*, 464.
तमाकुलवाला *tamākulwāla*, 464.
तमाकू *tamāku*, 1021, 1026, 1452.
तमान *tamān*, 727.
तमासा *tamāsa*, 128 (footnote), 356.
तमिया *tamiya*, 319*g*, 372, 670.
तमियाँ *tamiyān*, 319*l*.
तम्हेड़ा *tamhera*, 556.
तर *tar*, 1234.
तरई *taraï*, 751.
तरकट्टी *tarkatti*, 378, 713.
तरकारी *tarkāri*, 1073.
तरकी *tarki*, 764.
तरकोंका *tarkonka*, 1073.
तरख *tarakh*, 26.
तरछा *tarchha*, 50.
तरछी *tarchhi*, 39, 126, 606.
तरजूआ *turjūa*, 640.
तरजूई *tarjuï*, 47, 462, 555, 640.
तरजू *tarju*, 640.
तरझार *tarjhār*, 888.
तरनगर *tarangar*, 1252.
तरपचरा *tarpachra*, 251.
तरबूज *tarbūj*, 1064.
तरबूजा *tarbūja*, 1064.
तरयानी *taryāni*, 788.
तरारा *tarra*, 1493.
तरल *taral*, 1272.

तरल्ला *tarla*, 474.
तरवार *tarwār*, 655.
तरसईल *tarsaīl*, 938.
तरसिवाइ *tarsiwāi*, 792.
तरसैला *tarsaila*, 14, 938.
तरसोआ *tarsoa*, 922.
तरहरा *tarahra*, 1241.
तरहा *tarha*, 1493.
तरागोतसरग *tarāgotsarg*, 1459.
तराजू *tarāju*, 47, 462, 555, 640.
तराय *tarāy*, 751.
तराशी *tarāshi*, 1411.
तरी *tari*, 788, 789, 792, 901, 914, 960.
तरु *taru*, 726 (footnote).
तरेर *tarer*, 1262.
तरेरा *tarera*, 225, 1246, 1262.
तरैनी *taraini*, 461.
तरैल *taraila*, 12.
तरैली *taraili*, 12.
तरोइ *taroï*, 1069.
तरौटा *tarauta*, 620.
तरौड़ी *tarauri*, 284.
तरौना *tarauna*, 49, 461.
तरौनी *tarauni*, 461.
तलाइ *talāï*, 916.
तलाव *talāo*, 916.
तलैया *talaiya*, 916 (footnote).
तलौटा *talauta*, 620.
तवक *tawak*, 226, 765.
तवा *tawa*, 676.
तसत *tasat*, 711.
तसन्तरी *tastari*, 678, 711, 713.
तसन्मई *tasmaī*, 1272.
तसन्मा *tasma*, 226, 415, 470.
तसल्लवा *taslawa*, 664.
तसल्ला *tasla*, 664, 666.
तसल्ली *tasli*, 665.
तस्सुर *tassur*, 1490.
तहखाना *tahkhāna*, 1241.
तहबजारी *tahabjāri*, 1201.
तहबन्द *tahband*, 726.
तहबील *tahbīl*, 1463*b*.
तहमद *tahmad*, 726.
तहसिलदार *tahsildār*, 1208.
तहाँ *tahān*, 655.
तही *tahi*, 726, 739.
ताइ *tāï*, 676, 713.
ताख *tākh*, 1253.
ताखा *tākha*, 1253.
ताखी *tākhi*, 725.
तागा *tāga*, 123, 1383.
ताँगा *tānga*, 178, 214, 224.
ताज *tāj*, 725, 1272.
ताज खानी *tāj khāni*, 1272.
ताड़ *tār*, 379, 1092.
ताड़ब *tārab*, 1484.
ताड़ी *tāri*, 378, 379, 713.
ताँत *tānt*, 113, 335*d*.
ताँती *tānti*, 355.
ताँतो *tānto*, 355.
ताधी *tādhi*, 784*b*.
तान *tān*, 224, 245, 249, 322.
ताना *tānā*, 363.
तानि *tāni*, 1234.
तानी *tāni*, 358, 642.
तानी करब *tāni karab*, 358.
ताबन्दान *tābdān*, 1249.
ताँबा *tāmba*, 668, 1451.
तामब *tāmab*, 865, 867.
तामा *tāma*, 319*h*, 343.
तामिया *tāmiya*, 319*g*.
तामी *tāmi*, 670.
ताँमी *tāmmi*, 372.
तार्भुज *tārbhūj*, 1064.
तार *tār*, 326, 379, 1084, 1456; Appendix, 14.
तारक छजा *tārak chhaja*, 68.
तारन *tāran*, 1252.
तारा *tāra*, 585*d*.
तारी *tāri*, 379, 999 (footnote).

तारीखवार *tarikhwār*, 1470.
ताल *tāl*, 916.
ताला *tāla*, 1250.
तालुका *tāluka*, 1207, 1233.
तालुकादार *tālukādār*, 1207.
तालुकादारी *tālukādāri*, 1207.
ताव *tāw*, 289, 455.
तावा *tāwa*, 226, 676, 711, 860, 922.
तावा टूट गेल *tāwa tūt gel*, 922.
तावीज *tāwij*, 754, 765.
तास *tās*, 1272.
तास खानी *tās khāni*, 1272.
तासन *tāsan*, 362.
तासन करब *tāsan karab*, 362.
ताहि *tāhi*, 1234.
तिउनी *tiuni*, 733.
तितली *titli*, 1183.
तितिली *titili*, 1074, 1075.
तितोर *titoï*, 1183.
तिनका *tinka*, 1310.
तिनकोनिया *tinkoniya*, 833.
तिनखण्डी *tinkhandi*, 768.
तिनछलिया *tinchhaliya*, 769.
तिनजाँत *tinjānt*, 926.
तिनदरा *tindara*, 1236.
तिननगा *tinnaga*, 768.
तिनपखी *tinpakhi*, 1427.
तिनपखी के पिण्डा *tinpakhi ke pinda*, 1427.
तिनपतिया *tinpatiya*, 1183.
तिनपहल *tinpahal*, 418.
तिनपौआ *tinpaua*, 1500.
तिनफसिला *tinphasila*, 803.
तिनफल्ला *tinphalla*, 418.
तिनलट्ठी *tinlatthi*, 926.
तिनसेरा *tinsera*, 1500.
तिनसेरी *tinseri*, 1500.
तिपाइ *tipāi*, 633.
तिरतिया *tirtiya*, 1444.
तिरपहल *tirpahal*, 418.
तिरपहला *tirpahla*, 418.
तिरपाइ *tirpāi*, 319*j*.
तिरपाल *tirpāl*, 132.
तिरफाल *tirphāl*, 418.
तिरसूल *tirsūl*, 1112.
तिराँटी *tirānti*, 1039.
तिराती *tirāti*, 1424.
तिरिज *tirij*, 1468*a* and *b*, 1469, 1470, 1472.
तिरिज खसरा *tirij khasra*, 1471.
तिरिज जिनिसवार *tirij jiniswār*, 1468*a*, 1470; Appendix, 5.
तिरिज तारीखवार *tirij tarikhwār*, 1470; Appendix, 1*a*.
तिरिज पटेवारी *tirij patewāri*, 1468*b*, 1471; Appendix, 11.
तिरिज मोफरीद *tirij mophrīd*, 1470, 1471.
तिरिज मोलहकी *tirij molhaki*, 1472.
तिरिज लग्गित *tirij laggit*, 1470, 1471; Appendix, 10*a*.
तिरिज वासिल बाकी *tirij wāsil bāki*, 1472.
तिरी *tiri*, 363.
तिल *til*, 1084, 1423.
तिलक *tilak*, 1287, 1289, 1318, 1429.
तिलकतरी *tilkatri*, 1272.
तिलकदेउआ *tilakdeua*, 1318.
तिलकहरू *tilkahru*, 1318.
तिलकुट *tilkut*, 1272.
तिलठी *tilthi*, 896.
तिलदानी *tildāni*, 734.
तिलरी *tilri*, 765.
तिलाँजुर *tilānjur*, 1423.
तिलाँजुर देव *tilānjur deb*, 1423.
तिलाठी *tilāthi*, 896.
तिलिकिया *tilikiya*, 1318.
तिलिया *tiliya*, 799.
तिलिया कोढ़ी *tiliya korhi*, 799.
तिलौरी *tilauri*, 1272.

तिलक *tillak*, 1318.
तिल्ली *tilli*, 592, 1045.
तिसज्जौरी *tisjauri*, 1272.
तिसरिया *tisariya*, 842.
तिसन्नी *tisri*, 842, 907.
तिसियाउर *tisiyāur*, 1272.
तिसियौटा *tisiauta*, 768.
तिसौर *tisaur*, 884, 885.
तिहैया *tihaiya*, 907.
तीज *tīj*, 182, 183, 200, 1443.
तीतिर *tītir*, 1088.
तीथा *tītha*, 937, 952.
तीन *tīn*, 953, 1006, 1088, 1089.
तीन ठेउका *tīn theüka*, 953.
तीन पटावन तेरह कोड़न *tīn patāwan terah koran*, 1006.
तीनि *tīni*, 1089.
तीनू *tīnu*, 393, 1025.
तीनो *tīno*, 1486.
तीयन *tīyan*, 1073.
तीर *tīr*, 1456.
तीरथ *tīrath*, 1460.
तील *tīl*, 1045, 1089.
तीली *tīli*, 498, 502, 592.
तीसी *tīsi*, 356, 1045.
तुकम्मा *tukma*, 729.
तुम *tum*, 1087.
तुमन्ड़ी *tumri*, 782.
तुम्बा *tumba*, 715, 782.
तुम्मा *tumma*, 715, 782.
तुरन्पई *turpaī*, 748.
तुरन्हा *turha*, 1456.
तुराइ *turāï*, 731.
तुरुक *turuk*, 999 (footnote).
तुलँगन्ड़ा *tulangra*, 170.
तुलबुल्ली *tulbulli*, 996.
तुलसी *tulsi*, 414, 977, 1183, 1451.
तुलसी ताँबा *tulsi tāmba*, 1451.
तुलसी फूल *tulsi phūl*, 977.
तुला *tula*, 1090.
तुलाइ *tulāï*, 222.
तुलावा *tulāwa*, 167, 168, 187, 188, 204, 221, 222.
तूँ *tūñ*, 1084.
तूनब *tūnab*, 334.
तूँनब *tūnnab*, 334.
तूमब *tūmab*, 334.
तूमा *tūma*, 715, 782.
तूर *tūr*, 333.
तूरत बा *tūrat ba*, 240.
तूरब *tūrab*, 1024.
तूरल *tūral*, 240.
तूरे *tūre*, 1486.
तूल *tūl*, 640, 1470.
तेआह *teāh*, 1278.
तेकानी *tekāni*, 173.
तेकुना *tekuna*, 1059.
तेकुरा *tekura*, 907.
तेकुरी *tekuri*, 907.
तेकुली *tekuli*, 907.
तेखन्रा *tekhra*, 820.
तेखुरी *tekhuri*, 907.
तेघाँव *teghānw*, 953.
तेघावा *teghāwa*, 953.
तेजत्ता *tejatta*, 926.
तेतन्री *tetri*, 1397.
तेतल्ला *tetla*, 204.
तेतलिया *tetaliya*, 204.
तेतार *tetār*, 1183.
तेतारी *tetāri*, 1183.
तेंतुला *tentula*, 204.
तेधन्री *tedhri*, 1097.
तेधुरा *tedhura*, 1097.
तेपई *tepaī*, 633.
तेपखी *tepakhi*, 996.
तेपहल *tepahal*, 319*j*, 418.
तेपाइ *tepāï*, 633.
तेफल्ला *tephalla*, 403.
तेबिहा *tebiha*, 1278

तेरन्रा *terra*, 959.
तेलचट *telchat*, 1074.
तेलट्ठी *telatthi*, 926.
तलभाँड़ा *telbhānra*, 663.
तेलन्री *telri*, 765, 1039.
तेलहण्डा *telhanda*, 663, 713.
तेलहन *telhan*, 1045.
तेलहन तीसी *telhan tīsi*, 1045.
तेलहाँड़ी *telhānri*, 713.
तेलाय *telāy*, 713.
तेलिया *teliya*, 786.
तेलिया केवाल *teliya kewāl*, 786.
तेवारे *tewāre*, 1098.
तेवारे जोतल *tewāre jotal*, 1098.
तेसन्री *tesri*, 907.
तेसन्रो *tesro*, 1007.
तेहरावन *tehrāwan*, 820.
तेकर *tekar*, 823, 1086.
तेखार *tekhār*, 820.
तेंगा *tenga*, 1294.
तेंजी *tenji*, 1039.
तेतर *tetar*, 1397.
तेफल *tephal*, 403, 418.
तेरह *terah*, 1006, 1088.
तेल *tel*, 347, 1043, 1045, 1308, 1378, 1458.
तेल चढ़ाएब *tel charhāeb*, 1378.
तेली *teli*, 255, 572.
तेसर *tesar*, 1007.
तेसर (*or* तेसन्रो) पटावन (*or* पानी) *tesar* (*or tesro*) *aptāwan* (*or pāni*), 1007.
तैयार *taiyar*, 1118.
तैंती *tainti*, 757.
तोड़ाएब *torāëb*, 888.
तोबन्ड़ा *tobra*, 134, 227.
तोरन्ना *torna*, 585*b*.
तोरियठ *toriyath*, 896.
तोरिया *toriya*, 1119.
तोरियाठी *toriyāthi*, 896.
तोरियान *toriyān*, 1119.
तो *to*, 1091.
तोगर *togar*, 569.
तोड़न *toran*, 1042.
तोड़ब *torab*, 240, 981.
तोड़ा *tora*, 757.
तोर *tor*, 664 (footnote).
तोरी *tori*, 823, 1045.
तोला *tola*, 1498, 1499.
तोसक *tosak*, 637.
तौलाइ *taulāï*, 914.
तौँ *taun*, 1087.
तौनी *tauni*, 733.
तौल *taul*, 1118.
तौला *taula*, 69, 143, 319*i*, 368, 378, 437, 713.
तौली *tauli*, 665.
त्रितिबर *tritibar*, 1278.
त्योँ *tyon*, 737.

॥ थ *th* ॥

थक *thak*, 1034.
थकरी *thakri*, 747.
थकुरई *thakuraï*, 867.
थक्का *thakka*, 531.
थनमार *thanmār*, 1477.
थनैलियाही *thanailiyāhi*, 1395.
थनैली *thanaili*, 1395.
थपरी *thapri*; 137, 713.
थपुआ *thapua*, 624, 1262.
थम *tham*, 500.
थमनी *thamni*, 613.
थमुआ *thamua*, 1259.
थम्हुआ *thamhua*, 1259.
थरिया *thariya*, 680, 460.
थल्ला *thalla*, 500.
थवई *thauläï*, 420, 1264.

थहसल *thahusal*, 1094.
थाकल *thākal*, 657.
थान *thān*, 1455.
थापी *thāpi*, 282, 307, 424, 431.
थारी *thāri*, 460, 680, 681, 682, 1316, 1401, 1408.
थारी बजाएब *thāri bajāeb*, 1401.
थाल *thāl*, 713, 460.
थुकन्हा *thukha*, 1173.
थुन्ही *thunhi*, 940.
थुम्भा *thumbha*, 363.
थुम्भी *thumbhi*, 363, 1259.
थूआ *thūa*, 1048.
थूनू *thūnu*, 500.
थून्ही *thūnhi*, 1256, 1259.
थूम *thūm*, 363.
थैया *thaiya*, 318.
थैर *thair*, 1118.
थैला *thaila*, 734.
थैली *thaili*, 734.
थैलीमार *thailimār*, 1477.
थोड़न्ली *thorli*, 359.
थोलन्री *tholri*, 359.
थोक *thok*, 531, 1214.
थोड़ी *thori*, 359.
थोप *thop*, 177, 189, 249.
थोभ *thobh*, 189, 192, 204, 221.
थोर *thor*, 829.
थौक *thauth*, 531.
थौना *thauna*, 500, 1247.
थौसल *thausal*, 1094.
थौँसा *thaunsa*, 1094.

॥ द *d* ॥

दई *dai*, 1295.
दखिनन्हा *dakhinha*, 1074.
दखिनाहा *dakhināha*, 1074, 1160.
दखिनाहा घु *dhakhināha ghyu*, 1160.
दगन्दार *dagdār*, 1076.
दगध करब *dagadh karab*, 1416, 1419.
दगन्नी *dagni*, 359.
दगन्रिन *dagrin*, 1400.
दगन्ली *dagli*, 224.
दँगाठ *dangāth*, 1079.
दगियाल *dagiyāl*, 1004.
दछिनी *dachhini*, 1057.
दड़िमी *darimi*, 1272.
दड़िया *darhiya*, 346.
दत *dat*, 1196, 1197.
दँतन्कमन्रा *dant kamra*, 984.
दँतन्नर *dantnar*, 1173.
दतन्भोजन्नी *datbhojni*, 1197.
दतुअन *datuan*, 747.
दँतुआ *dantua*, 216.
दँतुला *dantula*, 73.
दड़िऔरा *dadiaura*, 1299.
ददिहर *dadihar*, 1299.
ददिहार *dadihār*, 1299.
ददिहाल *dadihāl*, 1299.
दनन्जाउर *danjāür*, 1272.
दनियाली *daniyāli*, 585*a*.
दनौरी *danauri*, 1272.
दन्त *dant*, 568, 1113, 1173.
दन्त लहर *dant lahar*, 1173.
दफन्तरी *daphtari*, 586.
दफन्दरी *daphdari*, 586.
दबन्कन *dabkan*, 81, 309, 713.
दबन्ठा *dabtha*, 549.
दबन्नी *dabni*, 398.
दबन्लिया *dabliya*, 1000.
दबिया *dabiya*, 439, 583, 1141.
दबिला *dabila*, 439,
दबोइ *daboï*, 1267.
दबौटा *dabauta*, 322, 398.
दम *dam*, 145.
दमन्कट्टी *damkatti*, 913.

दमन्का *damka*, 796.
दमन्ड़ी *damri*, 1497.
दमन्दमाचा *damdamācha*, 472.
दमन्हरिया *damhariya*, 44.
दमाव *damāo*, 913, 1471.
दमाव गल्ला *damāo galla*, 1471.
दमाही *damāhi*, 887.
दम्मी *dammi*, 472.
दर *dar*, 1220, 1479.
दरन्खोल *darkhol*, 1153.
दरज *daraj*, 748.
दरन्जी *darji*, 393, 748.
दरन्पतन्नी *darpatni*, 1211.
दरन्पन *darpan*, 383, 765.
दरन्बन्दी *darbandi*, 1220.
दरन्माहा *darmāha*, 1185.
दरन्मी *darmi*, 965*e*.
दरन्याबादी *daryābādi*, 769.
दरन्रा *darra*, 1272.
दरन्वजा *darwaja*, 1254.
दरन्वज्जा *darwajja*, 1249.
दरन्वाजा *darwāja*, 562, 1249.
दरन्सनी *darsani*, 1487.
दरन्सूधा *darsūdha*, 238.
दरन्सूधा के मलिया *darsūdha ke maliya*, 238.
दरा *dara*, 1272.
दराज *darāj*, 248, 401.
दरी *dari*, 750.
दरौंची *darīnchi*, 1249.
दरूद *darūd*, 1432.
दरैंची *darainchi*, 1249.
दरोखा *darokha*, 1239.
दरोजा *daroja*, 1249.
दरौजा *darauja*, 1249, 1254.
दल्की *dalki*, 789.
दल्दल *daldal*, 789.
दल्पिट्ठी *dalpitthi*, 1272.
दल्पिठौरी *dalpithauri*, 1272.
दल्पैंता *dalpainta*, 1001.
दल्सग्गा *dalsagga*, 1001, 1272.
दल्न्ही पूरी *dalhi pūri*, 1272.
दलान *dalān*, 1239, 1254, 1388.
दलाली *dalāli*, 1474.
दवड़ *dawar*, 921.
दवन *dawan*, 832, 954.
दवर *dawar*, 235, 941.
दवात *dawāt*, 713, 1034, 1442.
दवात पूजा *dawāt puja*, 1442.
दवाँही *dawānhi*, 887, 889.
दस *das*, 711.
दसन्करम *daskarm*, 1425.
दसन्गरन्दाँ *dasgardān*, 1476.
दसन्गातन्र *dasgatr*, 1425.
दसन्पना *daspana*, 711.
दसन्वाँ *daswān*, 1423, 1425.
दसहन्रा *dasahra*, 1381, 1393.
दसहन्रा के जोड़ा *dasahra ke jora*, 1381.
दसहन्रा खाना *dasahra khāna*, 1393.
दसाही *dasāhi*, 1425.
दसेर *daser*, 940.
दसौंड़ी *dasaurhi*, 1250.
दसौंड़ी चौकठ *dasaurhi chaukath*, 1250.
दसौत *dasaut*, 1358.
दस्त *dast*, 711.
दस्तगरन्दाँ *dastgardān*, 1476.
दस्तपनाह *dastpanāh*, 711.
दस्ता *dasta*, 335*h*, 706.
दस्ती *dasti*, 585, 720.
दस्ती कुप्पा *dasti kuppa*, 720.
दस्तूरी *dasturi*, 1474.
दहन्ड़ी *dahri*, 713.
दहार *dahār*, 912, 1080.
दहार महार *dahār mahār*, 912.
दहि *dahi*, 1162.
दहिअक *dahiak*, 1198, 1203.
दहिअक माँगन *dahiak māngan*, 1198.
दहिन *dahin*, 817.

दहिन धरेआव *dahin dhareão*, 817.
दहिना *dahina*, 827.
दहिया *dahiya*, 1074.
दहियाएल *dahiyāël*, 1004.
दहियाही हाँड़ी (or कड़ाही) *dahiyāh hānri* (or *karāhi*), 138.
दहिहक्की *dahihakki*, 1192.
दही *dahi*, 138, 713, 990, 1162, 1324.
दहेज *dahej*, 1283, 1339, 1347.
दहेंड़ी *dahenri*, 138, 713.
दाउदी *dāudi*, 956.
दाखिला *dākhila*, 1467.
दाँगली *dāngli*, 184.
दाँड़े *dānre*, 1085.
दाढ़ी *dārhi*, 346, 356.
दाँत *dānt*, 73, 401.
दाँत रन्दा *dānt randa*, 401.
दाँतुआ *dāntua*, 585*b*.
दादन *dādan*, 1040.
दादनी *dādni*, 1028, 1040.
दाँदर *dāndar*, 868.
दादा *dādā*, 463.
दादीहाल *dādihāl*, 1299.
दान *dān*, 1334, 1457, 1459.
दाना *dāna*, 856, 904, 1030, 1031, 1268, 1272, 1470.
दाना दूनी *dāna dūni*, 1268.
दानाबन्दी, *dānābandi*, 913, 1468*a*, 1470.
दानी *dāni*, 447, 1194, 1273.
दानो *dāno*, 1438.
दानो पूजा *dāno pūja*, 1438.
दाब *dāb*, 168, 322, 439, 457, 583.
दाबा *dāba*, 319*l*, 457, 718.
दाबि *dābi*, 718.
दाबी *dābi*, 457.
दाम *dām*, 1487, 1496, 1497.
दाँमर *dāmmar*, 889.
दाल *dāl*, 1002*n*, 1272, 1369.
दाल धोई *dāl dhoï*, 1369.
दाल पीठी *dāl pithi*, 1272.
दाल शोई *dāl shoï*, 1369.
दाव *dāw*, 86.
दाँवब *dānwab*, 888.
दाँवल *dānwal*, 1119.
दावा *dāwa*, 1251.
दावागीर *dāwāgīr*, 655.
दास *dās*, 1456.
दाह *dāh*, 1416.
दाह देब *dāh deb*, 1416.
दिअका *diaka*, 1074.
दिअँका *dianka*, 1074.
दिअरख *diarakh*, 1253.
दिअरखा *diarkha*, 1253.
दिअरा *diara*, 788.
दिउँका *diunka*, 1074.
दिउरी *diuri*, 713.
दिउली *diuli*, 713.
दिन *din*, 965, 966, 1087, 1091, 1343.
दिन गुन्नी करब *din gunni karab*, 1343.
दिनिहर *dinihar*, 874.
दिनुक *dinuk*, 1088.
दिनौरा *dinaura*, 874, 914.
दिपन्दान *dipdān*, 780.
दिपन्दानी *dipdāni*, 780.
दिपरा *dipra*, 702.
दिपहरा *dipahra*, 702.
दियरी *diyari*, 713.
दियाँड़ा *diyānra*, 1074.
दियार *diyār*, 1074.
दियारा *diyāra*, 788.
दियारी *diyāri*, 713.
दिलका *dilka*, 247.
दिवार *diwār*, 1074, 1251.
दिवाला *diwāla*, 1486.
दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*, 1486.
दिवाला निकसब *diwāla niksab*, 1486.

दिवाला निकासब *diwāla nikāsab*, 1486.
दिवाला सुध होजाएब *diwāla sudh ho jāëb*, 1486.
दिवालिया *diwāliya*, 1486.
दिस *dis*, 849 (footnote).
दिस्ता *dista*, 335*h*, 706.
दिस्था *distha*, 335*h*.
दिहन्लस *dihlas*, 1116.
दीथति *diathi*, 702.
दीनी *dini*, 874.
दीप *dīp*, 713.
दीपक *dīpak*, 585*f*.
दीयट *diyat*, 702.
दीयर *diyar*, 784, 788.
दीया *dīya*, 713, 1316, 1423.
दीयाँ *dīyān*, 1074.
दीया बाती *dīya bāti*, 1423.
दीरउ *dīra*, 788.
दीरा *dīra*, 788.
दीरी *dīri*, 713.
दीवट *diwat*, 702, 711.
दीवाल *dīwāl*, 247, 1251.
दीहउ *dīha*, 829, 1113.
दुअन्नी *duanni*, 1201, 1499; Appendix, 14.
दुअरिया *duariya*, 1238.
दुआर *duār*, 454, 1238, 1247, 1249, 1254, 1319, 1335, 1352.
दुआर छँकाइ *duār chhenkāi*, 1335, 1352.
दुआर छँकौनी *duār chheñkauni*, 1335.
दुआर पूजा *duār pūja*, 1319.
दुआर लगाइ *duār lagāi*, 1319.
दुआरी *duāri*, 247, 1249.
दुआली *duāli*, 17.
दुइ *duī*, 1087.
दुइबियाहा *duibiyāha*, 1278.
दुकानी *dukāni*, 933.
दुख *dukh*, 1085.
दुगोटिया *dugotiya*, 639.
दुगोड़ी *dugori*, 31, 549.
दुजन्ता *dujanta*, 926.
दुजात *dujāt*, 926.
दुतिबर *dutibar*, 1278.
दुदन्त *dudant*, 1118.
दुदन्सर *dudsar*, 970.
दुदन्ही कँठिया *dudhi kantiya*, 136.
दुद्धा *duddha*, 984.
दुधी *dudhi*, 1422.
दुधन्कटुआ *dudhkatua*, 1395.
दुन्धकाँड़र *dudhkānrar*, 973.
दुधन्गिलास *dudhgilās*, 975.
दुधन्घोटू *dudhghōttu*, 984.
दुधन्टुटुआ *dudhtutua*, 1395.
दुधन्पिलाइ *dudhpilāi*, 1408.
दुधन्भोरो *dudhbhoro*, 984.
दुधन्मुँह *dudhmunh*, 1422.
दुधन्मुँही *dudhmuñhi*, 1422.
दुधन्राज *dudhrāj*, 972.
दुधा मकई *dudha makaī*, 984.
दुधार *dudhār*, 1117.
दुधारि *dudhāri*, 1117, 1157.
दुधिया *dudhiya*, 956, 985, 1075, 1183.
दुधियाएल *dudhiyāël*, 957.
दूधैलै *dudhailai*, 957.
दुनु *dunu*, 226 (footnote).
दुपतियो *dupatiyo*, 1018.
दुपहरिया *dupahariya*, 842.
दुबगल्ली *dubagli*, 111.
दुभी *dubbhi*, 1183.
दुमन्कजा *dumkaja*, 226.
दुमन्ची *dumchi*, 226.
दुमुँहाँ *dumuñhān*, 1239.
दुरग्गा *durga*, 1198.
दुरग्गा पुजाइ *durga pujāi*, 1198.
दुरन्जन *durjan*, 655.
दुरागन्नघन *durāgnaghan*, 1292.
दुरागमन *durāgaman*, 1291.

दुरागौन *durāgaun*, 1291.
दुरुस *durus*, 1398.
दुरौंध *duraundh*, 1251, 1335.
दुरौंधा *duraundha*, 1251, 1335.
दुलहरी *aulahri*, 974.
दुलन्हा *dulha*, 1274, 1281, 1383.
दुलन्हिन *dulhin*, 1282, 1383.
दुलारी *dulāri*, 965*c*.
दुल्लर *dullar*, 978.
दुसेरी *duseri*, 912.
दुहनी *duhni*, 136.
दुहन्थी *duhanthi*, 414.
दुहाब *duhāb*, 1159.
दुहारी *duhāri*, 247, 248, 1238.
दुहाय *duhāo*, 1201.
दुहावे *duhāwe*, 604.
दुहिया *duhiya*, 1205.
दुहु *duhu*, 849 (footnote).
दू *du*, 823, 904, 1113, 1116, 1118, 1479.
दूआ *dūa*, 908, 1483.
दूचास *du chās*, 823.
दू तौल *du taul*, 1118.
दूध *dūdh*, 990, 1030, 1157, 1158, 1165.
दूधक *dūdhak*, 1166.
दूधी *dūdhi*, 786, 956.
दूनी *dūni*, 1268.
दूब *dūb*, 1183.
दूबी *dūbi*, 1308.
दूभ *dūbh*, 868, 1075, 1183.
दूभ दाँदर *dūbh dāndar*, 868.
दूर *dūr*, 1087.
दूरा *dūra*, 1238.
दूहब *dūhab*, 1157.
देउढ़ी *deurhi*, 1254.
देवता *deota*, 1455, 1456.
देखरा *dekhra*, 1253.
देखिहत *dekhiha*, 1091, 1113.
देगची *degchi*, 448, 711.
देवाल *dewāl*, 233.
देवाला *dewāla*, 1486.
देवाली *dewāli*, 538.
देसरिया *desariya*, 965*f*.
देसिला *desila*, 956, 1073.
देहन *dehan*, 1477.
देहन्द *dehand*, 1477.
देहरी *dehri*, 1238.
देहाती *dehāti*, 1263.
देहुरी *dehuri*, 1203.
दे *de*, 748, 1025.
दे के *de ke*, 69.
देखब *dekhab*, 1428.
देखर *dekhar*, 1253.
देखल *dekhal*, 1484.
देखह *dekhah*, 1113.
देखि *dekhi*, 1070.
देखे *dekhe*, 128 (footnote), 1087.
देखेँ *dekhen*, 568.
देग *deg*, 372, 711, 713.
देन *den*, 1284, 1461.
दैन मोहर *dain mohar*, 1284.
देना *dena*, 1151.
देब *deb*, 58, 585*f*, 867, 876, 966, 1087, 1090, 1116, 1385, 1416, 1419, 1423, 1429, 1431, 1439, 1452.
देब उठान *deb uthān*, 1087, 1439.
देबी *debi*, 1449, 1455, 1456.
देबी अस्थान *debi asthān*, 1455.
देबी थान *debi thān*, 1455.
देलेँ *del*, 250.
देलन्हि *delanhi*, 1234.
देलौँ *delīn*, 741.
देलेँ *deleñ*, 1217.
देव *deo*, 585*f*.
देवन्ठान *deothān*, 1439.
देवाल *dewāl*, 1251.
देस *des*, 1088, 1092.
देसी *desi*, 328, 956, 1021, 1059.

देही *dehi*, 973, 1207, 1215, 1218.
देही खरच *dehi kharch*, 1207.
दैहाएब *daihāëb*, 1078.
दैना *daina*, 1151.
दोआत *doāt*, 1198.
दोआत पुजाइ *doāt pujāï*, 1198.
दोआर *doār*, 1238, 1249.
दोआली *doāli*, 388, 398, 415.
दोआह *doāh*, 1278.
दोकन्ड़ा *dokra*, 149, 1497.
दोकन्रा *dokra*, 1497.
दोकान *dokān*, 463.
दोकानी *dokāni*, 373, 933, 940, 1023
दोखन्ता *dokhta*, 1023.
दोगन्ला *dogla*, 956.
दोगहा *dogaha*, 111, 889.
दोगाह *dogāh*, 1153, 1239.
दोघाँव *doghānw*, 953.
दोघावा *doghāwa*, 953.
दोचन्रा *dochra*, 1235, 1245.
दोचारा *dochāra*, 1245.
दोछपन्रा *dochhapra*, 1245.
दोतन्रा *dotra*, 798.
दोतन्रा चौमास *dotra chaumās*, 798.
दोतुरा *dotura*, 810, 1006, 1008.
दोतुरा के ऊख *dotura ke ūkh*, 1008.
दोदन्त *dodant*, 1118.
दोदन्ता *dodanta*, 1118.
दोधरिया *dodhariya*, 857.
दोनन्वाह *donwāh*, 950.
दोपन्टा *dopta*, 730, 740.
दोपट्टा *dopatta*, 724, 730, 740.
दोपतिया *dopatiya*, 1018.
दोपत्ती *dopatti*, 1018.
दोपलिया *dopaliya*, 725, 1245.
दोपहरिया *dopahariya*, 837, 842.
दोफसिला *dophasila*, 803, 858.
दोफसिली *dophasili*, 803.
दोबगन्ली *dobagli*, 111.
दोबग्गी *dobaggi*, 111.
दोबधिया *dobadhiya*, 639.
दोबरन्दा *dobarda*, 31, 149.
दोबागी *dobāgi*, 111.
दोबारा *dobāra*, 373.
दोबिहा *dobiha*, 1278.
दोमन्ड़ा *domra*, 884.
दोरन्साही *dorsāhi*, 787.
दोरस्सा *dorassa*, 1023.
दोरस्सो *dorasso*, 468, 1023.
दोलग्गी *dolgi*, 977.
दोलङ्गी *dolangi*, 974.
दोलट्ठी *dolatthi*, 926.
दोलाइ *dolāï*, 731.
दोलाय *dolāy*, 876.
दोलाय देव *dolāy deb*, 876.
दोसन्रा माँटी के बीया *dosra mānti ke bīya*, 1057.
दोसन्रो *dosro*, 1007.
दोसन्रो पटावन *dosro patāwan*, 1007.
दोसलिया *dosaliya*, 803.
दोसाल *dosāl*, 803.
दोसूती *dosūti*, 590.
दोहन्टा *dohta*, 1218.
दोहन्था *dohtha*, 852.
दोहन्रा *dohra*, 1250.
दोहन्रावन *dohrāwan*, 819.
दोहान *dohān*, 1118.
दोहार *dohār*, 819, 857.
दो *do*, 817, 953.
दोख *dokh*, 1118.
दोख बैल *dokh bail*, 1118.
दोखाड़ *dokhār*, 819.
दोखार *dokhār*, 819, 820.
दोगा *doga*, 1245.
दोँगा *donga*, 1294.
दोँज *donj*, 1011.
दोँजी *donji*, 1011, 1024, 1039.
दो ठेउका *do theüka*, 953.
दोधा *dodha*, 984.
दोन *don*, 950.

दोना *dona*, 721, 1405.
दोंनी *donni*, 1405.
दोंनी झाँकब *donni jhānkab*, 1405.
दोनों *donon*, 1088.
दोबर *dobar*, 1084, 1092.
दो बाँह *do bānh*, 817.
दोमा *doma*, 1015.
दोरस *doras*, 468, 787.
दोल *dol*, 924, 929.
दोलब *dolab*, 876.
दोसर *dosar*, 393, 838, 1007.
दोसर आँतर धरब *dosar āntar dharab*, 838.
दोसर पटावन (*or* पानी) *dosar patāwan* (*or pāni*), 1007.
दोहट *dohat*, 1218.
दोहद *dohad*, 1399.
दोहर *dohar*, 730.
दो हरा *do hara*, 31.
दौंगड़ी *daungri*, 184.
दौदिया *daudiya*, 956.
दौग *daug*, 832, 836, 1050.
दौंगर *daungar*, 836, 1050.
दौदी *daudi*, 956.
दौना *dauna*, 978.
दौना फूल *dauna phūl*, 978.
दौनी *dauni*, 649, 887.
दौंरड़ *daunrar*, 889.
दौरा *daura*, 43, 44, 442, 949, 1347, 1350.
दौरा मैं गोर डारब *daura men gor dārab*, 1350.
दौरी *dauri*, 43, 44, 442, 887.
दौंरी *daunri*, 887, 889.

॥ ध *dh* ॥

धकरच्छोह *dhakarchhoh*, 1095.
धकरा *dhakra*, 1183.
धँगाएल *dhangāël*, 1079.
धँगाठ *dhangāth*, 1079.
धँगेड़ *dhanger*, 1079.
धङाठ *dhangāth*, 1079.
धचान *dhachān*, 363 (14).
धचाना *dhachāna*, 363 (14).
धँधारी *dhandhāri*, 756.
धन *dhan*, 1092.
धनकियारा *dhankiyāra*, 981.
धनकियारी *dhankiyāri*, 812.
धनकुट्टी *dhankutti*, 616.
धनखर *dhankhar*, 812, 981.
धनखेत *dhankhet*, 981.
धनखेती *dhankheti*, 981.
धनपुरही *dhanpurahi*, 1114.
धनबट्टी *dhanbatti*, 1303, 1309, 1313.
धनबाल *dhanbāl*, 984.
धनहर *dhanhar*, 812, 981.
धनहरा *dhanahra*, 984.
धनहा *dhanha*, 981, 1089.
धनियाँ *dhaniyān*, 1073.
धनिष्ठा *dhanishtha*, 1082.
धनी *dhani*, 1461.
धनीवा *dhanīwa*, 975.
धनुही *dhanuhi*, 334, 478.
धन्हारी *dhanhāri*, 756, 769.
धमाका *dhamāka*, 213, 224.
धमाकुल *dhamākul*, 1021.
धरखा *dharkha*, 1253.
धरञ्जी *dharanji*, 864.
धरती *dharti*, 1433.
धरती माइ *dharti māi*, 1433.
धरन *dharan*, 322, 1256.
धरना *dharna*, 939.
धरब *dharab*, 838.
धरम *dharm*, 1446.

धरम्नाथ *dharmnāth*, 1456.
धरम लग्गी *dharm laggi*, 328.
धरम्मा *dharma*, 1446.
धरल *dharal*, 817.
धरहर *dharhar*, 1234.
धरिया *dhariya*, 12, 726, 857.
धरियाएब *dhariyāëb*, 857.
धरिस *dharis*, 1004.
धरेआव *dhareāo*, 817.
धवर *dhawar*, 1134.
धसना *dhasna*, 789.
धाकर *dhākar*, 1095.
धाध *dhādh*, 1080.
धान *dhān*, 963, 964, 967, 1084, 1086, 1087, 1088, 1090, 1091, 1217, 1303.
धाप *dhāp*, 1492.
धामा *dhāma*, 44.
धार *dhār*, 25, 29, 892, 1451.
धार असराएब *dhār asrāëb*, 25.
धारनिक *dhārnik*, 1461.
धार पजाव *dhar pajāo*, 25.
धार पिजावल *dhār pijāwal*, 25.
धार पिटावल *dhār pitāwal*, 25.
धार फरगावल *dhār phargāwal*, 25.
धार बनाएब *dhār banāëb*, 25.
धारा *dhāra*, 643, 975, 1484, 1500.
धारा करब *dhāra karab*, 1484.
धारी *dhāri*, 835, 857.
धारी लगाएब *dhāri lagaëb*, 857.
धावर *dhāwar*, 1134.
धिंगान *dhingān*, 1201.
धिमोइ *dhimoï*, 1183.
धिया *dhiya*, 990.
धी *dhi*, 1295.
धुआ *dhua*, 67, 68.
धुआँकस *dhuānkas*, 302.
धुँआँर *dhuñāñr*, 1272.
धुँधुका *dhundhuka*, 302.
धुनकी *dhunki*, 334.
धुनहठ *dhunhath*, 334.
धुनिया *dhuniya*, 334, 990.
धुनियाँ *dhuniyān*, 476.
धुनेठी *dhunethi*, 334.
धुनैठ *dhunaith*, 334.
धुपदान *dhupdān*, 779.
धुपदानी *dhupdāni*, 779.
धुपअहरा *dhupahra*, 779.
धुपेड़ी *dhuperi*, 779.
धुरई *dhuraï*, 933, 940.
धुरकमिया *dhurkamiya*, 303.
धुरकिल्ली *dhurkilli*, 164, 203.
धुरगोलो *dhurgolo*, 1135.
धुरघुस्सा *dhurghussa*, 858.
धुरछक *dhurchhak*, 1320.
धुरपा *dhurpa*, 1075.
धुरही *dhurhi*, 931, 940.
धुरिया *dhuriya*, 149, 858, 914, 1096.
धुरिया बावग *dhuriya bāwag*, 858.
धुरुप *dhurup*, 1075.
धुरौटी *dhurauti*, 174, 175.
धुसरा *dhusra*, 967*g*.
धुसरी *dhusri*, 965*a*.
धुस्सा *dhussa*, 737.
धू *dhu*, 868.
धूआ *dhūa*, 1317, 1320.
धूइ *dhūï*, 489.
धूँध *dhūndh*, 1080.
धून *dhūn*, 1080.
धूनब *dhūnab*, 334.
धूप *dhūp*, 1419.
धूमन *dhūman*, 347.
धूर *dhūr*, 833, 851, 1094, 1096, 1495.
धूर डाँगर *dhūr dāngar*, 1094.
धूरा *dhūra*, 166, 203, 221, 489.
धूरी *dhūri*, 149, 166, 221, 414, 1096.
धूस *dhūs*, 737, 785.
धूसी *dhūsi*, 785.

धूह *dhūh*, 67.
धूहा *dhūha*, 67.
धेनुआगर *dhenuāgar*, 1164.
धेउन *dheün*, 1114.
धेन *dhen*, 1114, 1158.
धेन के दूध *dhen ke dūdh*, 1158.
धेनू *dhenu*, 1114.
धै *dhai*, 1451.
धै आवल *dhai āwal*, 69.
धोआँच *dhoānch*, 1272.
धोइहँ *dhoihen*, 1092.
धोकन्ड़ा *dhokra*, 719.
धोकन्ड़ँ *dhokren*, 719.
धोकन्री *dhokri*, 734.
धोबन्डाँग *dhobdāng*, 390.
धोबिनियाँ *dhobiniyān*, 740.
धोबिया *dhobiya*, 393.
धोरन्खा *dhorkha*, 1253.
धोरेआ *dhorea*, 933, 940.
धोअन *dhoan*, 1032.
धोअल *dhoal*, 1272.
धोअल दाल *dhoal dāl*, 1272.
धोआ *dhoa*, 542.
धोइ *dhoï*, 1341.
धोई *dhoï*, 1032, 1272, 1369.
धोएल *dhoël*, 391.
धोए *dhoe*, 1032.
धोकर *dhokar*, 1458.
धोकर कसन्वा *dhokar kaswa*, 1458.
धोँग *dhong*, 1272.
धोँछ *dhonchh*, 1117.
धोती *dhoti*, 726, 740, 1357.
धोधर *dhodhar*, 920c.
धोँधा *dhondha*, 466, 1251.
धोबिक *dhobik*, 393.
धोबी *dhobi*, 389, 393, 1092, 1204.
धौकन्नी *dhaukni*, 510.
धौरहर *dhaurahar*, 1234.
धौना *dhauna*, 500.
धौर *dhaur*, 1134.

॥ न *n* ॥

नऽ *na*, 128, 226, 394, 572, 1026, 1056, 1084, 1085, 1087, 1234.
नई *naï*, 740.
नकन्छन्दा *nakchanda*, 763.
नकन्छिकन्नी *nakchhikni*, 1075.
नकन्टी *nakti*, 20.
नकन्पाँचे *nakpānche*, 1445.
नकन्पाँचो *nakpāncho*, 971.
नकन्रई *nakraï*, 1474.
नकन्रई सकन्रई *nakraï sakraï*, 1474.
नकन्सोँध *naksondh*, 1146.
नकादर *nakādar*, 1094.
नकन्लोल *naklol*, 114.
नकेल *nakel*, 114, 1131.
नकैल *nakail*, 114.
नखत *nakhat*, 971, 1082.
नँगन्ड़ा *nangra*, 301.
नगद *nagad*, 1488.
नगन्दा *nagda*, 1488.
नगन्दा नगन्दी *nagda nagdi*, 1488.
नगन्दी *nagdi*, 902, 1198, 1221, 1225, 1488.
नगन्पाँचे *nagpanche*, 1445.
नगर *nagar*, 1416.
नगर बिसन्राँव *nagar bisrāñw*, 1416.
नगर मोथा *nagar motha*, 1381.
नगन्ला *nagla*, 226.
नँगोट *nangot*, 726.
नँगोटा *nangota*, 726.
नघुरी *naghuri*, 768.
नङ्गर *nangar*, 1130.
नचन्नी *nachni*, 363 (13).
नछत्तर *nachhattr*, 967, 1082.
नछुनाए *nachhunāe*, 1326.

नजर *najar*, 69, 813.
नजर गुजर *najar gujar*, 69.
नजर गोजर *najar gojar*, 69.
नजर बाग *najar bāg*, 813.
नजरराना *najrāna*, 1201.
नटवाज *natbāj*, 585 *(f)*.
नटवा *natwa*, 353, 501, 1099.
नटाई *natāï*, 501.
नटुआ *natua*, 1154, 1358.
नटुहि *natthahi*, 1084.
नठहर *nathahar*, 1117.
नत्ती *natti*, 353.
नथ *nath*, 763.
नथिया *nathiya* 236, 763, 936.
नथियारी *nathiyāri*, 936.
नथुनी *nathuni*, 763.
नदवा *nadwa*, 308.
नदहा *nadha*, 365.
नदिया *nadiya*, 138, 139, 713, 1088.
नदी *nadi*, 655.
नदोई *nadoi*, 141, 713, 719.
नद्दी *naddi*, 916, 954.
नधना *nadhna*, 276.
नधान *nadhān*, 116, 276.
ननकटनी *nankatni*, 875.
ननकिरवा *nankirwa*, 1099.
ननद *nanad*, 1402.
ननबाई *nanbāï*, 445.
ननमुहिया *nanmuhiya*, 499.
ननिऔरा *naniaura*, 1298.
ननिहर *nanihar*, 1298.
ननिहार *nanihār*, 1298.
ननिहाल *nanihāl*, 1298.
नन्हकटनी *nanhkatni*, 875.
नन्हिया *nanhiya*, 972, 985.
नन्हिया जनेरा *nanhiya janera*, 985.
नफती *naphi*, 378.
नपाली *napāli*, 1057.
नफर *naphur*, 844.
नफा *napha*, 1475.
नबग्रह *nabgrah*, 767.
नबात *nabāt*, 1389, 1390.
नबात चूनब *nabāt chūnab*, 1389, 1390.
नबेर *naber*, 419.
नबेरी *naberi*, 419.
नमेर *namer*, 419.
नम्हेर *namher*, 861.
नम्हेरो *namhero*, 861.
नया *naya*, 740.
नर *nar*, 381, 472, 978, 1026, 1034.
नरकट *narkat*, 815.
नरकटाई *narkatāï*, 1400.
नरकटिया *narkatiya*, 985.
नरकान *narkān*, 815.
नरगोरी *nargori*, 1005.
नरचा *narcha*, 1034, 1183.
नरजा *narja*, 462.
नरजोंक *narjonk*, 1183.
नरदोह *nardoh*, 270.
नरपुर *narpur*, 1025.
नरम *naram*, 786.
नरमा *narma*, 1016.
नरहनी *narhanni*, 1030.
नरही *narhi*, 1257.
नरहू *narhu*, 996.
नरहो *narho*, 996.
नराउँ *narāün*, 510.
नरियर *nariyar*, 472.
नरियरवाला *nariyarwāla*, 471.
नरियरी *nariyari*, 715.
नरिया *nariya*, 75, 713, 1262.
नरियाल *nariyāl*, 472.
नरी *narī*, 363, 529, 567, 570.
नरुआ *narua*, 990, 1183.
नरै *narai*, 1183.
नरैली *naraili*, 17.
नरोई *naroï*, 814.

नरोईं *naroïn*, 814.
नरोह *naroh*, 253, 270.
नरोही *narohi*, 270.
नरौआ *naraua*, 510, 545.
नल *nal*, 381.
नल्ला *nalla*, 585.
नव *naw*, 814.
नव गछुली *naw gachhuli*, 814.
नवघर *nawghar*, 2, 29.
नवन्ठा *nawtha*, 2, 825.
नवन्ठा के जोत *nawtha ke jot*, 825.
नवत *nawat*, 1344.
नवन्ता *nawta*, 645.
नव पेड़ा *naw pera*, 814.
नवहरा, *nawahra*, 825.
नवाद *nawād*, 981.
नवाद खेत *nawād khet*, 981.
नविश्तखानी *nawishtakhāni*, 1040.
नस *nas*, 1023.
नह *nah*, 153, 1349.
नहकटिया *nahkatiya*, 1326.
नह छछाद *nah chhachhāï*, 1349.
नहछुआ *nahchhua*, 1326.
नहछुआ नहावन *nahchhua nahāwan*, 1326.
नहछु *nahchhu*, 1313, 1314, 1326.
नहछुङ्गी *nahtungi*, 1326, 1403, 1411.
नहर *nahar*, 916.
नहरन *nahran*, 383.
नहरनी *naharni*, 383, 470, 1030.
नहला *nahla*, 422.
नहवाएब *nahwāeb*, 1418.
नहस *nahas*, 1454.
नहाद *nahāï*, 526.
नहावन *nahāwan*, 1326, 1402.
नहिं *nahiñ*, 235, 250, 363, 393, 548, 990, 1088, 1090, 1272.
नहिरा *nahira*, 1297.
नहीं *nahiñ*, 29.
नहेरि *naheri*, 383.
ना *na*, 356, 1020, 1090, 1234, 1451, 1477.
नाउ *nāu*, 383.
नाएक *nāek*, 1456.
नाएक साहेब *nāek sāheb*, 1456.
नाओ *nāo*, 1088.
नाक *nāk*, 346.
नाग *nāg*, 1445, 1456.
नाँगन्नो *nāngno*, 7.
नाग पञ्चमी *nāg panchmi*, 1445.
नागपुर *nāgpur*, 1025.
नागल्ला *nāgla*, 226.
नागिन *nāgin*, 1456.
नाटा *nāta*, 149, 261, 1096, 1099.
नाटा बैल *nāta bail*, 261.
नाठा *nātha*, 1157.
नाड़ा *nāra*, 1381, 1384, 1391.
नाढ़ा *nārha*, 1109.
नाथ *nāth*, 112, 261, 1234.
नाद *nād*, 92, 284, 309, 365, 430, 506, 713, 924.
नाँद *nānd*, 92, 314, 316, 430.
नादा *nāda*, 365.
नादी *nādi*, 304, 1173.
नादी कनवा *nādi kanwa*, 1173.
ना देहन *na dehan*, 1477.
ना देहन्द *na dehand*, 1477.
नाध *nādh*, 276.
नाधन *nādhan*, 258, 276.
नाधब *nādhab*, 817.
नाध बरन्ता *nādh barta*, 276.
नाधा *nādha*, 17, 116, 277, 930.
नाधा बरन्ता *nādha barta*, 279.
नानपज *nānpaj*, 445.
नानबाद *nānbāï*, 445.
नानीहाल *nānihāl*, 1298.
नाप *nāp*, 1028.
नापा *nāpa*, 378.
नापी *nāpi*, 1028.

नाफा *nāpha*, 1475.
नाब *nāb*, 75.
नाबूद *nābūd*, 912, 1230.
नाम *nām*, 1463*a*, 1485.
नाम घेरल गैल *nām gheral gail*, 1485.
नामजद *nāmjad*, 1486.
नामा *nāma*, 1488.
नार *nār*, 75, 60, 90, 655, 894, 990, 1183, 1259, 1400, 1401, 1408.
नारकटाइ *nārkatāi*, 1400.
नारगी *nārgi*, 318.
नारञ्जी *nāranji*, 1043.
नारन *nāran*, 17, 277.
नार पुरैन *nār purain*, 1401.
नारा *nāra*, 743, 990, 1183.
नारी *nāri*, 90, 315, 529, 570, 798, 836, 954, 1006, 1008.
नारी के ऊख *nāri ke ūkh*, 1008.
नरैनी *nāraini*, 1429.
नाल *nāl*, 585.
नालकी *nālki*, 241.
नालबन्द *nālband*, 387.
नाला *nāla*, 792.
नाली *nāli*, 315, 532.
नाव *nāw*, 229.
नाँव *nānw*, 1463*a* and *b*.
नाश्ता *nāshta*, 1268.
नास *nās*, 9, 1023.
नास पाल *nās pāl*, 585.
नासा *nāsa*, 9.
नाह *nāh*, 153.
नाहा *nāha*, 153.
नाहक *nāhak*, 356.
नाहीं *nāhīñ*, 829, 964, 1084, 1091.
निकसब *niksab*, 1486.
निकसार *niksār*, 1249.
निकसारी *niksāri*, 1175.
निकाएब *nikāëb*, 867.
निकाला *nikāla*, 1085.
निकावन *nikāwan*, 867.
निकास *nikās*, 1249.
निकासब *nikāsab*, 1486.
निकासल *nikāsal*, 1098.
निकाह *nikāh*, 1273, 1279, 1382.
निकौरिया *nikauriya*, 1070.
निकौनी *nikauni*, 865, 869.
निक्ती *nikti*, 644.
निखारल *nikhāral*, 391.
निखुराह *nikhurāh*, 1146.
निखोराह *nikhorāh*, 1146.
निँगञ्छा *ningchha*, 1457.
निँगञ्छा छोरी *ningchha chhori*, 1457.
निगरईन *nigraīn*, 954.
निगस्ता *nigasta*, 1258.
निगाली *nigāli*, 472, 1034.
निगिहरी *nigihri*, 768.
निघास *nighās*, 896, 983, 1145.
निघेस *nighes*, 896, 1079.
निघेसा *nighesa*, 983.
निचिन्त *nichint*, 572.
निचिराकी *nichirāki*, 796.
निछत्तर *nichhattr*, 1082.
निछरब *nichharab*, 391.
निछाउर *nichhāür*, 1347.
निछावर *nichhāwar*, 1347, 1402.
निछावर करब *nichhāwar karab*, 1402.
नित्ती *nitti*, 644.
निदान *nidān*, 1085.
निपनियाँ *nipaniyān*, 801.
निबन्ड़ा *nibra*, 319*i*.
निबद्दर *nibaddar*, 1091.
निमक *nimak*, 1407.
निमक चसी *nimak chasi*, 1407.
निमगीरिद *nimgīrid*, 403, 418.
निमन्डण्डा *nimdanda*, 228.
निमन्ड़ा *nimra*, 319*i*.
निमन्दस्ता *nimdāsta*, 706.
निमार *nimār*, 392.
निमारा *nimāra*, 154.
निमास्तीन *nimāstīn*, 729.

नियाज *niyāj*, 1408, 1414.
नियाज करब *niyāj karab*, 1408.
नियरिया *niyariya*, 542.
नियार *niyār*, 542.
नियार धोआ *niyār dhoa*, 542.
नियारा *niyāra*, 543.
नियारिया *niyāriya*, 542.
निरख *nirakh*, 1488.
निरख नामा *nirakh nāma*, 1488.
निरच्छन *nirachchhan*, 1322.
निरन्छन *nirchhan*, 1322.
निरन्बीज *nirbīj*, 859.
निरन्मल *nirmal*, 1091.
निरारी *nirāri*, 939.
निरिच्छन *nirichchhan*, 1322.
निरेखब *nirekhab*, 1322.
निरोह *niroh*, 251, 253, 270.
निर्बिज्ज *nirbijj*, 1078.
निर्बीज *nirbīj*, 1078.
निश्कर्न्दा *nishkarda*, 587.
निसन्बत *nisbat*, 1285, 1364.
निसुआ *nisua*, 286.
निसुहा *nisuha*, 91, 286.
निस्तर *nistar*, 427.
निहाइ *nihāï*, 408, 526, 539, 549.
नीच *nīch*, 1217.
नीपे *nīpe*, 1267.
नीम, *nīm*, 1402.
नीम धूरी *nīm dhūri*, 154.
नीमन *nīman*, 741.
नीमा *nīma*, 729, 1074.
नील *nīl*, 1038.
नुङ्गा *nunga*, 723.
नुण्डा *nunda*, 710.
नूगा *nūga*, 723, 740.
नूँगा *nūnga*, 723.
नूँड़ा *nūnra*, 121, 710.
नूड़ो *nūro*, 710.
नेअरन्धरुआ *neardharua*, 1292.
नेआर *neār*, 1292, 1349.
नेआरा *neāra*, 543.
नेँगड़ा *nengra*, 302.
नेटन्वा *netwa*, 501.
नेहुआ *netua*, 652, 1154.
नेनुआँ *nenuān*, 1069.
नेबान *nebān*, 877.
नेबारा *nebāra*, 154.
नेमान *nemān*, 1090, 1438.
नेरुआ *nerua*, 990.
नेवन्छावर *newchhāwar*, 1347.
नेवन्तहर *newtahar*, 1292.
नेवन्ता *newta*, 145, 645, 1426, 1344.
नेँवन्ता *neñwta*, 1344.
नेवन्नठ *newnath*, 389.
नेवान *newān*, 877, 1438.
नेवानी *newāni*, 1438.
नेवार *newār*, 1073.
नेवारी *newāri*, 894, 1183.
नेवाला *newāla*, 1271.
नेहन्नी *nehni*, 470, 512, 555.
नेहन्रा *nehra*, 1297.
नेहाइ *nehāï*, 408.
नेहाइक *nehāïk*, 408.
नेहाए *nehāë*, 526, 549.
नेहाय *nehay*, 560.
नेहाली *nehāli*, 731.
नेउन *neun*, 1160, 1166.
नेकी बीबी *neki bibi*, 1458.
नेग *neg*, 912, 1198, 1400.
नेठो *netho*, 652.
नेढ़ा *nerha*, 984.
नेँढ़ा *nenrha*, 1074.
नेत *net*, 145.
नेतो *neto*, 145.
नेन *nen*, 1166.
नेनू *nenu*, 1160, 1166.
नेफा *nepha*, 743.
नेव *neo*, 1251.
नेवत *newat*, 145, 645.
नैहरैतिन *naihraitin*, 1277.

नैचा *naicha*, 473.
नैचाबन *naichāban*, 474.
नैचाबन्द *naichaband*, 474.
नैजा *naija*, 1376.
नैनू *nainu*, 1160.
नैया *naiya*, 229.
नैहर *naihar*, 1297.
नोकन्ता *nokta*, 97.
नोचिया *nochiya*, 1198.
नोनछराह *nonchharah*, 816.
नोनिया *noniya*, 713.
नोनियाँ *noniyān*, 365, 1431.
नोनियारी *noniyāri*, 816.
नोनियाह *noniyāh*, 816.
नोह *noh*, 1349.
नोह छिलाइ *noh chhilāï*, 1349.
नोहन्टुँगाइ *nohtungāï*, 1403.
नोहन्हुङ्गी *nohtungi*, 1403.
नोकर *nokar*, 740, 844, 1184.
नोंचा *noncha*, 1198, 1200.
नोचे *noche*, 1356.
नोनी *noni*, 816, 1003.
नोनी हारी *nonīhāri*, 44.
नौकेड़ा बगैचा *naukera bagaicha*, 814.
नौखील *naukhīl*, 981.
नौगाछी *naugāchhi*, 814.
नौराही *naurāhi*, 814.
नौसत्ता *nausatta*, 905, 906.
नौह छिल्ली *nauh chhilli*, 1349.
नौ *nau*, 363, 741, 975, 1070, 1127.
नौआ *naua*, 383, 1204, 1286.
नौआ ब्राह्मन *naua brāhman*, 1286.
नौठट *nauthat*, 1246.
नौठट करब *nauthat karab*, 1246.
नौठा *nautha*, 2.
नौ धारा *nau dhāra*, 975.
नौनगा *naunaga*, 767.
नौपञ्चम *naupancham*, 1236.
नौरतन *nauratan*, 1236.
नौशे *naushe*, 1281.
नौसत *nausat*, 905, 906.

॥ प *p* ॥

पइला *païla*, 24.
पई *paï*, 1017.
पएना *paëna*, 98.
पएला *paëla*, 24.
पकन्ठाइल *pakthāïl*, 984.
पकड़न्ता *pakarta*,
पकड़ि *pakari*, 568.
पकन्मान *pakmān*, 1272.
पकन्वान *pakwān*, 1272.
पकन्वाह *pakwāh*, 293.
पकन्सी *paksi*, 375.
पँकन्हा *pankha*, 789.
पकुआ *pakua*, 1023.
पकुसी *pakusi*, 375.
पक्का *pakka*, 920, 1235, 1263, 1495.
पक्का बिगन्हा *pakka bigha*, 1495.
पक्खन *pakkhan*, 1074.
पक्खी *pakkhi*, 1074.
पख *pakh*, 1081, 1088.
पँखन्ड़ी *pankhri*, 414.
पखन्नरी *pakhnari*, 363.
पखन्नी *pakhni*, 898.
पखन्बीर *pakhbīr*, 363.
पखरुआ *pakharua*, 1341.
पखारी *pakhāri*, 1341.
पखिया *pakhiya*, 1074.
पखुरी *pakhuri*, 543.
पखेआर *pakheār*, 363.
पखेव *pakheo*, 1119.
पखेवा *pakhewa*, 1119.
पगन्ड़ा *pagra*, 120, 533, 1010, 1012.
पगन्ड़ी *pagri*, 533, 724, 912, 1426.
पगन्ड़ी ठसा *pagri thasa*, 533.
पगन्ड़ी बन्हाएब *pagri banhāëb*, 1426.
पगरन्वाह *pagarwāh*, 292.
पँगरन्वाह *pangarwāh*, 292.

पगन्हा *pagha*, 108, 261, 1234.
पगन्री *pagri*, 724.
पगार *pagār*, 1010, 1012.
पगिया *pagiya*, 724.
पगुड़ी *paguri*, 1011.
पगुरी *paguri*, 1143.
पगुरी करब *paguri karab*, 1143.
पँगौरा *pangaura*, 308.
पघरिया *paghariya*, 73.
पघरुआ *pagharua*, 73.
पघुराएब *paghurāeb*, 1143.
पघुरी *paghuri*, 1143.
पघुरी करब *paghuri karab*, 1143.
पङ्क *pank*, 788, 789.
पङ्खा *pankha*, 414, 529.
पङ्खी *pankhi*, 225, 414, 529, 975, 1256.
पङ्गत *pangat*, 1450.
पङ्घत *panghat*, 1341.
पँचचगिन *panchagin*, 1419.
पचचन्नी *pachanni*, 1479.
पँचचागि *panchāgi*, 1419.
पँचउख *panchukh*, 1437.
पँचकटैल *panchkatail*, 787.
पचकट्टा *pachkatta*, 1074.
पचकठिया *pachkathiya*, 348, 1419.
पचकरम्मा *pachkarma*, 1419.
पचका *pachka*, 1428.
पचकाठ *pachkāth*, 1419.
पचकाठी *pachkāthi*, 1419.
पचखण्डी *pachkhandi*, 768.
पचखा *pachkha*, 76.
पचखाँड़ *pachkhānr*, 1437.
पचखी *pachkhi*, 1024.
पचगोटिया *pachgotiya*, 984.
पचघन *pachghan*, 1439.
पचड़ी *pachri*, 11, 401.
पचदू *pachdu*, 908.
पँचदू *panchdu*, 908, 909.
पँचनी *panchni*, 319*i*.
पँचपातर *panchpātar*, 775.
पँचपिण्डा *panchpinda*, 1421.
पँचपिरिया *panchpiriya*, 1456.
पचफरिया *pachphariya*, 37.
पँचमँगरा *pachmangra*, 1305.
पचरावन *pachrāwan*, 1194.
पचरी *pachri*, 331.
पचरूखी *pachrūkhi*, 956.
पँचरूखी *panchrūkhi*, 585.
पँचलकड़ा *panchlakra*, 172.
पँचलकड़ी *panchlakri*, 1419.
पचलरी *pachlari*, 765.
पचहत्थी *pachhatthi*, 737.
पँचाइठ *panchāith*, 1435.
पँचाइत *panchāit*, 1450.
पँचाइत सेँ काट देब *panchāit señ kāt deb*, 1452.
पचाँटी *pachānti*, 1435.
पचाड़ *pachār*, 1114.
पचार *pachār*, 938.
पचास *pachās*, 823.
पँचीत *panchīt*, 1450.
पचे *pache*, 1272.
पँचेता *pancheta*, 1450.
पँचैती *panchaiti*, 1450.
पचौआँ *pachauān*, 801.
पँचौख *panchaukh*, 1437.
पँचौट *panchaut*, 831.
पच्चड़ *pachchar* 164, 157, 401.
पच्चर *pachchar*, 157, 179.
पच्चा *pachcha*, 908.
पच्चा दुआ *pachcha dūa*, 908.
पच्ची *pachchi*, 157, 401, 485.
पच्छ *pachchh*, 1081.
पछखी *pachhkhi*, 1011.
पछनिहार *pachhnihār*, 1030.
पछनिहारिन *pachhnihārin*, 1030.
पछलकड़ा *pachhlakra*, 172.
पछलगवा *pachhlagwa*, 1279.
पछवा *pachhwa*, 1087, 1088.

पछहर *pachhahar*, 614.
पछाड़ *pachhār*, 113, 614, 932.
पछाड़ी *pachhāri*, 366.
पछिमा *pachhima*, 1088.
पछियारी *pachhiyāri*, 1005.
पछुआ *pachhua*, 181, 558, 614, 726, 900, 912, 914, 1483.
पछुआर *pachhuār*, 1237
पछुआरा *pachhuāra*, 1237.
पछूत *pachhūt*, 1245.
पछूत के ठाट *pachhūt ke thāt*, 1245.
पछेआ *pachhea*, 1087, 1092.
पछेड़न्ना *pachherna*, 172.
पछेलिया *pachheliya*, 768.
पछेर *pachher*, 932.
पछेला *pachhela*, 363, 558, 768.
पछोली *pachholi*, 125.
पछौटा *pachhauta*, 335*e*.
पछौरा *pachhaura*, 614.
पँजनी *panjani*, 168, 203.
पजन्वाहा *pajwāha*, 292.
पजाइ *pajāi*, 1263.
पजावा *pajāwa*, 1264.
पँजियार *panjiyār*, 1354.
पँजौर *panjaur*, 1194.
पँजौरा *panjaura*, 1196.
पचक *panchak*, 1428.
पचमी *panchami*, 1445.
पञ्जा *panja*, 274.
पट *pat*, 843.
पटन्कन *patkan*, 477, 654.
पटन्की *patki*, 1004
पटन्देहर *patdehar*, 1251
पटन्देहल *patdehal*, 1251.
पटन्ना *patna*, 625, 1486.
पटन्पर *patpar*, 788, 901.
पटन्परी *patpari*, 793.
पटन्मौरी *patmauri*, 1326.
पटन्रा *patra*, 222, 414, 457, 467, 635.
पटन्राही *patrāhi*, 1001.
पटन्री *patri*, 248, 587, 600, 768, 1262.
पटल *patal*, 878.
पटन्वटन *patwatan*, 233, 367.
पटन्वा *patwa*, 496, 768.
पटन्वार *patwār*, 236.
पटन्वारी *patwāri*, 1198.
पटन्वासी *patwāsi*, 1326.
पटन्वे *patwe*, 30.
पटन्हा *patha*, 389.
पटहुआँ *patahuāñ*, 801, 1240.
पटन्हेरा *pathera*, 496.
पटन्हेरी *patheri*, 496.
पटा *pata*, 1001.
पटाइ *patāi*, 233.
पटाएब *patāëb*, 915, 1006.
पटाएल *patāël*, 850, 1001.
पटाओल *patāöl*, 801.
पटाखा *patākha*, 585*f*.
पटाड़ी *patārhi*, 1074.
पटान *patān*, 915.
पटा लागत बा *pata lāgat ba*, 1001.
पटावन *patāwan*, 915, 1006, 1007.
पटिदार *patidār*, 1214.
पटिदारी *patidāri*, 1214.
पटिया *patiya*, 213, 248, 467, 738, 889, 1265.
पटिहर *patihar*, 915.
पटील सोज *patīl soj*, 711.
पटुआ *patua*, 1047, 1073.
पटेबाज *patebāj*, 585*f*.
पटेर *pater*, 815.
पटेली *pateli*, 230.
पटेवारी *patewāri*, 1468*b*.
पटैली *pataili*, 230, 233.
पटोइ *patoï*, 1074.
पटोतन *patotan*, 1262.
पटौआ *pataua*, 801, 1039, 1210, 1482.

पटौंञाँ *patauñāñ*, 1210.
पटौई *patauï*, 801.
पटौना *patauna*, 801.
पटौनी *patauni*, 915.
पटौरी *patauri*, 233.
पट्टा *patta*, 11, 128, 213, 317, 574, 1471.
पट्टी *patti*, 213, 243, 502, 638, 748, 1214.
पट्ठा *pattha*, 1125, 1129.
पठन्रा *pathra*, 1125.
पठन्रू *pathru*, 1122, 1123.
पठन्वनिया *pathwaniya*, 1295.
पठिया *pathiya*, 889, 1122.
पड़रुन्हि *parruhi*, 1120.
पड़न्रू *parru*, 1120.
पड़ाक *parāk*, 170, 172.
पड़ाका *parāka*, 585*f*.
पड़े *pare*, 393.
पढ़िया *parhiya*, 745.
पण्डित *pandit*, 572.
पतई *pataï*, 1010.
तन्कट्टा *patkatta*, 1074.
पतन्नारी *patnāri*, 271.
पतन्नी *patni*, 880, 1211.
पतन्नीदार *patnidār*, 1211.
पतन्र *patr*, 1085, 1343.
पतरन्पारा *patarpāra*, 292.
पतन्रस *patras*, 1010.
पतन्री *patri*, 721, 1343, 1487.
पतन्रौरी *patrauri*, 721.
पतन्लगुआ *patlagua*, 1004.
पतन्लग्गू *patlaggu*, 1004.
पतन्ला *patla*, 136, 858.
पतन्लार *patlār*, 1183.
पतन्लो *patlo*, 1010.
पतन्वार *patwār*, 236.
पतन्हर *pathar*, 120, 1010.
पतन्हूल *pathūl*, 1010.
पतन्होल *pathol*, 1010.
पता *pata*, 1024.
पता तूरब *pata tūrab*, 1024.
पतारा *patāra*, 1457.
पताल *patāl*, 1101.
पताल सिङ्घी *patāl singhi*, 1101.
पताली *patāli*, 1101, 1113.
पतिया *patiya*, 1018.
पतियाएल *patiyāël*, 1018.
पतियार *patiyār*, 236.
पँतियारी *pantiyāri*, 814.
पतिली *patili*, 668.
पती *pati*, 1274.
पतील *patīl*, 858.
पतीला *patīla*, 711, 713.
पतीली *patīli*, 448, 711.
पतुकी *patuki*, 139, 713.
पतैन *patain*, 235, 1010.
पतौड़ी *patauri*, 880.
पतौतन *patautan*, 1210.
पतौर *pataur*, 873, 880.
पतौरा *pataura*, 984, 1010, 1073, 1272.
पत्तन *pattan*, 880.
पत्तर *pattar*, 178, 268.
पत्तल *pattal*, 721, 1029, 1422.
पत्ता *patta*, 21, 404, 721, 764, 1462.
पत्ती *patti*, 425.
पत्थर *patthar*, 565, 593, 1080, 1265.
पत्थल *patthal*, 404, 565, 1080, 1265.
पत्र *patra*, 1354.
पत्री *patri*, 1344, 1487.
पथन्रटिया *pathratiya*, 786.
पथन्री *pathri*, 565.
पथन्रेहर *pathrehar*, 794.
पथन्रौटी *pathrauti*, 769, 786, 794.
पथन्रौर *pathraur*, 853.
पथल *pathal*, 318, 389, 404, 549, 1087.
पथाना *pathāna*, 638.
पथार *pathār*, 832.

पथारी *pathāri*, 853, 880.
पथिया *pathiya*, 39, 43, 93, 288.
पथुआ *pathua*, 1262.
पथुली *pathuli*, 44.
पथौनी *pathauni*, 638.
पदुका *paduka*, 585.
पँदेनी *pandeni*, 551.
पन *pan*, 854.
पनकाठी *pankāthi*, 551.
पनकी *panki*, 854.
पनगण्डा *panganda*, 1007.
पनगिञ्जा *panginja*, 1263.
पनचढ़ी *pancharhi*, 1287.
पनचाहा *panchāha*, 419.
पनचोरा *panchora*, 713.
पनछत्ती *panchhatti*, 1245.
पनछन्दा *panchhanda*, 915.
पनछन्ना *panchhanna*, 915, 945.
पनछाही *panchhāhi*, 1005.
पनछोर *panchhor*, 115, 116, 930.
पनटोही *pantohi*, 1287.
पनठुथिया *panduthiya*, 1021.
पनडूबी *pandūbi*, 1458.
पनदान *pandān*, 708.
पनपिचौआ *panpiaua*, 884.
पनपियाइ *panpiyāi*, 1268.
पनपियार *panpiyār*, 1268.
पनपियाव *panpiyāo*, 1268.
पनबट्टा *panbatta*, 660, 708, 711.
पनबट्टी *panbatti*, 660, 1285.
पनभरा *panbhara*, 915.
पनभारा *panbhāra*, 915.
पनमार *panmār*, 789.
पनमारा *panmāra*, 721.
पनमोरवाह *panmorwāh*, 915.
पनमोरा *panmora*, 945.
पनवा *panwa*, 767.
पनवाला *panwāla*, 553.
पनसचा *pansacha*, 923.
पनसारी *pansāri*, 966*a*, 1005.
पनसाहा *pansāha*, 969.
पनसाही *ansāhi*, 1005.
पनसूही *pansūhi*, 231.
पनसेरा *pansera*, 1500.
पनसेरी *panseri*, 1500.
पनसेल *pansel*, 923.
पनहण्डा *panhanda*, 419, 465.
पनही *panahi*, 735.
पना *pana*, 711.
पनार *panār*, 365.
पनाह *panāh*, 711.
पनियागर *paniāgar*, 1252.
पनियाएल *paniyāël*, 915.
पनियोचा *paniyocha*, Appendix, 16.
पनियौलेँ *paniyauleñ*, 1217.
पनिवाह *paniwāh*, 915.
पनिहण्डा *panihanda*, 419.
पनिहता *panihata*, 963.
पनिहा *paniha*, 922.
पनिहारा *panihāra*, 419, 915.
पनिहौवा *panihauwa*, 1064.
पनुआँ *panuāñ*, 1272.
पनौटी *panauti*, 660.
पनौला *panaula*, 801.
पन्थ *panth*, 1073.
पन्ना *panna*, 1462.
पन्निक *pannik*, 363.
पन्निख *pannikh*, 363.
पन्नी *panni*, 363, 567.
पपरा *papra*, 1133, 1272.
पपरी *papri*, 860.
पबन *paban*, 1437.
पबन परिछा *paban parichchha*, 1437.
पमड़ी *pamri*, 1037.
पम्भी *pambhi*, 898.
पर *par*, 393, 1088, 1394, 1451, 1478, 1485.
परकट्टो *parkattho*, 91, 404, 1141.
परकठ *parkath*, 286, 408.
परकार *parkār*, 1056.

परकाल *parkāl*, 404, 419, 512, 519.
परकिया *parakiya*, 1272.
परखण्डा *parkhanda*, 740.
परखब *parkhab*, 1484.
परखिया *parakhiya*, 1484.
परखी *parkhi*, 1484.
परगहनी *pargahni*, 532.
पँरगा *panrga*, 832, 83.
परघनी *pargharni*, 532.
परचूईं *parchūin*, 924.
परछट्टी *parchhatti*, 1245.
परछत्ती *parchhatti*, 1245.
परछन *parchhan*, 1316.
परछा *parchha*, 319*i*, 365, 713, 952.
परछावन *parchhawan*, 1316.
परछौनी *parchhauni*, 1316.
परजा *parja*, 1215.
परजापत *parjāpat*, 572.
परतर *partar*, 1028.
परतहा *partaha*, 485.
परता *parta*, 353, 501, 797, 799, 1028.
परताहर *partāhar*, 292.
परताहा *partāha*, 485.
परती *parti*, 501, 797, 799, 912, 1147, 1229.
परथन *parthan*, 630, 1272.
परथनी *parthani*, 630.
परदा *parda*, 216, 223, 246, 467.
परधान *pardhān*, 1450.
परनिहार *parnihār*, 292.
परनौहा *parnauha*, 365.
परपेठ *parpeth*, 1487.
परपैंठ *parpainth*, 1487.
परबत *parbat*, 1087.
परबल *parbal*, 736.
परमल *parmal*, 1272.
परमान *parmān*, 1487.
परवर *parwar*, 1073.
परवल *parwal*, 736.
परवसती *parwasti*, 1209*e*.
परवाह *parwāh*, 1428.
परसाद *parsād*, 975.
परसोती *parsoti*, 787.
परसौती *parsauti*, 1398, 1409, 1412.
परसौती के कमाई *parsauti ke kamāi*, 1412.
परहटा *parhata*, 91.
परहट्टा *parhattha*, 408.
परवे *parwe*, 48.
पराई *parāï*, 713.
पराएब *parāeb*, 1425.
परांठ *parānth*, 833.
पराठा *parātha*, 1272.
परात *parāt*, 460, 681, 797.
परांत *parānt*, 797.
पराता *parāta*, 797.
परास *parās*, 124, 234.
परिअठ *pariath*, 91.
परिकठ *parikath*, 91.
परिख *parikh*, 1484.
परिच्छा *parichchha*, 1437.
परिछन *parichhan*, 1316.
परिछावन *parichhāwan*, 1316.
परिया *pariya*, 713, 832.
परियाएब *pariyāëb*, 1115.
परियाठा *pariyātha*, 408, 404, 934.
परियानी *pariyāni*, 640.
परियेठा *pariyetha*, 286.
परिहत *parihat*, 7.
परिहथ *parihath*, 7.
परिहर *parihar*, 872, 915.
परिहार *parihār*, 1456.
परीत *parīt*, 797.
परुआ *parua*, 436, 1098.
परुई *parüi*, 436.
परेखिया *parekhiya*, 1484.
परेह *pareh*, 1272.

परेखब *parekhab*, 1484.
परेठा *paretha*, 408.
परेता *pareta*, 353, 501.
परेह *pareh*, 1001.
परैठ *paraitha*, 91.
परोसिया *parosiya*, 1113.
परोधो *parodho*, 1205.
परोर *parar*, 1073.
परोरा *parora*, 1073.
परोल *parol*, 1073.
परोहन *parohan*, 393.
परोहित *parohit*, 1347, 1402, 1422, 1426.
परौंधा *paraundha*, 1205.
पलई *palaī*, 21.
पलँगन्री *palangri*, 636.
पलँगिया *palangiya*, 636.
पलङ्ग *palang*, 636.
पलङ्गा *palanga*, 832.
पलन्टा *palta*, 846.
पलन्टी *palti*, 291, 846, 915, 872.
पलन्ड़ा *palra*, 641.
पलन्थी *palthi*, 1429.
पलन्थी बैसब *palthi baisab*, 1492.
पलन्मरुआ *palmarua*, 1080.
पलन्रा *palra*, 641.
पलन्वल *palwal*, 1073.
पलन्वार *palwār*, 232.
पलन्हर *palhar*, 1010.
पलाउँ *palāüñ*, 402.
पलाँकी *palānki*, 1073.
पलान *palān*, 125, 126, 1131.
पलानी *palāni*, 72, 1153, 1234, 1245.
पलिया *paliya*, 719.
पलिहर *palihar*, 798, 802, 858.
पलेथन *palethan*, 630, 1272.
पल्ला *palla*, 21, 35, 416, 739, 938, 1080, 1092, 1245, 1249.
पल्लो *pallo*, 1310, 1331.
पल्हारी *palhāri*, 880.
पवनी *pawani*, 1193.
पवनी पसारी *pawani pasāri*, 1193.
पवही *pawahi*, 914.
पँवाँरी *pamwānri*, 29.
पस *pas*, 1120.
पसँगा *pasanga*, 643.
पसँगी *pasangi*, 1398.
पसँघा *pasangha*, 643.
पसँघी *pasanghi*, 1398, 1400.
पसन्नी *pasni*, 61, 1400.
पसन्रा *pasra*, 646.
पँसन्रौंड़ *pansrauñr*, 1252.
पँसहिया *pansahiya*, 1005.
पसही *pasahi*, 882.
पसार *pasār*, 363.
पसारी *pasāri*, 1193.
पसावन *pasāwan*, 1165.
पसावा *pasāwa*, 1015.
पसिन *pasin*, 978.
पसुज *pasūj*, 748.
पसेरी *paseri*, 1204, 1500.
पसेवा *pasewa*, 923, 1032.
पसोइ *pasoi*, 923.
पसौंड़ड़ *pasaunrar*, 1252.
पसौंता *pasaunta*, 1183.
पह *pah*, 795, 797, 799, 818, 904.
पहन्ता *pahta*, 832, 846.
पहन्चाना *pahchāna*, 478.
पह परन्ती *pah parti*, 799.
पहरन्वार *paharwār*, 842.
पहन्रावा *pahrāwa*, 723.
पहरुआ *paharua*, 610.
पहरुक *pahruk*, 1184.
पहन्टा *pahta*, 424, 571.
पहन्ला *pahla*, 951.
पहन्ला गार *pahla gār*, 952.
पहन्सुल *pahsul*, 74.
पहास बर *pahās bar*, 1456.
पहिया *pahiya*, 151, 1006.

पहिया वाला हर *pahiya wāla har*, 1006.
पहिरे *pahire*, 1090.
पहिरोप *pahirop*, 1435.
पहिरोपा *pahiropa*, 1435.
पहिल *pahil*, 818, 1007.
पहिल चास *pahil chās*, 818.
पहिल पटावन *pahil patāwan*, 1007.
पहिला *pahila*, 1057, 1092.
पहिला माँटी के बीया *pahila mānti ke bīya*, 1057.
पहिलोठ *pahiloth*, 1114.
पहिलोठ *or* पहिलौंठ गाय *pahiloth or pahilaunth gāy*, 1114.
पहिलौंठ *pahilaunth*, 1114.
पहिलौठा *pahilautha*, 1397.
पही *pahi*, 797.
पहुँच *pahunch*, 1011, 1487.
पहुँच परमान *pahunch parmān*, 1487.
पहुँचारी *pahunchāri*, 757.
पहुँची *pahunchi*, 757, 768.
पहुँचे *pahunche*, 1487.
पहुँचे दाम *pahunche dām*, 1487.
पाइ *pāi*, 362, 1497, 1499.
पाइ करब *pāi karab*, 362.
पाई *pāi*, 1218.
पाएट *pāët*, 915, 1098.
पाएट घुमाएब *paët ghumāëb*, 1098.
पाएठ *pāeth*, 846, 872.
पाएन *pāën*, 553.
पाएर *pāër*, 858.
पाक *pāk*, 289.
पाँक *pānk*, 788, 789.
पाकल *pākal*, 1263.
पाँकी *pānki*, 789, 898.
पाके *pāke*, 965.
पाख *pākh*, 1251.
पाखा *pākha*, 1251.
पाग *pāg*, 724, 1272.
पाँगल *pāngal*, 875.
पागुर *pāgur*, 1143.
पागुर करब *pāgur karab*, 1143.
पाँच *pānch*, 1138.
पाचक *pāchak*, 1272.
पाँचे कलियान *pānch kaliyān*, 1138.
पाँचख *pānchakh*, 76,
पाचड़ *pāchar*, 11, 269.
पाचर *pāchar*, 251, 269, 1251.
पाँचा *pāncha*, 76.
पाँचा दूआ *pāncha dūa*, 909.
पाँचे *pānche*, 1445.
पाँचो *pāncho*, 723, 1456.
पाँचो टूक कपन्ड़ा *pāncho tūk kapra*, 723.
पाँचो पीर *pāncho pīr*, 1456.
पाछब *pāchhab*, 1030.
पाछा *pāchha*, 1087.
पाछिल *pāchhil*, 1089.
पाछु *pāchhu*, 1234.
पाज *pāj*, 1143.
पाज करब *pāj karab*, 1143.
पाँजा *pānja*, 882, 884, 1013, 1194, 1196.
पाँजी *pānji*, 1354.
पाँजौ *pānjau*, 884.
पाझा *pājha*, 1153.
पाट *pāt*, 11, 389, 889, 940, 924, 1098.
पाटत *pāta*, 29.
पाट जोतब *pāt jotab*, 1098.
पाट लगाएब *pāt lagāëb*, 1098.
पाटन *pātan*, 233.
पाटना *pātna*, 233.
पाटवाला *pātwāla*, 889.
पाटा *pāta*, 11, 317, 319*m*, 424.
पाटी *pāti*, 243, 248, 626, 638, 738, 843.
पाटो *pāto*, 11.
पाठ *pāth*, 429, 889.
पाठा *pātha*, 1122.

पाठी *pāthi*, 1122.
पाड़ *pār*, 1257.
पाँड़र *pānrar*, 853.
पाड़ा *pāra*, 1120.
पाड़ी *pāri*, 1120.
पाढ़ *pārh*, 429, 588, 1050.
पाढ़ि *pārhi*, 745.
पात *pāt*, 764, 767, 868.
पातन *pātan*, 880.
पातर *pātar*, 858.
पाता *pāta*, 21, 237.
पाँता *pānta*, 814.
पाती *pāti*, 655, 1090.
पाँती *pānti*, 814, 857, 1050.
पाथक *pāthak*, 1339.
पाथब *pāthab*, 853.
पाथर *pāthar*, 162, 858, 1080.
पाथल *pāthal*, 853.
पाथा *pātha*, 137, 146.
पान *pān*, 767, 822, 1049, 1217, 1462.
पान चास *pān chās*, 822.
पानन्दार *pāndār*, 475.
पान फूल *pān phūl*, 1432.
पानि *pāni*, 240, 1234, 1314.
पानि तूरल *pāni tūral*, 240.
पानि तोड़ब *pāni torab*, 240.
पानी *pāni*, 919, 922, 1007, 1090, 1092, 1145, 1159, 1419.
पानी देब *pāni deb*, 1419.
पापर *pāpar*, 1272.
पाँभी *pāmbhi*, 898.
पाया *pāya*, 638, 1256.
पार *pār*, 1113, 1205.
पारखत *pārkhat*, 777.
पारचा *parcha*, 1370.
पारस नाथ *pāras nāth*, 1456.
पारब *pārab*, 865, 873.
पारा *pāra*, 254, 1205.
पारा पारी *pāra pāri*, 291.
पारी *pāri*, 291, 436, 832, 872.
पारीवाला *pāriwāla*, 1184.
पार्बती *pārbati*, 1443.
पाल *pāl*, 238, 319*m*, 920*c*, 1115, 1194, 1196, 1204.
पाल पसेरी *pāl paseri*, 1204.
पालड *pāla*, 14.
पालकी *pālki*, 241, 1073.
पालक *pālak*, 1073, 1209*e*, 1394.
पाल खाएब *pāl khāëb*, 1115.
पालट *pālat*, 830.
पाला *pāla*, 1080, 1249.
पालो *pālo*, 14, 194, 938, 1308, 1331.
पालो मोटन्हा *palo motha*, 938.
पाव *pāw*, 1500.
पाँव *pāñw*, 771, 1341.
पाँवजेब *pāñwjeb*, 771.
पावट *pāwat*, 771, 939.
पावना *pāwna*, 1488.
पाँव पखारी *pāñw pakhāri*, 1341.
पाँव सङ्कर *pānw sankar*, 771.
पावा *pāwa*, 638, 1054, 1500.
पावे *pāwe*, 1088, 1486.
पास *pās*, 29, 1050.
पासँघ *pāsangh*, 643, 1484.
पासँघ देखल *pāsangh dekhal*, 1484.
पासङ्ग *pāsang*, 60.
पासा *pāsa*, 29, 866.
पासी *pāsi*, 74, 115, 374, 638.
पासो *pāso*, 29.
पाही *pāhi*, 198, 1215, 1218.
पाही कास्त *pāhi kāst*, 1218.
पाहुर *pāhur*, 1125.
पाहे *pāhe*, 1050.
पिअरा *piara*, 1136.
पिअरी *piari*, 1327, 1348.
पिउनी *piuni*, 337.
पिकदान *pikdān*, 707, 711.
पिकदानी *pikdāni*, 707.
पिछकड़ा *pichhkara*, 172.
पिछलकड़ा *pichhlakra*, 172.

पिछाड़ी *pichhāri*, 113.
पिछुआ *pichhua*, 224, 726, 1483.
पिछुआनी *pichhuāni*, 1237.
पिछुआर *pichhuār*, 1237,
पिछुआरा *pichhuāra*, 1237.
पिछुत्ती *pichhutti*, 1237.
पिछूत *pichhūt*, 1237.
पिछौरा *pichhaura*, 740, 741.
पिजन्वा *pijwa*, 1264.
पिजावल *pijāwal*, 25.
पिजावा *pijāwa*, 1264.
पिटन्ना *pitna*, 480.
पिटन्नी *pitni*, 887.
पिटावल *pitāwal*, 25.
पिटोइ *pitoi*, 1074.
पिटौआ *pitaua*, 372, 713.
पिटौर *pitaur*, 103.
पिट्ठा *pittha*, 1272.
पिट्ठी *pitthi*, 1272.
पिठार *pithār*, 1203, 1272, 1439.
पिठिया *pithiya*, 126.
पिँड़र *pinrar*, 575.
पिढ़ई *pirhaī*, 341.
पिँढ़न्सरि *pinrhsari*, 337.
पिढ़िया *pirhiya*, 176, 179, 182, 200, 332, 457, 467, 487, 587, 623, 634.
पिँढ़री *pinrhuri*, 575.
पिँढ़ौर *pirhaur*, 575.
पिण्ड *pind*, 919.
पिण्डा *pinda*, 466, 1243, 1425, 1426, 1427.
पिण्डा पराएब *pinda parāëb*, 1425.
पिण्डी *pindi*, 775.
पितरसेली *pitarseli*, 1073.
पिनिक *pinik*, 1035.
पिनौरी *pinauri*, 575.
पिन्ना *pinna*, 1031.
पिपरा *pipra*, 1075, 1185.
पियरा *piyara*, 1264.
पिया *piya*, 1087.
पियाज *piyāj*, 1073.
पियादा *piyāda*, 871.
पियाला *piyāla*, 465, 711, 713.
पियाली *piyāli*, 711.
पिरकी *pirki*, 1179.
पिरगन्दान *piragdān*, 707.
पिरगिठी *pirgithi*, 527.
पिरन्ही *pirhi*, 487.
पिरिकन्दान *pirikdān*, 707.
पिरित *pirit*, 914, 971, 1203.
पिलण्डा *pilanda*, 466.
पिलन्ही *pilhi*, 1171.
पिलुआ *pilua*, 1074.
पिल्लू *pillu*, 1074.
पिसन्ना *pisna*, 625.
पिसन्यन *piswan*, 625.
पिसाइ *pisāï*, 625.
पिसान *pisān*, 625, 1085, 1272.
पिहँकर *pihkar*, 705.
पिहिका *pihika*, 1074.
पी *pī*, 1274.
पीअनी *pīani*, 1023.
पीअर *pīar*, 1136.
पीए *pīe*, 1026.
पीच *pīch*, 1272.
पीचर *pīchar*, 965*g*.
पीटन *pītan*, 575.
पीटब *pītab* 391, 887.
पीठा *pītha*, 1272, 1378.
पीठी *pīthi*, 1272.
पींड़ *pīnr*, 575, 268, 917, 953.
पींड़ा *pīnra*, 1251.
पींड़ी *pīnri*, 775.
पीढ़ा *pīrha*, 332, 457, 467, 623, 634.
पीढ़ि *pīrhi*, 634.
पीढ़ी *pīrhi*, 623, 634.
पीतर *pītar*, 664.

पीना *pīna*, 263, 1031.
पीना खली *pīna khalli*, 263.
पीनी *pīni*, 337, 1023.
पीबे *pībe*, 1166.
पीयर *pīyar*, 1003, 1264.
पीया *pīya*, 1274.
पीर *pīr*, 337, 1376, 1456.
पीर का नैजा *pīr ka naija*, 1376.
पीरिच *pīrich*, 325.
पीरिस *pīris*, 325.
पीरी *pīri*, 1098, 1348.
पीरी मँजोतब *pīri meñ jotab*, 1098.
पीरो *pīro*, 1074.
पीला *pīla*, 1264.
पुअरसी *puarsi*, 898.
पुअरा *puara*, 894.
पुआड़ी *puāri*, 1009.
पुआर *puār*, 894.
पुआरी *puāri*, 1009.
पुआरी के जोत *puāri ke jot*, 1009.
पुइस *puis*, 817, 827.
पुइस धरब *puis dharab*, 817.
पुख *pukh*, 1082, 1086.
पुच्छ *puchchh*, 726.
पुच्छी *puchchhi*, 1285, 1343.
पुछड़ा *puchhra*, 614.
पुछारी *puchhāri*, 1428.
पुछारो *puchhāro*, 1428.
पुछिया *puchhiya*, 614.
पुछेट *puchhet*, 335*c*.
पुछेटा *puchheta*, 335*e*.
पुछौटा *puchhauta*, 335*e*.
पुजमाल *pujmāl*, 388.
पुजाइ *pujāi*, 1198.
पुँजौर *punjaur*, 890.
पुञ्जी *punji*, 1485.
पुट्ठी *putthi*, 152.
पुतर *putr*, 1394.
पुतरा *putra*, 957.
पुतला *putla*, 67.
पुतली *putli*, 740.
पुता *puta*, 990.
पुतिया *putiya*, 1248.
पुत्ता *putta*, 1248.
पुत्ती *putti*, 344, 957, 990, 1248.
पुदेना *pudena*, 1073.
पुनरबस *punarbas*, 967, 1082, 1086.
पुनहर *punhar*, 547.
पुनु *punu*, 719, 741 (footnote), 1272.
पुपरा *pupra*, 1075, 1183.
पुरजा *purja*, 1464, 1480.
पुरजी *purji*, 1464.
पुरनवो *purnwo*, 1183.
पुरबा *purba*, 1082.
पुरबा खाड़ *purba khārh*, 1082.
पुरबा फगुनी *purba phaguni*, 1082.
पुरवट *purwat*, 895.
पुरवा *purwa*, 1087, 1088.
पुरवे *purwe*, 819.
पुरवैया *purwaiya*, 1087, 1088.
पुरहिया *purahiya*, 1114, 1117.
पुरिया *puriya*, 1480.
पुरुख *purukh*, 1274.
पुरुखक *purukhak*, 604.
पुरेसी *puresi*, 898.
पुरैन *purain*, 1401.
पुरोहित *purohit*, 1347.
पुरौंता *puraunta*, 1204.
पुल्ला *pulla*, 894.
पुल्ली *pulli*, 585, 929.
पुश्टैल *pushtail*, 335*e*.
पुश्तङ्ग *pushtang*, 226.
पुसन्टे *pustai*, 1119.
पुसन्तङ्ग *pustang*, 226.
पुस्ती *pusti*, 1248.
पू *pū*, 1272.
पूआ *pūa*, 1272.
पूँज *pūnj*, 890.
पूजा *pūja*, 1319, 1420, 1434, 1438, 1442.

पूँजी *pūnji*, 1485.
पूँजी पट्टा *pūnji patta*, 226.
पूत *pūt*, 1043.
पूतक *pūtāk*, 781.
पूता *pūta*, 1248.
पूती *pūti*, 344.
पूर *pūr*, 1088, 1118, 1201.
पूरन *pūran*, 1347.
पूरब *pūrab*, 1082.
पूरब भद्रपद *pūrab bhadrapad*, 1082.
पूरा *pūra*, 136, 1118, 1381, 1384.
पूरि *pūri*, 1002*n*.
पूरिस *pūris*, 923, 1493.
पूरी *pūri*, 884, 1204, 1272, 1405.
पूला *pūla*, 882, 894.
पूस *pūs*, 1082, 1092.
पेआला *peāla*, 713.
पेकन्चा *pekcha*, 1061.
पेकन्ची *pekchi*, 1061.
पेंगन्नी *pengni*, 168, 203.
पेचन्कस *pechkas*, 325, 417.
पेंचन्दार *penchdār*, 473.
पेचन्वान *pechwān*, 473, 475.
पेटन्चली *petchali*, 1171.
पेटन्पचन्रा *petpachra*, 251.
पेटन्पोंछुआ *petponchhua*, 1397.
पेटारहा *petārha*, 585, 657.
पेटारही *petārhi*, 657, 963, 1074.
पेटार *petār*, 125, 657.
पेटारन्ही *petārhi*, 1074.
पेटारा *petāra*, 585*c*, 657.
पेटारी *petāri*, 45, 657, 887, 963.
पेटाही *petāhi*, 963.
पेटौक *petauk*, 1171.
पेंड़न्नी *penrni*, 63, 306.
पेतावन *petāwan*, 1439.
पेनेनी *peneni*, 551.
पेन्हाएल *penhāel*, 1164.
पेपन्ची *pepchi*, 1061.
पेयाज *peyāj*, 1073.
पेरन्मार *permār*, 858.
पेरन्वा *perwa*, 48.
पेवन्नी *pewni*, 337.
पेशन्गी *peshgi*, 1210.
पेहन्ना *pehna*, 79.
पेहान *pehān*, 79, 81.
पेहानी *pehāni*, 45.
पेंच *pench*, 325, 473, 726.
पेचक *pechak*, 498.
पेट *pet*, 251, 1465.
पेटन्फुली *petphulli*, 1176.
पेटा *peta*, 1465.
पेटावाला *petāwāla*, 1219.
पेटी *peti*, 261, 279.
पेटे *pete*, 1043.
पेठ *peth*, 1487.
पेठा *petha*, 1272.
पेठी *pethi*, 872.
पेदब *perab*, 264.
पेरा *pera*, 814, 1272.
पेंद *pend*, 80.
पेंदा *penda*, 80.
पेंदी *pendi*, 80.
पेंदो *pendo*, 80.
पेना *pena*, 98.
पेनी *peni*, 80.
पेरब *perab*, 264.
पेलन *pelan*, 486.
पेवन *pewan*, 738.
पेवन्द *pewand*, 738.
पैंकन्रा *painkra*, 114.
पैंजन्नी *painjni*, 771.
पैंजनी *painjani*, 168, 169, 170, 203.
पैठानी *paithāni*, 1043.
पैताना *paitāna*, 638.
पैसारी *paisāri*, 1350.
पैहन्टा *paihta*, 424.
पैंकड़ *painkar*, 198.
पैकर *paikar*, 105, 114, 198, 1130.
पैंकर *painkar*, 105, 114.

पैकल *paikal*, 198.
पैंच *painch*, 846, 1476.
पैंचा *paincha*, 1476.
पैंचेदार *painchedār*, 727.
पैजामा *paijāma*, 727, 746.
पैटा *paita*, 424.
पैंठ *painth* 1487.
पैंठी *painthi*, 915.
पैढ़ *vairh*, 105.
पैढ़ा *pairhā*, 105.
पैत्रिक *paitrik*, 1299.
पैदा *paida*, 1028.
पैन *pain*, 836, 916, 954, 1489.
पैना *paina*, 23, 98.
पैनि *paini*, 836, 916, 954.
पैया *paiya*, 967, 1074, 1076, 1086, 1088.
पैर *pair*, 891, 892, 959, 1341.
पैर पखरुआ *pair pakharua*, 1341.
पैर पखारी *pair pakhāri*, 1341.
पैरा *pairo*, 858, 959, 1096.
पैरी *pairi*, 771.
पैला *paila*, 24, 343, 398, 714, 914.
पैस *pais*, 817, 827.
पैस धरब *pais dharab*, 817.
पैसा *paisa*, 1500.
पैसे *paise*, 1479.
पैसे रुपैया *paise rupaiya*, 1479.
पैहार *paihār*, 1218.
पोआर *poār*, 894, 963, 1183.
पोआरी *poāri*, 1074.
पोखन्ता *pokhta*, 1235.
पोखरा *pokhra*, 916, 1379.
पोखरा खोदब *pokhra khodab*, 1379.
पोचारा *pochāra*, 1267.
पोचारा वाला *pochāra wāla*, 1267.
पोछनी *pochhni*, 1030.
पोंछनवाला *ponchhwāla*, 1109.
पोंछिया *ponchhiya*, 224.
पोछुआ *pochhua*, 1272.
पोथानी *pothāni*, 638.
पोदीना *podina*, 1073.
पोदेना *podena*, 1073.
पोरनोवो *pornowo*, 1011.
पोरसा *porsa*, 923.
पोराना *porāna*, 1010.
पोरैया *poraiya*, 1114.
पोलिया *poliya*, 353.
पोसन्ता *posta*, 263, 1028.
पोसपालक *pospālak*, 1394.
पोसपुत *posput*, 1394.
पोसबालक *posbālak*, 1394.
पोसबेटा *posbeta*, 1394.
पोसिया *posiya*, 1394.
पोसिया लेब *posiya leb*, 1394.
पोस्ता *posta*, 1183.
पोंहरा *ponhra*, 1008.
पोआ *poa*, 1024.
पोइ *poi*, 1009, 1010, 1017.
पोकब *pokab*, 1171.
पोखर *pokhar*, 916.
पोखरी *pokhari*, 916 (footnote).
पोंगी *pongi*, 472.
पोचो *pocho*, 984.
पोछब *pochhab*, 1030.
पोंछी *ponchhi*, 614.
पोट *pot*, 1073.
पोटी *poti*, 1073.
पोड़ा *pora*, 1398.
पोंड़ा *ponra*, 1005.
पोहा *porha*, 1006.
पोंहा *ponrha*, 1005.
पोत *pot*, 536, 1220.
पोता *pota*, 1220.
पोतेदार *potedār*, 1215.
पोर *por*, 769, 1010, 1012.
पोर छोरना *por chhorna*, 1010.
पोरा *pora*, 894, 1183.
पोला *pola*, 353.
पोली *poli*, 353.

पोष *pos*, 1235.
पोसत *posat*, 1028.
पौडण्डी *paudandi*, 213.
पौताना *pautāna*, 638.
पौतिया *pautiya*, 45.
पौथाना *pauthāna*, 638.
पौनल्ली *paunalli*, 372.
पौनिया *pauniya*, 456, 686, 1193.
पौआ *paua*, 244, 248, 638, 1054, 1500.
पौंछी *paunchhi*, 1074.
पौटी *pauti*, 954.
पौठ *pauth*, 954.
पौठा *pautha*, 934, 939, 950.
पौड़ा *paura*, 1247.
पौंड़ा *paunra*, 308.
पौंड़ी *paunri*, 646, 1005.
पौंढा *paunrha*, 309.
पौंढ़ी *paunrhi*, 309.
पौता *pauta*, 656.
पौतान *pautān*, 363.
पौती *pauti*, 45, 656.
पौंती *paunti*, 656.
पौदर *paudar*, 280, 614, 941.
पौदर के माँथ *paudar ke mānth*, 941.
पौधा *paudha*, 949.
पौना *pauna*, 319, 307, 456, 738, 686.
पौनार *paunār*, 365.
पौनी *pauni*, 1193.
पौर *paur*, 280, 436, 888, 891, 959.
पौरी *paurī*, 262, 280, 436, 891, 1009.
पौसार *pausār*, 363 (12).
पौंसार *paunsār*, 363 (12).
पौह *pauh*, 797.
प्रीत *prīt*, 1209*a*.

॥ फ *ph* ॥

फ्यौरा *phaora*, 27.
फकाह *phakāh*, 858.
फकिराना *phakirāna*, 1203.
फकीर *phakīr*, 669, 1203, 1234.
फगुआही *phaguāhi*, 1198.
फगुनी *phaguni*, 1039, 1082.
फटन्कन *phatkan*, 1246, 1262.
फटन्का *phatka*, 477.
फटन्की *phatki*, 477, 828.
फटन्हा *phatha*, 1074, 1105.
फट्टा *phattha*, 654, 1074.
फट्ठी *phatthi*, 492, 654.
फठाह *phathāh*, 1105.
फठी *phathi*, 224.
फड़ *phar*, 178, 204, 214.
फड़न्का *pharka*, 185.
फड़न्की *pharki*, 1416.
फड़न्ही *pharhi*, 63
फड़्या *pharua*, 63.
फण्डा *phanda*, 726.
फतह, *phatah*, 473.
फतह पेंच *phatah pench*, 473.
फतिङ्गी *phatingi*, 1074.
फतील सोज *phatīl soj*, 711.
फतेहा *phateha*, 463.
फँदन्नी *phandni*, 115.
फँदिया *phandiya*, 375, 828.
फनन्की *phanki*, 376, 115.
फनन्गी *phangi*, 1074.
फनिगा *phaniga*, 1074.
फन्नी *phanni*, 376.
फर *phar*, 178, 179, 184, 204, 585, 1024, 1058.
फरकन्झाड़ा *pharakjhāra*, 1105.
फरन्कतियावन *pharkatiyāwan*, 1198.
फरन्का *pharka*, 646, 1183, 1245.
फरन्काना *pharkāna*, 1198.
फरन्किल्ला *pharkilla*, 179, 164.

फरकिल्ली *pharkill*, 164.
फरक्की *pharki*, 29.
फरखत्ती *pharkhatti*, 1485.
फरगावल *phārgāwal*, 25.
फरद *pharad*, 502.
फरनी *pharni*, 818.
फरमा *pharma*, 321, 326, 424, 484.
फरमाइस *pharmais*, 1201.
फरली *pharli*, 1116.
फरस *pharas*, 750.
फरसा *pharsa*, 27, 319*k*.
फरसी *pharsi*, 473.
फरहा *pharha*, 335*b*.
फरही *pharhi*, 469, 1272.
फरा *phara*, 1272.
फराठा *pharātha*, 1272.
फराठी *pharāthi*, 654.
फरिकाना *pharikāna*, 1198.
फरिङ्गा *pharinga*, 1074.
फरिया *phariya*, 37, 740.
फरी *phari*, 29, 179.
फरुहा *pharuha*, 27, 63, 319.
फरुही *pharuhi*, 63, 303, 319, 1272.
फरेहा *phareha*, 335*b*.
फरो *pharo*, 29.
फरौटा *pharauta*, 335*b*.
फल *phal*, 29, 1474.
फलकर *phalkar*, 1232.
फलतार *phaltār*, 379.
फलदान *phaldān*, 1287.
फलसा *phalsa*, 401.
फलिया *phaliya*, 740.
फल्गुनी *phalguni*, 1039.
फल्ली *phalli*, 401, 415.
फँसरगाली *phansargāli*, 115.
फसिलाना *phasilāna*, 1200.
फहुरा *phahura*, 27, 319*k*, 369.
फहुरी *phahuri*, 63, 303, 321.
फहोड़ा *phahora*, 27.
फहोरा *phahora*, 27.
फाँक *phānk*, 1014.
फाँकी *phānki*, 1139.
फागुन *phāgun*, 1039, 1082, 1083, 1084, 1092.
फाजिल *phājil*, 1186, 1463*b*.
फाट *phāt*, 1070, 1214.
फाटक *phātak*, 1249.
फाटी *phāti*, 1074.
फाँड़ *phānr*, 726.
फाड़न *phāran*, 1161.
फाँड़ा *phānra*, 726, 1074.
फाँड़ी *phānri*, 919, 1074.
फाँद *phānd*, 382.
फाँदा *phānda*, 382, 648.
फान *phān*, 646.
फानी *phāni*, 646, 828.
फाँफर *phānphar*, 858.
फार *phār*, 10.
फार करा लाएब *phār karā lāëb*, 25.
फारखती *phārkhatti*, 1485.
फारन *phāran*, 818.
फारसी *phārsi*, 585*f*.
फारसी गोला *phārsi gola*, 585*f*.
फारा *phāra*, 10.
फारी *phāri*, 29, 1139.
फालसाही *phālsāhi*, 1043.
फाला *phāla*, 10.
फाल्गुन *phālgun*, 1039.
फाव *phāo*, 900, 1483.
फाँस *phāns*, 115.
फाँसा *phānsa*, 18.
फिक *phik*, 99.
फिटकिरी *phitkiri*, 425.
फिरकी *phirki*, 350, 425, 590, 753.
फिरन्ता *phiranta*, 1474.
फिरिस्त *phirist*, 1483.
फींचब *phīnchab*, 391.
फुकाठी *phukāthi*, 529, 570.
फुखाठी *phukhāthi*, 570.

फुची *phuchchi*, 432, 713.
फुटन्ना *phutna*, 1011.
फुटन्पूरी *phutpūri*, 1272.
फुटहन्रा *phutahra*, 1272.
फुटन्हा *phutha*, 433, 1272.
फुटिया *phutiya*, 1183.
फुटेहन्री *phutehri*, 1272.
फुदन्ना *phudna*, 99.
फुँदन्ना *phundna*, 100.
फुदेना *phudena*, 1073.
फुनन्गी *phungi*, 1008.
फुन्ना *phunna*, 100.
फुफुति *phuphuti*, 741.
फुफुनी *phuphuni*, 741.
फुफुन्दी *phuphundi*, 741.
फुलन्को *phulko*, 987.
फुलन्कोबी *phulkobi*, 1073.
फुलन्गरन्ना *phulgarna*, 507.
फुलन्तार *phultār*, 379.
फुलन्दो *phuldo*, 379.
फुलन्डाली *phuldāli*, 45.
फुलन्पता *phulpata*, 1028.
फुलन्पत्ती *phulpatti*, 1029.
फुलन्बघा *phulbagha*, 1176.
फुलन्बात *phulbāt*, 1176.
फुलन्भङ्गा *phulbhanga*, 1074.
फुलन्वारी *phulwāri*, 813.
फुलन्हर *phulhar*, 1076.
फुलाएब *phulāëb*, 1018.
फुलिया *phuliya*, 213.
फुलुकी *phuluki*, 44.
फुलेना *phulena*, 1183.
फुलौरी *phulauri*, 1272.
फुल्ली *phulli*, 1178.
फूँक *phūnk*, 414.
फूकि *phūki*, 1166.
फूँट *phūnt*, 1065, 1066.
फूटब *phūtab*, 1018.
फूटै *phutai*, 1090.
फूरी *phūri*, 713.
फूल *phūl*, 590, 666, 688, 975, 977, 978, 1018, 1029, 1043, 1434.
फूल डाक *phūl dāk*, 1456.
फूले *phūle*, 1091.
फूस *phūs*, 1235.
फूस के घर *phūs ke ghar*, 1235.
फूहा *phūha*, 1042.
फेँकलन्कैक *phenkalkaik*, 1004.
फेँकार *phenkāï*, 1401.
फेकैल *phekail*, 646.
फेटन्किना *phetkina*, 425.
फेटन्वाल *phetwāl*, 1016, 1019.
फेटाइन *phetāïn*, 1118.
फेनन्हाएल *phenhāël*, 1164.
फेनुसा *phenusa*, 1164.
फेफन्ना *phephna*, 1183.
फेफन्रियाह *phephriyāh*, 1098.
फेरन्बैक *pherbaik*, 1156.
फेरन्वार *pherwār*, 1097.
फेरन्हा *pherha*, 942, 1156.
फेरुआ *pherua*, 140, 756, 769.
फेरौंठी *pheraunti*, 1246.
फेका *pheka*, 646.
फेटा *pheta*, 259.
फेंटा *phenta*, 259, 271, 724.
फेंटी *phenti*, 848.
फेनी *pheni*, 975, 1272.
फेनुस *phenus*, 1164.
फेफरि *phephri*, 841.
फेर *pher*, 1087.
फेरब *pherab*, 1246.
फेरल *pheral*, 1267.
फेरा *phera*, 831, 889.
फेरा फारी *phera phāri*, 291.
फेड़ *phair*, 178.
फोकन्ना *phokna*, 1272.
फोकाठी *phokāthi*, 567.
फोटा *phota*, 1018.
फोड़ी *phori*, 748.
फोंफी *phonphi*, 567, 585.

फोर *phor*, 801.
फौड़ी *phauri*, 1499.
फोरन *phoran*, 1272.
फोरल *phoral*, 1018.
फौज *phauj*, 1127.
फौरा *phaura*, 27.

॥ ब *b* ॥

बए *bae*, 363.
बकन्नल *baknal*, 528. 545.
बकन्नार *baknār*, 528, 545.
बकम *bakam*, 1043.
बकरन्कसाब *bakarkasāb*, 1141.
बकरा *bakra*, 1121.
बकरी *bakri*, 1121.
बकरू *bakru*, 1122, 1123.
बकल्ला *bakla*, 1073.
बकवा *bakwa*, 1263.
बँकवा *bankwa*, 1263.
बकसा *baksa*, 372.
बकसिस *baksis*, 1194.
बँकुआ *bankua*, 61.
बकुचा *bakucha*, 390.
बकुला *bakula*, 1031, 1074.
बकुली *bakuli*, 1073, 1074.
बकेन *baken*, 1114, 1158.
बकेन के दूध *baken ke dūdh*, 1158.
बकेना *bakena*, 1114.
बकेया *bakeya*, 1074.
बकोइया *bakoiya*, 975.
बकौ *bakau*, 1263.
बँकौ *bankau*, 1263.
बक्कर *bakkar*, 1121.
बक्की *bakki*, 1074.
बखतौर *bakhtaur*, 1456.
बखरदार *bakhardār*, 1214.
बखरा *bakhra*, 125, 1214.
बखरी *bakhri*, 1234.
बखार *bakhār*, 77.
बखारी *bakhāri*, 77, 79.
बखिया *bakhiya*, 748.
बखीर *bakhīr*, 1272.
बखेआ *bakhea*, 748.
बखोर *bakhor*, 1125.
बगच्छल्ला *bagchhalla*, 1138.
बँगन्ठी *bangthi*, 1017.
बगन्डोर *bagdor*, 113.
बँगड़ा *bangra*, 232.
बगमुहीं *bagmuhīn*, 516.
बँगरा *bangra*, 1049.
बँगराह *bangrāh*, 799.
बगल *bagal*, 233, 637, 1263.
बगलभरुआ *bagalbharua*, 549.
बँगल्ला *bangla*, 1049, 1073, 1254.
बगल्ली तकिया *bagli takiya*, 637.
बगल्लौटी *baglauti*, 547.
बगसँड़सी *bagsanrsi*, 516.
बगहा *bagha*, 116, 930.
बगिया *bagiya*, 813, 1272.
बँगुरी *banguri*, 411, 768.
बगुली *baguli*, 704, 734.
बगेया *bageya*, 1272.
बगैचा *bagaicha*, 813, 814.
बँगौरिया *bangauriya*, 1080.
बँगौर *bangaur*, 329, 1017.
बँगौरा *bangaura*, 1017.
बँगौरी *bangauri*, 1080.
बघार *baghār*, 1272.
बँघेला *banghela*, 363.
बघेली *bagheli*, 469.
बङ्गा *banga*, 833, 1016.
बचक्का *bachka*, 1272.
बचवा *bachwa*, 767.
बचाओ *bachāo*, 655.
बचित *bachit*, 1475.
बच्चा *bachcha*, 1116, 1123, 1128.
बछरू *bachhru*, 1118.

बछ्वा *bachhwa*, 1118.
बछिया *bachhiya*, 1118.
बछेड़ा *bachhera*, 1126.
बछेड़ी *bachheri*, 1126.
बजका *bajka*, 1272.
बजड़ा *bajra*, 985, 987.
बजर *bajar*, 959.
बजर बाँग *bajar bong*, 654.
बजरी *bajri*, 1000.
बजा *baja*, 959.
बजाएब *bajāeb*, 1401, 1484.
बउला *baiulla*, 767.
बँझौरा *banjhaura*, 1078.
बँझौरी *banjhauri*, 1078.
बझड़ *banjhar*, 987.
बझा *banjha*, 1398.
बटकर *batkar*, 1001.
बटखरा *batkhara*, 643.
बटनाइ *batnäi*, 594.
बटनी *batni*, 498.
बँटन्तु *bantnu*, 902.
बटरी *batri*, 44, 442.
बटलोही *batlohi*, 667.
बटवन *batwan*, 646.
बटसारी *batsāri*, 1339.
बटाइ *batäi*, 913, 902, 903, 914, 1221, 1468*a*, 1470.
बटाइ खरिहानी *batäi kharihāni*, 914.
बटाम *batām*, 404, 426.
बटारी *batāri*, 399.
बटाली *batāli*, 399.
बटियारी *batiyāri*, 382, 646.
बटिवन *batiwan*, 646.
बटुआ *batua*, 666, 734.
बटुई *batuï*, 734.
बटुरी *baturi*, 772, 1000, 1003.
बटुली *batuli*, 667, 704.
बटेया *bataiya*, 902.
बटोरन *batoran*, 899.
बट्टा *batta*, 43, 44, 288, 627, 692, 1202, 1474, 1480; Appendix, 14.
बट्टा कम्पनी *batta kampani*, 1203; Appendix, 14.
बट्टा माल *batta māl*, 1202; Appendix, 14.
बट्टू *battu*, 666, 734.
बड़ *bar*, 741, 1056, 1217.
बड़ आदमी *bar admi*, 1217.
बड़का *barka*, 1263, 1491.
बड़का गज *barka gaj*, 1491.
बड़की *barki*, 1021, 1276.
बड़गडमा *bargahuma*, 956.
बड़गोडमा *bargohuma*, 1075.
बड़ घोघट *bar ghoghat*, 741.
बँड़रछा *banrchha*, 808, 1016.
बड़द *barad*, 1096.
बड़हड़ा *barhara*, 768.
बड़हर *barhar*, 768.
बँड़हरा *barhara*, 280, 891.
बड़हावन *barhāwan*, 893.
बड़ही *barhi*, 394, 1074, 1194, 1204.
बड़ही खाना *barhi khāna*, 394.
बड़होड़ा *barhora*, 891.
बड़ार *barār*, 788.
बड़ि *bari*, 1087.
बड़ी *bari*, 503.
बड़ी सुई *bari süi*, 503.
बँड़रूछा *bañrūchha*, 1016.
बड़े *bare*, 478.
बड़ँड़ा *bareñra*, 414.
बड़ँड़ी *bareñri*, 414.
बड़ँर *barenr*, 1257.
बँड़ेरा *banrera*, 940.
बड़ँरी *bareñri*, 1257.
बड़ैसा *baraisa*, 1016.
बड़न्ती *barhti*, 1474.
बड़न्नी *barhni*, 45, 54, 56, 439, 465.
बड़ब *barhab*, 1173.

बर्हाँव *barhānw*, 893.
बर्ही *barhi*, Appendix 2*a*.
बर्होतन्री *barhotri*, 1475.
बण्डा *banda*, 1109.
बण्ढा *bandha*, 1109.
बतावत *batāwa*, 1026.
बतास *batās*, 975, 1272.
बतास फेनी *batās pheni*, 975, 1272.
बतासा *batāsa*, 585, 975, 1272.
बतासी *batāsi*, 399.
बतिसी *batisi*, 558.
बत्ता *batta*, 224, 179, 1249, 1258.
बत्ती *batti*, 51, 179, 654, 1258, 1423.
बथन्नियाएल *bathniyāël*, 1153.
बथान *bathān*, 1132, 1147, 1153.
बथानी *bathāni*, 1147.
बथुआ *bathua*, 1075.
बद *bad*, 1125.
बद कौम *bad kaum*, 1125.
बद खोम *bad khom*, 1125.
बदन्मोहन्री *bad mohri*, 1125.
बद्री *badri*, 1088.
बद्लई *badlaï*, 1461.
बद्ला *badla*, 548.
बद्ली *bodli*, 846.
बद्लया, *badlaiya*, 846.
बद्वान *badwān*, 711.
बद्वाँसी *badwānsi*, 808.
बद्शगुन *badshagun*, 1454.
बद्हा *badha*, 735.
बद्हार *badhār*, 828.
बदामी *badāmi*, 769, 1043.
बदारी *badāri*, 77.
बँदिया *bandiya*, 1098.
बदीया *badīya*, 417.
बँदौतन्नी *bandautni*, 1456.
बँदौत *bandaut*, 1456.
बँदौर *bandaur*, 1017.
बद्धी *baddhi*, 765.
बधन *badhan*, 432.
बधन्ना *badhna*, 432, 711, 713.
बधन्नी *badhni*, 711.
बधरन्ना *badharna*, 566.
बधन्रा *badhra*, 73.
बधन्रिया *badhariya*, 73.
बधन्री *badhri*, 73.
बधन्वार *badhwār*, 870.
बधन्वारी *badhwāri*, 566.
बधन्वाहा *badhwāha*, 870.
बधार *badhār*, 832.
बधारू *badhāru*, 73.
बधिया *badhiya*, 417, 1008, 1112.
बँधिहा *bandhiha*, 829.
बँधेरी *bandheri*, 121.
बन *ban*, 158, 178, 268, 478, 558, 813, 815, 842, 844, 852, 869, 874, 1091 1183, 1185, 1205, 1232, 1254, 1408.
बन उखाव *ban ukhāo*, 1436.
बन उसन्रा *ban usra*, 1436.
बनन्कर *bankar*, 1232.
बनन्गोइठा *bangoitha*, 852.
बन घरा *ban ghara*, 1254.
बन छिओली *ban chhioli*, 1232.
बन छिहुली *ban chhihuli*, 815.
बनन्जेवाइन *banjewäin*, 1073.
बनन्तुलन्सी *bantulsi*, 1183.
बनन्नी *banni*, 762.
बनन्पियजुआ *banpiyajua*, 1075.
बनन्पियाज *banpiyāj*, 1075.
बन पोस्ता *ban posta*, 1183.
बनब *banab*, 1343.
बनन्भुटन्का *banbhutka*, 1073.
बनन्रसन्ना *banrasna*, 1075.
बनन्रा *banra*, 236.
बनल *banal*, 1086.
बनन्वार *banwār*, 1310.
बन सखन्वात *ban salwāt*, 1408.
बनन्सारी *bansāri*, 1075.
बनन्हाइ *banhāï*, 1480.

बनाएब *banāëb*, 25.
बनि *bani*, 1185.
बनिज *banij*, 1461.
बनिया *baniya*, 1461.
बनियाँ *baniyān*, 914.
बनियौटा *baniyauta*, 1188, 1461.
बनिहार *banihār*, 874, 1184.
बनिहारा *banihāra*, 842.
बनिहारी *banihāri*, 869.
बनी *bani*, 844, 869, 874.
बनुसार *banusār*, 864, 1436.
बनौर *banaur*, 1017.
बनौरी *banauri*, 1080.
बन्द *band*, 158, 167, 178, 571, 743, 1452.
बन्द करब *band karab*, 1452.
बन्दन *bandan*, 1324, 1325.
बन्दनवार *bandanwār*, 1310.
बन्दनेवार *bandnewār*, 1310.
बन्दोबस्त *bandobast*, 903, 1221.
बन्धन *bandhan*, 1331.
बन्धा *bandha*, 1073.
बन्धा कोबी *bandha kobi*, 1073.
बन्धिक *bandhik*, 1480, 1481.
बन्नी *banni*, 1456.
बन्सा *bansa*, 24.
बन्हका *banhka*, 362.
बन्हखरचा *banhkharcha*, 1207.
बन्हना *banhna*, 119.
बन्हवैया *banhwaiya*, 1201.
बन्हाएब *banhāëb*, 1426.
बपन्स *bapans*, 1214.
बपहर *baphar*, 1299.
बपन्हन्स *baphans*, 1214.
बपौटी *bapauti*, 1214.
बफौरी *baphauri*, 1272.
बबरची *babarchi*, 1248.
बबरची खाना *babarchi khāna*, 1248.
बबई *babui*, 1295.
बबुटोला *babutola*, 1217.
बभन *babhan*, 1285, 1343.
बभन पुच्छी *babhan puchchhi*, 1285, 1343.
बभनी *bhabhni*, 787, 1074.
बभनौ *babhnau*, 725.
बभुण्टा *babhunta*, 767.
बम *bam*, 922.
बमनगोला *bamgola*, 585.
बमैला *bamaila*, 363.
बम्बू *bambu*, 1034.
बया *baya*, 914.
बयाई *bayāi*, 1201.
बयाना *bayāna*, 1483.
बर *bar*, 1005, 1274, 1281, 1287.
बरई *baraī*, 45, 1049.
बर ऊख *bar ūkh*, 1005.
बरक *barak*, 1333.
बरकत *barkat*, 1483.
बरक बैसाएब उठाएब *barak baisāëb uthāeb*, 1333.
बरकस *barkas*, 243.
बरका *barka*, 1175.
बरकाबर *barkābar*, 727.
बरका बेमारी *barka bemāri*, 1175.
बरकी *barki*, 740.
बरखा *barkha*, 965, 1083, 1087, 1088, 1091.
बरखी *barkhi*, 1185, 1427.
बरखू *barkhu*, 1117.
बरग *barag*, 1343.
बरगा *barga*, 1258.
बरगुना *barguna*, 672.
बरघरा *barghara*, 1153.
बरछा *barachchha*, 1287.
बरछा *barchhā*, 102.
बरछी *barchhi*, 102.
बर छेंका *bar chhenka*, 1287.
बरजौर *barjaur*, 1272.
बरत *bart*, 1442.

बरत *barat*, 491.
बरन्ता *barta*, 121, 276.
बरन्ती *barti*, 121.
बरन्तुहार *bartuhār*, 1286.
बरन्तुहारी *bartuhāri*, 1286.
बरन्तूइ *bartūi*, 1285.
बरन्तूही *bartūhi*, 1286.
बरन्तूही के भात *bartūhi ke bhāt*, 1286.
बरद *barad*, 657, 841, 1087, 1096.
बरन्दरी *bardari*, 248, 1236.
बरन्दवनिया *bardwaniya*, 1456.
बरदवान *baradwān*, 702.
बरन्दा *barda*, 1118.
बरन्दाएब *bardāëb*, 1115.
बरन्दाएल *bardāël*, 1116.
बरन्दाना *bardāna*, 1151, 1201.
बरन्दिया *bardiya*, 1151.
बरन्देखी *bardekhi*, 1285.
बरध *baradh*, 1096, 1097.
बरन्धा *bardha*, 1088, 1094.
बरन्धियाएब *bardhiyaëb*, 1115.
बरन *baran*, 12, 784.
बरन्नी *barni*, 489.
बरन्फी *barphi*, 1272.
बरन्म पिचास *barm pichās*, 1458.
बरन्मा *barma*, 398, 415, 470, 471, 540, 583.
बरन्माँ *barmān*, 398.
बरन्मोतर *barmotar*, 1209*a*.
बररिया *bararīya*, 378.
बरन्री *barri*, 1043.
बरन्रे *barre*, 1043.
बरल *baral*, 123.
बरल रंस्सी *baral rassi*, 123.
बरन्वाह *barwāh*, 915, 945.
बरन्वे *barwe*, 1050.
बरन्साइन *barsāin*, 1114, 1398.
बरन्से *barse*, 966, 1084, 1085, 1087, 1090, 1092.
बरन्से *barsai*, 1088.
बरन्सैनो *barsaino*, 1398.
बरह *barah*, 116, 276, 930.
बरन्हत्था *barhattha*, 751.
बरन्हत्थी *barhatthi*, 740.
बरहन्दरी *barahdari*, 248, 1236.
बरन्हन *barhan*, 12.
बरन्हम *barham*, 1455, 1456.
बरन्हम अस्थान *barham asthān*, 1455.
बरन्हम देव *barham deo*, 1456.
बरहन्मन *barahman*, 1217.
बरन्हा *barha*, 33, 115, 116, 121, 930.
बरन्ही *barhi*, 33, 118, 121, 1406.
बरन्हे *barhai*, 1090.
बरन्हौघर *barhaughar*, 1234.
बरा *bara*, 1272, 1491.
बराइन *barāin*, 12.
बराएब *barāëb*, 949.
बरा गज *bara gaj*, 1491.
बरराँटी *brānti*, 975.
बराठी *barāthi*, 1250.
बरात *barāt*, 1290.
बरार *barār*, 788.
बराहिल *barāhil*, 871.
बरियात *bariyāt*, 1043, 1290, 1330, 1379.
बरियार *bariyār*, 800, 808, 922.
बरियार पानी *bariyār pāni*, 922.
बरिसे *barise*, 1089.
बरी *bari*, 994, 1272, 1369, 1381.
बरुआ *barua*, 239, 639, 859.
बरुका *baruka*, 713.
बरेन *baren*, 12.
बरेखी *barekhi*, 767, 1285.
बरेठा *baretha*, 414.
बरेव *bareo*, 1050.
बरैठा *baraitha*, 1050.
बरैन *barain*, 12.
बरैनी *baraini*, 12.
बरौंखी *baraunkhi*, 1005.

बरौंछी *baraunchhi*, 536.
बलन्कट *balkat*, 875, 1198, 1223.
बलन्कसी *balkasi*, 785.
बलन्को *balko*, 984.
बलन्खा *balkhā*, 388.
बलन्खोइया *balkhoïya*, 984.
बलन्तार *baltār*, 379.
बलन्थर *balthar*, 785.
बलन्धूस *baldhūs*, 785.
बलमन्टार *balamtār*, 767.
बलन्रक्खा *bal rakkha*, 870, 871.
बलन्रखी *balrakhi*, 870.
बलन्री *balri*, 984.
बलन्वा *balwa*, 785.
बलन्वाह *balwāh*, 785.
बलन्सार *balsār*, 1008.
बलन्सुँद्न्री *balsundri*, 785.
बलन्सुन *balsun*, 785.
बलन्सुन्दर *balsundar*, 785, 787.
बलन्सुम *balsum*, 785.
बलन्सुम्ही *balsumhi*, 785.
बलाइ *balāi*, 1165.
बलान *balān*, 788.
बलिदान *balidān*, 1457.
बलिस्ता *balista*, 637.
बलिहा *baliha*, 379.
बलुआठ *baluath*, 377, 785.
बलुआ *balua*, 785, 802, 1074.
बलुआ बाँगर *balua bāngar*, 802.
बलुआ भीठ *balua bhith*, 802.
बलुई *balui*, 1074.
बलुखा *balukha*, 1004.
बलुरी *baluri*, 984.
बलुसाही *balusāhi*, 1272.
बलेआ *balea*, 757.
बलेठा *baletha*, 377.
बल्लम *ballam*, 102.
बल्ला *balla*, 183, 185, 200, 322, 940, 1258.
बल्ली *balli*, 217, 1258.
बँवरिया *bamwariya*, 363.
बँवारी *bamwāri*, 363.
बस *bas*, 1025.
बसन्गित *basgit*, 796.
बँसन्जोती *bansjoti*, 33.
बँसन्जोर *bansjor*, 931.
बसन्ती *basti*, 784.
बसन्दौरी *basdauri*, 1407.
बसन्नी *basni*, 693, 713.
बँसन्फेंटा *bansphenta*, 654.
बसन्ती *basanti*, 379.
बँसन्फट्टा *bansphattha*, 654.
बँसन्बल्ली *bansballi*, 183.
बसन्मतिया *basmatiya*, 976, 979.
बसन्वण्ता *baswanta*, 1183.
बँसन्वार *banswār*, 814.
बँसन्वारी *banswāri*, 814.
बसहा *basaha*, 1111.
बसाड़ *basār*, 814.
बसाँढ़ी *basānrhi*, 1075.
बसावन कुँवर *basāwan kuñar*, 1456.
बसिया *basiya*, 1272.
बसिला *basila*, 395.
बसुढ़ी *basurhi*, 1201.
बसुला *basula*, 394, 395, 470.
बसुली *basuli*, 421.
बसूला *basūla*, 395.
बसे *base*, 393.
बसेड़ *baser*, 814.
बसौंता *basaunta*, 1075, 1183.
बँसौरा *bansaura*, 183.
बस्त *bast*, 1218.
बस्तर *bastar*, 723, 965.
बह *bah*, 954, 1275.
बहन्कल *bahkal*, 1132.
बहन्का *bahka*, 533.
बहन्खा *bahkha*, 32.
बहँगी *bahangi*, 651, 657.
बहन्गुना *bahguna*, 674.
बहट *bahat*, 1132.

बहट जाएब *bahat jäëb*, 1132.
बहन्ना *bahna*, 713, 954.
बहब *bahab*, 817.
बहर *bahar*, 1254.
बहरन्घरा *baharghara*, 1153, 1254.
बहरन्नी *baharni*, 972.
बहरन्भँ *baharbhūm*, 784*b*, 790.
बहरन्सी *baharsi*, 784*b*, 1147.
बहरिया *bahariya*, 1203, 1458.
बहन्रैया *bahraiya*, 1203.
बहन्रो *bahro*, 1162.
बहल *bahal*, 148, 207.
बहल्ली *bahli*, 148, 207.
बहल्लोली *bahloli*, 769.
बहसलि *bahsali*, 356.
बहारन *bahāran*, 848.
बहारल *bahāral*, 58.
बहावे *bahāwe*, 1088.
बहिँगा *bahinga*, 651, 657.
बहिया *bahiya*, 1184.
बहियार *bahiyār*, 3, 784, 832, 1147.
बहिरा *bahera*, 379.
बहिला *bahila*, 1114, 1398.
बही *bahi*, 280, 941, 1462, 1463*b* *and c*, 1485.
बही खाता *bahi khāta*, 1462.
बही पर से नाम उतर गेल *bahi par se nām utar gel*, 1485.
बहुआसिन *bahuāsin*, 1293.
बहुत्ता *bahutta*, 767.
बहुण्टा *bahunta*, 767.
बहुत *bahut*, 240, 829, 841, 1002.
बहुरा *bahura*, 1294, 1443.
बहुरी *bahuri*, 1272.
बहू *bahu*, 1275.
बहेलिया *baheliya*, 381.
बहे *bahe*, 1087, 1088.
बहेली *baheli*, 148, 207.
बहै *bahai*, 1087, 1088.
बहोरन्नी *bahorni*, 972.
बहोर *bahor*, 1456.
बहोर *bahor*, 1294.
बा *ba*, 741, 957, 987, 1001, 1089.
बाउग *bäug*, 855.
बाओग *bäog*, 855, 964.
बाँक *bānk*, 233, 325, 416, 583, 754, 767, 977.
बाँकन्टा *bānkta*, 1077.
बाँक रखानी *bānk rukhāni*, 400.
बाकल *bākal*, 233.
बाकस *bākas*, 656.
बाँका *bānka*, 1074.
बाकी *bāki*, 1463*b*, 1468*a*, 1472.
बाँकी *bānki*, 583, 1074.
बाकी तहबील *bāki tahbīl*, 1463*b*.
बाग *bāg*, 813, 978, 1124.
बाँग *bāng*, 1019, 1020.
बाग डोर *bāg dor*, 113.
बाग नर *bāgnar*, 978.
बाँग सलवात *bāng salwāt*, 1408.
बाँगर *bāngar*, 204, 786, 802.
बाँगर करैल *bāngar karail*, 786.
बाँगा *bānga*, 329, 1016, 1017, 1018, 1019.
बाँगा फूटब *bānga phūtab*, 1018.
बाँगो *bāngo*, 1016, 1017, 1018, 1019.
बाँगो फूटब *bāngo phūtab*, 1018.
बाछा *bāchha*, 1118.
बाछी *bāchhi*, 1118.
बाज *bāj*, 585.
बाजन *bājan*, 1026.
बाजू *bāju*, 767.
बाँझ *bānjh*, 1398.
बाँझ बहिला *bānjh bahila*, 1398.
बाँझिन *bānjhin*, 1398.
बाँझी *bānjhi*, 1078.
बाट *bāt*, 643.
बाँट *bānt*, 902, 1214.
बाँटल *bāntal*, 123.
बाँटल रस्सी *bāntal rassi*, 123.

बाटी *bāti*, 677, 692, 1084.
बाँटी *bānti*, 902.
बाटोत्सर्ग *bātotsarg*, 1459.
बाँड़ *bānr*, 789, 987, 1109.
बाड़ा *bāra*, 1272.
बाँड़ा *bānra*, 1109.
बाड़ी *bāri*, 784, 1040.
बाड़ीं *bārīñ*, 1275.
बाढ़ *bārh*, 588, 1080.
बाढ़न *bārhan*, 54.
बाढ़नि *bārhani*, 54.
बाढ़ब *bārhab*, 58.
बाढ़ि *bārhi*, 1080.
बात *bāt*, 478, 1088, 1181.
बाता *bāta*, 233, 1174, 1249, 1258.
बाती *bāti*, 51, 1258, 1423.
बादर *bādar*, 1088.
बादिया *bādiya*, 417.
बाध *bādh*, 639, 784, 1147.
बाँध *bāndh*, 77, 833, 919, 953.
बाँधब *bāndhab*, 1378.
बाधा *bādha*, 642, 735.
बाधी *bādhi*, 184.
बान *bān*, 167, 478, 585, 639, 864, 982, 1113.
बानर *bānar*, 834.
बाना *bāna*, 1042, 1195.
बानी *bāni*, 849, 1195.
बान्ह *bānh*, 741, 919, 953.
बान्हल *bānhal*, 444.
बाप *bāp*, 393, 1043.
बापक *bāpak*, 356, 781.
बाँबू *bāmbu*, 1034.
बाभन *bābhan*, 964, 1451.
बामन *bāman*, 999 (note).
बाया *bāya*, 914.
बारन्ता *bārta*, 375.
बारह *bārah*, 1020.
बारन्हो *barho*, 1086.
बारा *bāra*, 562, 1205, 1272.
बारी *bāri*, 753, 807, 832, 1016, 1148, 1218.
बारी बस्त *bāri bast*, 1218.
बाल *bāl*, 788, 958, 984, 986, 990, 1189, 1411.
बाल छड़ *bāl chhar*, 1381.
बाल तराशी *bāl tarāshi*, 1411.
बालम *bālam*, 1070.
बालम खीरा *bālam khira*, 1070.
बाला *bāla*, 757, 768, 785, 936, 1074, 1258.
बालिस *bālis*, 1266.
बाली *bāli*, 753, 764, 958.
बालीस *balis*, 637.
बालू *bālu*, 324, 1074.
बालूचर *bālūchar*, 1037.
बालू मेज *bālu mej*, 324.
बालू साही *bālu sāhi*, 1272.
बाले *bālai*, 1376.
बाले मीयाँ *bālai mīyān*, 1376.
बावग *bāwag*, 818, 855, 857, 863, 964, 1008, 1039.
बावग करब *bāwag karab*, 855.
बाव्ली *bawli*, 215, 224, 704, 920.
बास *bās*, 356.
बाँस *bāns*, 183, 242, 249, 814, 931, 978, 1491.
बाँसक *bānsak*, 814.
बाँसक बीठ *bānsak bīth*, 814.
बाँस के कोठी *bāns ke kothi*, 814.
बासघर *bāsghar*, 1320.
बाँस फूल *bāns phūl*, 978.
बासमती *bāsmati*, 973, 975, 977, 978, 979.
बासा *bāsa*, 978, 1236.
बाँसा *bānsa*, 24.
बासा पसिन *bāsa pasin*, 978.
बासी *bāsi*, 1272.
बाँसी *bānsi*, 1075.
बासी कूसी *bāsi kūsī*, 1272.

बाँह *bānh*, 533, 568, 817.
बाहब *bāhab*, 1115.
बाहा *bāha*, 954.
बाँही *bānhi*, 558.
बाँहू *bānhu*, 768.
बिअहन *biahan*, 1121, 1189.
बिकरी *bikri*, 1346, 1468*a*, 1470, 1472, 1479; Appendix, 14.
बिकरी आम *bikri ām*, Appendix, 14.
बिकरी के भाव *bikri ke bhāo*, 1479.
बिकौआ *bikaua*, 1346.
बिखिया *bikhiya*, 1281.
बिखेया *bikheya*, 1281.
बिगरल *bigral*, 1077.
बिगरल हासिल *bigral hāsil*, 1077.
बिगहटी *bighati*, 1194.
बिगहा *bigha*, 1020, 1495, 1496.
बिचरा *bichra*, 862.
बिचार *bichār*, 1088.
बिच्चा *bichcha*, 856, 878.
बिच्ची *bichchi*, 533, 1024.
बिछरनी *bichharni*, 392.
बिछरब, *bichharab*, 391.
बिछवतिया *bichhwatiya*, 1075.
बिछाऔन *bichhāon*, 637.
बिछिया *bichhiya*, 772.
बिछुआ *bichhua*, 196.
बिछुटी *bichhuti*, 726.
बिछौतिया *bichhautiya*, 1075.
बिछौना *bichhauna*, 637.
बिजघण्ड *bijghant*, 776.
बिजमार *bijmār*, 859, 1078.
बिजली *bijli*, 764.
बिजाएठ *bijāeth*, 767.
बिजावठ *bijāwath*, 754, 767.
बिजुली *bijuli*, 767.
बिजौठा *bijautha*, 754, 767.
बिटन *bitan*, 233.
बिट्टा *bittha*, 652.
बिठई *bithaī*, 209.
बिंड्रा *binra*, 894.
बिंड्रनी *birnri*, 652.
बिड़ार *birār*, 798, 818, 862, 982.
बिंड़िया *binriya*, 149, 196, 652, 1096.
बिंड़ुआ *binrua*, 652.
बिण्डा *binda*, 937.
बिण्डी *bindi*, 924.
बित्ता *bitta*, 1489, 1490.
बिथार *bithār*, 713.
बिदहनी *bidahni*, 824, 826.
बिदागरी *bidāgri*, 1294.
बिदागी *bidāgi*, 1291, 1294.
बिदाब *bidāb*, 824, 826.
बिदित *bidit*, 1090.
बिदेसी बरम *bidesi barm*, 1456.
बिधकरी *bidhkari*, 1355.
बिधवा *bidhwa*, 1088, 1279.
बिन *bin*, 1025, 1085, 1088.
बिननिहार *binnihār*, 878.
बिनहाइ *binhāï*, 856.
बिनहामो *binhāmo*, 1095.
बिना *bina*, 1090.
बिनाइ *bināï*, 639.
बिनाव *bināw*, 639.
बिनावट *bināwat*, 248, 639.
बिनियाँ *biniyān*, 877.
बिनुआ *binua*, 852.
बिनुआ गोइठा *binua goïtha*, 852.
बिनौट *binaut*, 639.
बिन्दी *bindi*, 747.
बिन्धा *bindha*, 1176.
बिबाह *bibāh*, 1273.
बियहुती *biyahuti*, 241.
बियहुती पालकी *biyahuti pālki*, 241.
बियाज *biyāj*, 1475.
बियाजू *biyāju*, 1485.
बियान *biyān*, 1116.
बियाना *biyāna*, 1116.
बियामार *biyāmār*, 859.
बियार *biyār*, 862, 982.

बियाह *biyāh*, 1194, 1273.
बियाह दानी *biyāh dāni*, 1194, 1201, 1273.
बियाही *biyāhi*, 1276, 1338.
बियाही भात *biyāhi bhāt*, 1338.
बियौआ *biyaua*, 1196.
बिरखी *birkhi*, 767.
बिरखोतसरग *birkhotsarg*, 1459.
बिरनियाएल *birniyāël*, 1076.
बिरवा *birwa*, 1056.
बिरवाइ *birwāï*, 1073.
बिरहरा *birahra*, 660, 1055.
बिरहा *birha*, 1154.
बिराह *birāh*, 826.
बिरित *birit*, 1194, 1209, 1209*d*.
बिरितदार *biritdār*, 1209.
बिरितिहा *biritiha*, 1209.
बिरिया *biriya*, 196, 335*f*, 1055.
बिरेंटी *birenti*, 767.
बिलस्त *bilast*, 1489.
बिलस्ता *bilasta*, 637, 1489.
बिलहस्त *bilhast*, 1489.
बिलाएती *bilāëti*, 328, 1021, 1059, 1073.
बिलाएती पटुआ *bilāeti patua*, 1073.
बिलाएती बैंगन *bilāëti baingan*, 1073.
बिलैया *bilaiya*, 175, 183, 1250.
बिल्ली *billi*, 1250.
बिशुन *bishun*, 1209*a*.
बिशुन अरपन *bishun arpan*, 1209*a*.
बिशुन प्रीत *bishun prit*, 1209*a*.
बिसखाब *biskhāb*, 1158.
बिसटी *bisti*, 726.
बिसमादी *bismādi*, 867.
बिसमिल *bismil*, 1499.
बिसराँव *bisrāñw*, 1416.
बिसरी *bisri*, 646.
बिसवा *biswa*, 1496.
बिसहरा *bisahra*, 1456.
बिसाखा *bisākha*, 1082.
बिसाढ़ी *bisārhi*, 1183.
बिसार *bisār*, 646.
बिसारी *bisāri*, 646.
बिसुखब *bisukhab*, 1158.
बिसुन *bisun*, 914, 971, 1203.
बिसुन अन्स *bisun ans*, 1203.
बिसुनटिया *bisunatiya*, 971.
बिसुन पिरित *bisun pirit*, 914, 971, 1203.
बिस्वकर्मा *biswakarma*, 299.
बिहड़ *bihar*, 791.
बिहनन्धोआ *bihandhoa*, 864.
बिहनाइ *bihnāï*, 856, 859, 862, 982.
बिहन्तर *bihantar*, 862.
बिहँसि *bihañsi*, 1088.
बिहा *biha*, 1273.
बिहान *bihān*, 362.
बिही *bihi*, 1276.
बिहौती *bihauti*, 1322.
बीच *bīch*, 833, 1451.
बीजक *bījak*, 1483.
बीझल *bījhal*, 1074.
बीट *bīt*, 233.
बीटो *bīto*, 814.
बीठ *bīth*, 814.
बीठा *bītha*, 652.
बीठो *bītho*, 652.
बीड़ *bīr*, 764.
बींड़ *bīnr*, 149, 924, 1096.
बीड़ा *bīra*, 1055.
बींड़ो *bīnro*, 652.
बीन *bīn*, 585, 1073.
बीनन *bīnan*, 639.
बीबी *bībi*, 1377.
बीबी के सहनक *bībi ke sahnak*, 1377.
बीम *bīm*, 322.
बीमा *bīma*, 1483.
बीयड़ *bīyar*, 1121.
बीया *bīya*, 856, 862, 982, 1057, 1070, 1078, 1189.

बीया के आलू *bīya ke ālu*, 1057.
बीया बाल *bīya bāl*, 1189.
बीया बँगा *bīya benga*, 1189.
बीया मार *bīya mār*, 1078.
बीर *bīr*, 409, 965*a*, 1456.
बीरी *bīri*, 335*f*, 409, 1272.
बीँवा *biñwa*, 1483.
बीहँड़ *bīhanr*, 791.
बीहन *bīhan*, 856, 862, 982, 1008, 1189.
बुइयाम *buiyām*, 372.
बुकुआ *bukua*, 1320.
बुकुआ उड़ाइ *bukwa urāi*, 1320.
बुक्की *bukki*, 737.
बुझारथ *bujhārath*, 1485.
बुझौता *bujhauta*, 1485.
बुट्टा *butta*, 959.
बुड़न्बक *burbak*, 741.
बुढ़न्वा *burhwa*, 969.
बुढ़िया *burhiya*, 1074.
बुदन्बुदाय *budhudāy*, 1084.
बुनियाँ *buniyān*, 1272.
बुरन्जी *burji*, 585.
बुरिबक *buribak*, 394.
बुरुज *buruj*, 399, 402.
बुरुज खाप *buruj khāp*, 402.
बुरुज खाब *buruj khāb*, 402.
बुलाक *bulāk*, 763.
बूई *būi*, 1458.
बूझब *būjhab*, 1484.
बूँट *būnt*, 994, 1002.
बूटी *būti*, 475.
बूँटी *būnti*, 1003.
बूड़ल *būral*, 1477.
बूड़ल भेले *būral bhelai*, 1477.
बूड़ा *būra*, 1458.
बूत *būt*, 724.
बूत के पगन्ड़ी *būt ke pagri*, 724.
बूनब *būnab*, 855.
बूनल *būnal*, 855.
बेआज *beāj*, 1475.
बेआजू *beāju*, 1485.
बेआना *beāna*, 1483.
बेआलू *beālu*, 1270.
बेऊँगा *beūnga*, 486.
बेओपार *beopār*, 1461.
बेओँगा *beonga*, 486.
बेओँगी *beongi*, 486.
बेओतब *beotab*, 1371.
बेकत *bekat*, 1275.
बेँगन्वा *bengwa*, 785.
बेगार *begār*, 844, 1184.
बेगारी *begāri*, 1184.
बेझन्रा *bejhra*, 959.
बेटन्वा *betwa*, 1281.
बेटिया *betiya*, 1282.
बेँड़ाठी *beñrāthi*, 1250.
बेँड़िया *beñriya*, 414.
बेढ़ियाँ *berhiyān*, 1183.
बेँतन्ड़ी *bentri*, 121.
बेदामी *bedāmi*, 1043.
बेधन्वार *bedhwār*, 566.
बेनाठी *benāthi*, 1250.
बेनिया *beniya*, 747, 1272.
बेनियाँ *beniyān*, 529, 1249.
बेबाक *bebāk*, 1485.
बेबाक भैल *bebāk bhail*, 1485.
बेमारी *bemāri*, 1175.
बेयाइ *beyāi*, 914.
बेयापार *beyāpār*, 1461.
बेरई *beraī*, 959.
बेरन्रा *berra*, 959.
बेरहन्टिया *berhatiya*, 1270.
बेरन्हिन *berhin*, 1272.
बेरन्ही *berhi*, 1272.
बेरहीया *berhīya*, 1272.
बेराठी *berāthi*, 1250.
बेरुआ *berua*, 96, 239.
बेलन्ना *belna*, 346, 457, 628.
बेलन्नी *belni*, 611.

बेलवन *belwan*, 1183.
बेलहरा *belahra*, 660, 768, 1055.
बेलहरी *belahri*, 660, 1049.
बेलहरी साँची *belahri sānchi*, 1049.
बेलोन्हा *belonha*, 1183.
बेलौंधन *belaundhan*, 1183.
बेलौंधा *belaundha*, 1183.
बेलौर *belaur*, 965*h*.
बेँवरा *beñwra*, 1250.
बेवरहरगत *bewhargat*, 1461.
बेवहरिया *beohariya*, 1481.
बेवहार *bewhār*, 1461.
बेसना *besna*, 78.
बेसहिहा *besahiha*, 1113.
बेरहा पाँचे *behra panche*, 1445.
बेसाखी *besākhi*, 654.
बेसाहै *besāhai*, 1113.
बेहरा पाँचे *behra pānche*, 1445.
बेहरी *behri*, 1303.
बेहवरिया *behwariya*, 1461.
बेहवाल *behwāl*, 1094.
बे *be*, 796.
बेँ *ben*, 490.
बेँगा *benga*, 486, 785, 862, 982, 1173, 1189.
बेँचा *bencha*, 1088.
बेँचो *bencho*, 1087.
बे छप्पर *be chhappar*, 796.
बेँट *bent*, 29, 60, 75, 87, 88.
बेटा *beta*, 1451.
बेटा का सिर पर हाँथ धै कँ *beta ka sir par hānth dhai kan*, 1451.
बेठन *bethan*, 389.
बेँड़ *benr*, 1250.
बेँड़ा *benra*, 1250.
बेड़ी *beri*, 1130.
बेढ़ *berh*, 1148.
बेढ़ी *berhi*, 77.
बेँती *benti*, 121.
बेद *bed*, 1090.
बेदाम *bedām*, 1002.
बेदि *bedi*, 1332.
बेदि घुमाएब *bedi ghumāeb*, 1332.
बेना *bena*, 1249.
बेनी *beni*, 747, 1249.
बेर *ber*, 1234.
बेरा *bera*, 757, 768, 1234.
बेरी *beri*, 1183.
बेरो *bero*, 814.
बेल *bel*, 198, 749, 1052.
बेलन *belan*, 498, 595, 628.
बेलि *beli*, 154.
बेली *beli*, 154.
बेँव *beñw*, 490.
बेवा *bewa*, 1279.
बेसन *besan*, 1272.
बेसर *besar*, 763.
बैँगनी *baingni*, 1043.
बैठका *baithka*, 1239.
बैठकी *baithki*, 442, 1320.
बैठनी *baithni*, 623.
बैठाओल *baithāöl*, 795.
बैठार *baithār*, 1153.
बैतरनी *baitarni*, 973.
बैरिया *bairiya*, 1113, 1135.
बैरिया गोल *bairiya gol*, 1113, 1135.
बैसका *baiska*, 623.
बैसको *baisko*, 623.
बैसक्खा *baisakkha*, 1084.
बैसनी *baisni*, 623.
बैसाएब *baisāëb*, 1328, 1333, 1429.
बैसाख *baisākh*, 1039, 1082.
बैसाओल *baisāöl*, 851.
बै *bai*, 363.
बैँगन *baingan*, 1073.
बैठ *baith*, 1113.
बैठल *baithal*, 1076.
बैठल हासिल *baithal hāsil*, 1076.
बैठे *baithe*, 568.
बैदार *baidār*, 1214.

बैदिक *baidik*, 1459.
बैधब *baidhab*, 1279.
बैना *baina*, 1113.
बै बिल वफा *bai bil wapha*, 1482
बैर *bair*, 1430.
बैरागी *bairāgi*, 733.
बैरी *bairi*, 1073.
बैलट *bailat*, 491.
बैलठ *bailath*, 491.
बैल *bail*, 128, 261, 572, 841, 889, 999*n*, 1096, 1097, 1113, 1118.
बैस *bais*, 416, 1343.
बैसक *baisak*, 78.
बैसन *baisan*, 623.
बैसब *baisab*, 1429.
बैसे *baise*, 1089.
बैहार *baihār*, 784.
बोकन्ड़ा *bokra*, 963, 1121.
बोकन्ला *bokla*, 984, 1031, 1073.
बोकन्ला बीन *bokla bin*, 1073.
बोगन्दा *bogda*, 1141.
बोगन्हा *bogha*, 863, 964, 968.
बोगिया *bogiya*, 49.
बोगेड़ा *bogera*, 964.
बोझनिया *bojhaniya*, 321.
बोझनिया हौद *bojhaniya haud*, 321.
बोझन्बटाइ *bojhbatāï*, 913.
बोझाइ *bojhāï*, 321, 372.
बोझाइ के हौद *bojhāï ke haud*, 321.
बोढ़न्नी *borhni*, 53, 439.
बोन *bon*, 844.
बोनी *boni*, 1185.
बोरन्सी *borsi*, 1247, 529.
बोहन्नी *bohni*, 1480.
बोहन्नी बट्टा *bohni batta*, 1480.
बोहारब *boharab*, 58.
बोञ्नी *boäni*, 855, 863.
बोञ्चल *boäl*, 855.
बोञ्चाइ *boäï*, 855.
बोइन *boïn*, 1017.
बोइहा *boiha*, 1084.
बोए *boe*, 967, 1085, 1086.
बोका *boka*, 1121.
बोँग *bong*, 654.
बोझा *bojha*, 882, 884, 885, 886, 913, 1013, 1145, 1194, 1196.
बोढ़न *borhan*, 53.
बोता *bota*, 472, 1131.
बोतू *botu*, 1121.
बोतो *boto*, 1121.
बोदर *bodar*, 951.
बोनी *boni*, 855.
बोर *bor*, 1272.
बोर बोर *bor bor*, 1272.
बोरस *boras*, 1247.
बोरा *bora*, 130, 982.
बोरो *boro*, 980.
बोली *boli*, 1091.
बोले *bole*, 1088.
बोहा *boha*, 1080.
बौडण्डी *baudandi*, 213.
बौआ *baua*, 1088.
बौँखा *baunkha*, 32, 768.
बौड़ी *bauri*, 1499.
बौघा *baugha*, 858.
बौफेर *baupher*, 1458.
बौरा *baura*, 1294.
बौली *bauli*, 224.
बौह *bauh*, 1275.
ब्रमन्भोज *brambhoj*, 1426.
ब्राह्मन *brāhman*, 1286, 1426.
ब्राह्मन के गोड़ छु कँ *brāhman ke gor chhu kañ*, 1451.
ब्राह्मन जेवन्नार *brahman jeonār*, 1426.

॥ भ *bh* ॥

भइआरा *bhaiara*, 1345.
भइआरी *bhaïāri*, 1345.
भइआरे *bhaïāre*, 1345.
भइचारो *bhaichāro*, 1345.

भईं *bhaīn*, 1120.
भए *bhae*, 1026, 1085.
भख चटुआ *bhakh chatua*, 1076.
भखड़ *bhakhar*, 1078.
भखड़ जाएब *bhakhar jāëb*, 1078.
भखियाएल *bhakhiyāël*, 1076.
भगई *bhagaï*, 726.
भगत *bhagat*, 1453.
भगतई *bhagtāï*, 1453.
भगतिया *bhagatiya*, 1453.
भँगरा *bhangra*, 1075.
भँगरिया *bhangariya*, 1075.
भँगरैया *bhangraiya*, 1075.
भगवा *bhagwa*, 726.
भगाड़ *bhagār*, 920*c*.
भगेलिया *bhageliya*, 1486.
भङ्ख *bhankh*, 1074.
भङ्ग *bhang*, 1036.
भँजनी *bhanjni*, 363.
भँजहरिया *bhanjhariya*, 291, 846.
भँजहा *bhajha*, 1172.
भँजावाला *bhānjā wāla*, 846.
भँजेठ *bhanjeth*, 846.
भँजैत *bhanjait*, 846.
भँजौती *bhanjauti*, 846.
भञ्जा *bhanja*, 846.
भटकुआँ *bhatkuān*, 1073.
भटकोंआ *bhatkoña*, 1073.
भटरङ्ग *bhatrang*, 1264.
भट्टी *bhatti*, 529.
भट्ठा *bhattha*, 312 920*c*, 1264.
भट्ठी *bhatthi*, 371, 454, 562.
भट्ठीदार *bhatthidār*, 371.
भठाएब *bhathāëb*, 857.
भठौनी *bhathauni*, 1006.
भँडारी *bhandāri*, 197.
भड्डर *bhaddar*, 1087.
भड्डरि *bhaddari*, 1087, 1088.
भड़न्कछ *bharkachh*, 726.
भड़न्काछ *bharkāchh*, 726.
भड़न्कूई *bharkūï*, 920*b*.
भड़न्भूँजा *bharbhūnja*, 433.
भँड़की *bhanruki*, 920*b*.
भण्टा *bhanta*, 1073.
भण्डार *bhandār*, 1433.
भतन्वान *bhatwān*, 1341.
भतन्वानी *bhatwāni*, 1341.
भतार *bhatār*, 1088, 1274, 1279.
भतुआ *bhatua*, 1071.
भत्ता *bhatta*, 252.
भथन्खै *bhathkhāi*, 1286.
भथन्कूआँ *bhathkūān*, 920*c*.
भद्दर *bhadr*, 1418.
भद्दर कराएब *bhadr karāëb*, 1418.
भद्दवी *bhadwi*, 996.
भद्दैया *bhadaiya*, 965, 1016.
भद्रपद *bhadrapad*, 1082.
भनन्सा *bhansa*, 1248.
भनन्सा घर *bhansa ghar*, 1248.
भनन्सार *bhansār*, 435.
भनन्सारी *bhansāri*, 434.
भभन्का *bhabhka*, 713.
भभन्रा *bhabhra*, 994.
भँभन्रा *bhambhra*, 1249.
भभन्री *bhabhri*, 1272.
भमन्रा *bhamra*, 1249.
भये *bhaye*, 1991.
भर *bhar*, 262, 867, 1010, 1092, 1174.
भरन्कछ *bharkachh*, 726.
भरन्का *bharka*, 1074.
भरन्काछा *bharkāha*, 1098.
भरन्की *bharki*, 1074.
भर खुरन्पी सोहब *bhar khurpi sohab*, 867.
भर जाएब *bharjāëb*, 1174
भर ठेंउना *bhar thehuna*, 1010.
भरन्ता *bharta*, 1272.
भरन्ती *bharti*, 372.
भरन्दीना *bhardina*, 842.

भरन *bharan*, 920*c*.
भरनाथ *bharnath*. 1251.
भरना *bharna*, 731, 1251, 1477, 1482.
भरनी *bharni*, 1082.
भरन्त *bharant*, 1091.
भरब *bharab*, 1388, 1390.
भरभाँड़ *bharbhānr*, 1075.
भरल *bharal*, 850, 915.
भरबन *bharban*, 833.
भरसलिया *bharsaliya*, 842.
भरसाँय *bharsāin*, 434, 435.
भराँठ *bharānth*, 1251.
भराना *bharāna*, 731.
भरानी *bharāni*, 179.
भराव *bharāw*, 731.
भरावट *bharāwat*, 475.
भरिथ *bharith*, 666.
भरुका *bharuka*, 713.
भरुकी *bharuki*, 713.
भरे *bhare*, 1087.
भरेठ *bhareth*, 1251.
भरैठ *bharaith*, 1251.
भरैया *bharaiya*, 801.
भँवरा *bhañwara*, 1074.
भँवरी *bhañwri*, 1332.
भवानी *bhawāni*, 1456.
भवाँरी *bhawānri*, 1249.
भसनी *bhasni*, 831.
भसम *bhasam*, 414.
भसल *bhasal*, 920*c*.
भसुराही *bhasurāhi*, 786.
भाँ *bhān*, 1085.
भाइ *bhāi*, 1089.
भाकुर *bhākur*, 1458.
भाँख *bhankh*, 1074.
भाँखी *bhānkhi*, 1074.
भाँग *bhāng*, 1036.
भागर *bhāgar*, 788.
भागलपूर *bhāgalpūr*, 1486.
भाँज *bhānj*, 291, 363, 846, 872, 1205.
भाँजा *bhānja*, 872.
भाँजा सिरे *bhānja sire*, 291.
भाजी *bhāji*, 1001.
भाँजो *bhānjo*, 846.
भाँटा *bhānta*, 1073.
भाँटिन *bhāntin*, 965*i*.
भाठ *bhāth*, 802, 901.
भाठी *bhāthi*, 1264.
भाँड़ *bhānr*, 713.
भाँड़ा *bhānra*, 138.
भाँड़ा *bhānra*, 136, 138, 140, 467, 713.
भाँड़ी *bhānri*, 495.
भात *bhāt*, 963, 990, 1084, 1087, 1272, 1286, 1338.
भादब *bhādab*, 1087.
भादों *bhādon*, 1082, 1087, 1088, 1092.
भाँथी *bhānthi*, 414.
भाथी *bhāthi*, 414, 510, 554, 560, 545.
भान *bhān*, 1087.
भानस *bhānas*, 1248, 1268.
भानस घर *bhānas ghar*, 1248.
भार *bhār*, 435, 444.
भारा *bhāra*, 1483.
भारी *bhāri*, 657, 737.
भारो *bhāro*, 444,
भाल *bhāl*, 972.
भाल सरी *bhāl sari*, 972.
भाला *bhāla*, 102.
भाव *bhāo*, 1479.
भाव के भाव *bhāo ke bhāo*, 1479.
भाँवर *bhāñwar*, 912, 1194, 1196, 1332.
भावली *bhāoli*, 902, 1198, 1221, 1225.
भाँवाँ डेरा *bhānwān dera*, 1110.
भास *bhās*, 789, 923.
भासे *bhāse*, 834.

भिच्छा *bhichchha*, 1203.
भिठगरा *bhithgara*, 1000.
भिठारा *bhithāra*, 811.
भिण्डा *bhinda*, 917, 1050.
भिण्डी *bhindi*, 1073.
भितभेड़ा *bhitbhera*, 1256.
भितभेरा *bhitbhera*, 363.
भिरँगी *bhirngi*, 999.
भिरुखी *bhirukhi*, 1173.
भिलोर *bhilor*, 1183.
भिल्लरि *bhillari*, 1084, 1085.
भीख *bhīkh*, 1203.
भीजे *bhīje*, 737.
भींजे *bhīnjai*, 1087.
भीठ *bhīth*, 784, 802, 811, 1050.
भीठा *bhītha*, 784, 793, 811.
भीठो *bhītho*, 784.
भींड़ *bhīnr*, 917.
भीत *bhīt*, 1235, 1251.
भीत घर *bhīt ghar*, 1235.
भीता *bhīta*, 836, 1251.
भीस *bhīs*, 785.
भुआपाग *bhuapāg*, 1272.
भुइँखोखरी *bhuiñokhri*, 612.
भुइ चम्पा *bhuïn champa*, 585*b*.
भुइला *bhuïla*, 1074.
भुइली *bhuïli*, 1074.
भुइलोट *bhuïlot*, 1263.
भुइँसीकर *bhuinsīkar*, 966*b*.
भुगन्तान *bhugtān*, 1487.
भुचप्पा *bhuchappa*, 585*b*.
भुचम्पा *bhuchampa*, 585*b*.
भुजन्ना *bhujna*, 1272.
भुँजन्ना *bhunjna*, 433.
भुँजन्नाठी *bhunjnāthi*, 56, 439.
भुजबन्ना *bhunjabra*, 1241.
भुटका *bhutka*, 1073.
भुट्टा *bhutta*, 984.
भुड़न्की *bhurki*, 1253.
भुँड़न्की *bhunrki*, 612.
भुड़न्वा *bhunrwa*, 1107.
भुड़िया *bhuriya*, 612.
भुँड़िया *bhuñriya*, 956.
भुण्डा *bhunda*, 1107.
भुण्डी *bhundi*, 729, 1173.
भुण्डो *bhundo*, 729.
भुतिऐलाह *bhutiailāh*, 356.
भुन्दो *bhundo*, 612.
भुभन्तान, *bhubhtān*, 1485, 1487.
भुभन्तान हो गैल *bhubhtān ho gail*, 1485.
भुरका *bhurka*, 713.
भुरकी *bhurki*, 713.
भुरफुट *bhurphut*, 922.
भुरी *bhurri*, 1074.
भुरली *bhurli*, 1005, 1074.
भुरहा *bhurha*, 922.
भुरियाँ *bhuriyān*, 431.
भुरिला *bhurila*, 1074.
भुरिली *bhurili*, 1074.
भुर्रा *bhurra*, 1014.
भुसकार *bhuskār*, 895.
भुसकारी *bhuskāri*, 895.
भुसखार *bhuskhār*, 895.
भुसघर *bhusghar*, 895.
भुसना *bhusna*, 1023.
भुसनी *bhusni*, 785.
भुसरङ्गा *bhusranga*, 1264.
भुँसहुल *bhuñsahul*, 895.
भुसुरिया *bhusuriya*, 1264.
भुसुरी *bhusuri*, 786.
भुँसौर *bhunsaur*, 895.
भुसौल *bhusaul*, 895.
भुसौल घर *bhusaul ghar*, 895.
भुसुन्भुलबा *bhusbhulba*, 895.
भुस्सा *bhussa*, 894, 990, 1004, 1145.
भूआ *bhūa*, 284, 1071, 1074.
भूजा *bhūja*, 1272.
भूँजा *bhūnja* 433, 1272.
भूँड़ *bhūnr*, 922.

भूँड़ा *bhūnra*, 1107.
भूँड़ी *bhūnri*, 729.
भूत *bhūt*, 1457, 1458.
भूनल *bhūnal*, 963, 1272.
भूनल खिचन्ड़ी *bhūnal khichri*, 963, 1272.
भूप *bhūp*, 1073.
भूप सेम *bhūp sem*, 1073.
भूमि *bhūmi*, 1203.
भूमि गनेस *bhūmi ganes*, 1203.
भूर *bhūr*, 156, 922.
भूरा *bhūra*, 1014, 1052, 1071.
भूला *bhūla*, 1132.
भूला जाइल *bhula jāil*, 1132.
भूस *bhūs*, 994, 995, 997, 1092.
भूसा *bhūsa*, 894, 895, 990, 994, 995, 1004, 1145.
भूँसा *bhūnsa*, 894, 1004, 1145.
भूसा घर *bhusā ghar*, 895.
भूसी *bhūsi*, 990, 1183.
भूँसी *bhūnsi*, 894.
भेखन्री *bhekhri*, 1183.
भेँगरिया *bhengariya*, 1075.
भेँटन्वाँस *bhentwāns*, 999, 1076.
भेँड़न्काबर *bhenrkābar*, 973.
भेँड़न्धुरे *bheñrdhurai*, 1150.
भेँड़न्वा *bhenrwa*, 1074, 1104.
भेँड़ाड़ी *bhenrāri*, 848.
भेँड़िहर *bhenrihar*, 488, 1150.
भेँड़िहार *bheñrihār*, 1150.
भेँड़िहारा *bheñrihāra*, 1150.
भेनाड़ी *bhenāri*, 848.
भेमन्रा *bhemra*, 1074.
भेलहुँ *bhelahuñ*, 604.
भेलै *bhelai*, 1477.
भेजिये *bhejiye*, 655.
भेँट *bhent*, 999.
भेँड़ *bheñr*, 1104, 1123.
भेँड़ा *bhenra*, 1074, 1123.
भेँड़िक *bheñrik*, 1123.
भेँड़िक बच्चा *bhenrik bachcha*, 1123.
भेँड़ी *bhenri*, 851, 1123.
भेँड़ी बैसाखोल *bhenri baisāol*, 851.
भेँड़ी हिराखोल *bhenri hirāol*, 851.
भेँड़ो *bheñro*, 1123.
भेर *bher*, 832, 1214.
भेल *bhel*, 864, 957, 987, 990.
भेली *bheli*, 1014.
भैबाँट *bhaibānt*, 1214.
भैसन्लेट *baislet*, 965*j*.
भैँसाएब *bhainsāëb*, 1115.
भैँसौटा *bhainsauta*, 1139.
भैँसौँठा *bhainsautha*, 1139.
भैँसौँधा *bhainsondha*, 1151.
भैयक *bhaiyak*, 1446.
भैया *bhaiya*, 1088, 1214.
भैया बाँट *bhaiya bānt*, 1214.
भैरब *bhairab*, 1456.
भैरो *bhairo*, 1456.
भैल *bhail*, 957, 1485.
भैवध *bhaiwadh*, 1214.
भैँस *bhains*, 1120.
भैँसा *bhainsa*, 1120.
भैँसी *bhainsi*, 1120.
भोकसन्वा *bhokaswa*, 1458.
भोकिला *bhokila*, 954.
भोकौआ *bhokaua*, 818.
भोगिला *bhogila*, 1016, 1019.
भोचन्री *bhochri*, 1016, 1019.
भोजन्नी *bhojni*, 1197, 1201, 1435.
भोजहन्री *bhojahri*, 713.
भोँटिया *bhontiya*, 646.
भोथन्रा *bhothra*, 637.
भोरन्हा *bhorha*, 984.
भोराह *bhorāh*, 984.
भोँरियाएल *bhonriyāël*, 1132.
भोँसौला *bhoñsaula*, 895.
भोग *bhog*, 972, 975.
भोज *bhoj*, 1341, 1345, 1426, 1435.
भोड़ *bhor*, 1217.
भोर *bhor*, 1026, 1076.

भोंरा *bhoñra*, 1249.
भोसा *bhosa*, 1183.
भौकट्टा *bhaukatta*, 913.
भौंरकली *bhaunrkali*, 595.
भौंरिया *bhaunriya*, 828.
भौंआँ *bhauñāñ*, 1110, 1113.
भौंआँ टेर *bhauñāñ ter*, 1110, 1113.
भौंआँ डेर *bhauñāñ der*, 1110.
भौंकी *bhaunki*, 49, 442.
भौंटा *bhaunta*, 898.
भौंठो *bhauntho*, 252.
भौंता *bhaunta*, 252.
भौंती *bhaunti*, 346.
भौंर कली *bhaunr kali*, 261.
भौंरी *bhaunri*, 1194, 1332.

॥ म *m* ॥

मँ *mañ*, 1234.
मएदा *maëda*, 1272.
मकई *makaī*, 983, 984, 1183.
मकई के डाँट *makaī ke dānt*, 1183.
मकन्ड्रा *makra*, 1075.
मकन्ना *makna*, 1382.
मकफल *makphūl*, 1481.
मकरा *makra*, 993, 1183.
मकरी *makri*, 7, 331, 346, 375, 585, 587, 933, 940, 1250.
मकान *makān*, 1234.
मकारबीर *makārbir*, 299, 1456.
मकुना *makuna*, 1129.
मकुनी *makuni*, 1272.
मकुन्दी *makundi*, 1272.
मकुन्दी दाना *makundi dāna*, 1272.
मकैया *makaiya*, 983.
मकोय *makoe*, 1073.
मक्खन *makkhan*, 1166.
मखन्दुमाना *makhdumāna*, 1441.
मखन्दूम साह *makhdūm shāh*, 1441.
मखाना *makhāna*, 1419.
मगजी *magji*, 748.
मँगन्टीका *mangtīka*, 762.
मँगन्नी *mangni*, 912, 1196, 1366, 1483.
मँगन्नी चँगन्नी *mangni changni*, 1483.
मँगन्रा *mangra*, 161, 713, 1074, 1262.
मँगन्री *mangri*, 1257.
मगन्वासी *magwāsi*, 335*c*.
मगन्ही *maghi*, 1049.
मग्घा *maggha*, 1082, 1084, 1087.
मघन्ड्रा *maghra*, 805, 818.
मघन्ड्रा चास *maghra chās*, 818.
मघ्वट *maghwat*, 818.
मघा *magha*, 1086.
मघाड़ *maghār*, 805, 818.
मघाड़ जोतब *maghār jotab*, 818.
मघात *maghāt*, 805.
मघार *maghār*, 798, 805.
मघुआ *maghua*, 805.
मङ्गर *mangar*, 152, 161.
मचान *machān*, 70, 233, 327, 429, 890.
मचिया *machiya*, 632.
मचोला *machola*, 632.
मच्छर *machchhar*, 1183.
मछन्कछ *machhkachh*, 1419.
मछन्कछ ला *machhkachh la*, 1419.
मछरिया *machhariya*, 764.
मछलिया *machhaliya*, 764.
मछन्ली *machhli*, Appendix, 14.
मछुआ *machhua*, 232.
मछैती *machhaiti*, 1075.
मजन्ना *majna*, 362.
मजन्नी *majni*, 575.
मजन्री *majri*, 1074.

मजिल *majil*, 1416.
मजिल ले जानिहार *majil le jānihār*, 1416.
मजिलिहा *majiliha*, 1416, 1417.
मजुसी *majusi*, 322.
मजूर *majūr*, 420, 1184.
मजूरा *majūra*, 293, 842.
मजूरी *majūri*, 1185.
मझन्नी *majhni*, 1341.
मझन्वा *majhwa*, 332.
मँझन्वारा *manjhwāra*, 19.
मझोतर *majhotar*, 33.
मँझोला *manjhola*, 422.
मँझोली *manjholi*, 148, 482.
मँझौटा *manjhauta*, 252.
मझौतर *majhautar*, 33.
मञ्जी *manji*, 507.
मञ्झा *manjha*, 179, 889.
मञ्झार *manjhār*, 1098.
मटन्का *matka*, 713, 1173, 1458.
मटन्की *matki*, 83.
मटन्कुरी *matkuri*, 139, 465.
मटन्कूही *matkūhi*, 139.
मटन्कोड़न्वा *matkorwa*, 1306, 1311.
मटन्कोर *matkor*, 578.
मटन्खना *matkhana*, 578.
मटन्खभा *matkhabha*, 578.
मटन्खम *matkham*, 578.
मटन्पर *matpar*, 1247.
मटन्महन्नी *matmahni*, 143.
मटर *matar*, 1000.
मटन्रा *matra*, 959.
मटन्री *matri*, 1272.
मटन्रो *matro*, 1001.
मटन्रो साग *matro sāg*, 1001.
मटन्हा *matha*, 792.
मटिखान *matikhān*, 129, 578.
मटिगर *matigar*, 786.
मटिया *matiya*, 572.
मटियार *matiyār*, 578, 786, 802.
मटियार बाँगर *matiyār bāngar*, 802.
मटियार भीठ *matiyār bhīth*, 802.
मटिहम *matiham*, 414.
मटुका *matuka*, 83, 372, 696, 713.
मटुकी *matuki*, 308.
मटोर *mator*, 45, 1052.
मट्ठा *mattha*, 1166.
मठ *math*, 1234.
मठन्गर *mathgar*, 1161.
मठन्जाउर *mathjāur*, 1272.
मठन्ना *mathna*, 552.
मठरन्ना *matharna*, 499.
मठरन्नी *matharni*, 523.
मठार *mathār*, 499.
मठाहा *mathāha*, 1161.
मठाही *mathāhi*, 1161.
मठिया *mathiya*, 757, 768, 1234.
मठियार *mathiyār*, 1161.
मट्टा *mattha*, 1272.
मड़ई *maraī*, 72, 407, 879.
मँड़ई *mañraī*, 1234.
मड़ड़ *marar*, 488.
मँड़ड़ *manrar*, 1450, 1452.
मड़र *marar*, 1075.
मँड़र *mañrar*, 1217.
मड़न्रा *marra*, 603.
मड़न्री *marri*, 585*a*.
मड़न्रो *marro*, 268.
मँड़न्वञ्च *manrwanch*, 1201.
मड़न्वा *marwa*, 1051.
मँड़न्वा *manrwa*, 1307, 1355.
मड़न्सटन्का *marsatka*, 1272.
मड़न्ही *marhi*, 1307.
मड़िया *mariya*, 523.
मड़ुआ *marua*, 362, 877, 990, 1257.
मँड़ुआ *mañrua*, 990, 1257.
मड़ुआटी *maruati*, 1183.
मड़ुका *maruka*, 1234.
मँड़ेर *manrer*, 1075.
मड़ैया *maraiya*, 394.

मड़्वा *marhwa*, 1307, 1308, 1309, 1310, 1311, 1322, 1326, 1327, 1828, 1332.
मड़्ही *marhhi*, 1234.
मण्डप *mandap*, 1307.
मण्टर *mantar*, 1000.
मण्ठा *mantha*, 1272.
मण्डा *manda*, 823, 955.
मण्डो जोत *mando jot*, 828.
मण्डू *mandu*, 1183.
मण्डू के नारा *mandu ke nāra*, 1183.
मति *mati*, 1113.
मथई *mathaī*, 142.
मथन्नी *mathni*, 144, 541, 895, 1251.
मथन्बोझा *mathbojha*, 886.
मथाइ *mathāï*, 142.
मथानी *mathāni*, 769.
मथार *mathār*, 941.
मदक *madak*, 1033.
मदत *madat*, 1201.
मँदन्रा *mandra*, 203, 204.
मदाइन *madāïn*, 1451.
मदियान *madiyān*, 1126.
मधन्नरी *madhnari*, 372.
मन *man*, 790, 1263, 1383, 1498.
मनन्काँटा *mankānta*, 640.
मनन्कोढ़ी *mankorhi*, 1098.
मनन्कौनी *mankauni*, 1045.
मनन्खप *mankhap*, 903, 1221.
मनन्खम *mankham*, 275.
मनन्गो *mango*, 1005.
मनन्झाइ *manjhāï*, 341.
मनन्चलब *manchalab*, 1399.
मनन्ठीका *manthīka*, 903, 1221.
मनन्पई *manpaī*, 914.
मनन्पौआ *manpaua*, 914.
मनन्वाँ *manwān*, 808, 1016.
मनन्सरा *mansara*, 978.
मनसन्री *manasri*, 972.
मनन्सा राम *mansa rām*, 1456.
मनन्हर *manhar*, 1140.
मनन्हुण्डा *manhunda*, 903, 1221.
मनानो दानो *manāno dāno*, 1456.
मनिकन्थम *maniktham*, 275.
मनिकन्थम्ह *manikthamh*, 1256.
मनिहार *manihār*, 561.
मनी *mani*, 903, 1185, 1221.
मनी बन्दोबस्त *mani bandobast*, 903, 1221.
मनुस *manus*, 1026.
मनुसन्देवा *manusdeba*, 1458.
मनुस देव *manus deo*, 1456.
मनोरी *manori*, 766.
मन्त्र *mantr*, 1457.
मन्त्री पूजा *mantri pūja*, 1308.
ममन्हर *mamhar*, 1298, 1300.
ममुहर *mamuhar*, 1300.
ममोरन्नी *mamorni*, 325.
मरई *maraī*, 1234.
मरन्कन *markan*, 1262.
मरन्कहा *markaha*, 1098.
मरन्की *marki*, 912.
मरन्की गरन्की *marki garki*, 912.
मरन्खण्डा *markhanda*, 1098.
मरन्खन *markhan*, 1098.
मरन्खन्नो *markhanno*, 1098.
मरन्खाह *markhāh*, 1098.
मरन्घट *marghat*, 1418.
मरन्घट्टी *marghatti*, 1418.
मरन्चिड़िया *marchiriya*, 1458.
मरछन्वा *marachhwa*, 1397, 1400.
मरन्जाद *marjād*, 1290, 1339.
मरन्जाद राखब *marjād rākhab*, 1339.
मरन्तबान *martabān*, 713.
मरन्तवान *martawān*, 713.
मरन्थम्ह *marthamh*, 258, 275.
मरद *marad*, 1274.
मरन्दाना *mardāna*, 1254.
मरन्दानी *mardāni*, 726, 1254.
मरन्दावा *mardāwa*, 1274
मरन *maran*, 789.

मरवट *marwat*, 1209*c*.
मरहिन्ना *marhinna*, 1074, 1077.
मरहेना *marhena*, 1077.
मरा *mara*, 1076, 1077.
मराइल *marāïl*, 1004.
मराएल *marāël*, 1076.
मराछ *marāchh*, 1397, 1400.
मरिखर *marikhar*, 33.
मरिचा *maricha*, 1073.
मरिया *mariya*, 233, 397, 410, 523, 541, 552.
मरी *mari*, 1074, 1094.
मरुआ *marua*, 1252, 1257.
मरुका *maruka*, 71, 879.
मरेया *mareya*, 233, 523.
मरेन *maren*, 1075.
मरै *marai*, 1234.
मरोछा *marochha*, 1397.
मरौवती *marauati*, 1217.
मरौटी *marauti*, 1209*c*.
मर्रा *marra*, 72.
मलकँगनी *malkangni*, 1045.
मलकाठी *malkāthi*, 347, 348, 351.
मलकौनी *malkauni*, 1045.
मलँगिया *malangiya*, 680.
मलँगिया थारी *malangiya thāri*, 680.
मलगुजारी *malgujāri*, 1207, 1220.
मलङ्ग *malang*, 235.
मलदहिया *maldahiya*, 1057.
मलदहिया कनकपुरिया *maldahiya kanakpuriya*, 1057.
मलदानो *maldāno*, 1456.
मलमार *malmār*, 1477.
मलमास *malmās*, 1081.
मलवा *malwa*, 24, 238, 663, 713, 719, 1257.
मलसी *malsi*, 663.
मलाइ *malāï*, 1165.
मलाह *malāh*, 1456.
मलिकथन *malikthan*, 258.
मलिकथम्भ *malikthambh*, 1256.
मलिकाइ *malikāï*, 1201.
मलिकाइ चुटकी *malikāï chutki*, 1201.
मलिया *maliya*, 663, 701, 713.
मलीदा *malida*, 1384.
मलुआ *malua*, 1023.
मलौ *malau*, 110.
मल्हिया *malhiya*, 701.
मवेशी *maweshi*, 1094.
मसक *masak*, 655, 720.
मसकली *maskali*, 602.
मसतूल *mastūl*, 238.
मसनद *masnad*, 637.
मसर *masar*, 959.
मसाढ़ू *masārhu*, 742.
मसाँत *masānt*, 1499.
मसान *masān*, 1456.
मसालची *masālchi*, 720.
मसालदार *masāldār*, 1023.
मसाला *masāla*, 423, 1119, 1267.
मसाह *masāh*, 824, 981.
मसाह करब *masāh karab*, 981.
मसियार *masiyār*, 1087.
मसी *masi*, 1183.
मसुरिया *masuriya*, 985.
मसुरिया जनेर *masuriya janer*, 985, 987.
मसुरी *masuri*, 998.
मसूर *masūr*, 998.
मसूल *masūl*, 1488.
महकार *mahkār*, 299.
महकार बीर *mahkārbīr*, 299.
महकौआ *mahkaua*, 1023.
महताब *mahtāb*, 585.
महताबी *mahtābi*, 585.
महतोआड़ा *mahtoāra*, 1217.
महतौं *mahton*, 1217, 1288, 1450, 1452.
महथिन दाइ *mahthin dāï*, 1456.
महदेवा *mahdewa*, 19, 938.
महन *mahan*, 142, 251, 256, 273,

महन भोग *mahan bhog*, 1272.
महनिया *mahaniya*, 321.
महनिया हौद *mahaniya haud*, 321.
महन्नी *mahni*, 144.
महप्पा *mahappha*, 247.
महब *mahab*, 142.
महन्माया *mahmāya*, 1175, 1456.
महर *mahar*, 1349, 1362, 1363.
महरन्दार *mahardār*, 373.
महन्रन *mahran*, 1161.
महन्रम *mahram*, 744.
महन्राइ *mahrāï*, 1154.
महन्रू *mahru*, 1033.
महल *mahal*, 142.
महन्सूल *mahsūl*, 1488.
मँहा *mañha*, 995.
महाइ *mahāï*, 142, 321.
महाइ के हौज *mahāï ke hauj*, 321.
महाजन *mahājan*, 1456, 1461, 1481.
महाजन्नी *mahājni*, 1461.
महाजाल *mahājāl*, 646.
महाड़ा *mahāra*, 138.
मँहाड़ा *mañhāra*, 143.
महादे *mahāde*, 893.
महादेओ *mahādeo*, 19.
महादेब *mahādeb*, 893, 1456.
महादेवा *mahādewa*, 19, 938.
महान *mahān*, 144, 1450.
महाबाभन *mahābābhan*, 1425.
महाबीर *mahābīr*, 1456.
मँहा मूँग *mañha mūng*, 995.
महार *mahār*, 912.
महाल *mahāl*, 1499.
महि *mahi*, 1087.
महिनन्वारी *mahinwāri*, 1185.
महिना *mahina*, 1081.
महिन्ना *mahinna*, 1081, 1185.
महिया *mahiya*, 1015, 1161.
महियाउर *mahiyāür*, 1272.
महिस *mahis*, 1120.
महिसा *mahisa*, 1120.
महिसी *mahisi*, 1120.
मही *mahi*, 142, 1272.
महीना *mahīna*, 1081.
महुअक *mahuak*, 1338.
महुअर *mahuar*, 1135, 1272.
महुआ *mahua*, 372, 1045.
महुगोल *mahugol*, 1135.
महुलखा *mahulakha*, 1135.
महू *mahu*, 1045.
महेर *maher*, 1272.
महेला *mahela*, 1119.
महोंनी *mahonni*, 144.
माइ *mäï*, 1433, 1456.
माइँ *mäin*, 639.
माइन *mäin*, 639.
माउग *māug*, 1275.
माँओं *mañon*, 1458.
माख *mākh*, 1084.
माँग *māng*, 235.
माँगन *māngan*, 912, 1198.
माँगन्नी *māngni*, 1201.
माँगी *māngi*, 235, 335c.
माँगे *mānge*, 1025.
माघ *māgh*, 1082, 1092.
माघी *māghi*, 818.
माघी चास *māghi chās*, 818.
माँच *mānch*, 70, 429.
माँची *mānchi*, 182.
माँजन *mānjan*, 362.
माँजी *mānji*, 507.
माजूम *mājūm*, 1036.
माछी *māchhi*, 990.
माँछी *manchhi*, 1074.
माँझ *mānjh*, 1248.
माँझघर *mānjhghar*, 1248.
माँझा *mānjha*, 179, 214, 224, 195, 279, 362, 431, 611, 933, 1368, 1379.
माँझी *mānjhi*, 236, 507.

माट *māt*, 77, 83, 310, 372, 505.
माँट *mānt*, 505, 713.
माटी *māti*, 1089, 1306.
माठ *māth*, 505, 1161.
माठा *mātha*, 1161, 1166, 1272.
माड़ *mār*, 991.
माँड़ *mānr*, 362, 1272.
माड़ब *mārab*, 1051.
माड़ा *māra*, 630, 1178.
माड़ा फुल्ली *māra phulli*, 1178.
माड़ो *māro*, 1051.
माँड़ो *mānro*, 1051, 1234, 1307.
माढ़ा *mārha*, 991.
माँढ़ा *mānrha*, 991.
माता *māta*, 1440, 1456.
माता दाइ *māta dāï*, 1456.
मात्रिक *mātrik*, 1298.
माँथ *mānth*, 9, 941, 1251.
माथा *mātha*, 335*c*.
माँथा *māntha*, 9, 408.
माँदर *māndar*, 259, 271.
माधब *mādhab*, 688.
माधब सिङ्घी *mādhab singhi*, 688.
माधन्वा *mādhwa*, 975.
मान *mān*, 849.
मानन्जन *mānjan*, 1450, 1452.
मानिकन्थम *māniktham*, 275.
मनिखम *mānikham*, 275.
माफ *māph*, 1217, 1230.
माफी *māphi*, 912, 1209*b*, 1217.
मामस *māmas*, 788.
मायूँ *māyūn*, 1368.
मार *mār*, 655, 1078, 1085, 1120.
मारन्तौल *mārtaul*, 388, 397, 589.
मारब *mārab*, 1098, 1246.
मारल *māral*, 859, 1004, 1011.
मारल गेल *māral gel*, 1004.
मारन्सा *mārsa*, 1074.
मारा *māra*, 1072.
मारि *māri*, 1272.
मारी *māri*, 726 (note).
मारे *māre*, 1089.
माल *māl*, 324, 347, 972, 973, 1028, 1029, 1094, 1202, 1221, 1272, 1456, 1488.
मालगुजारी *mālgujāri*, 1207, 1214.
मालन्जादी *māljādi*, 1183.
माल जाल *māl jāl*, 1094.
माल झड़ी *māl jhari*, 323.
माल देही *māl dehi*, 973.
माल पूआ *māl pūa*, 1272.
माल भोग *māl bhog*, 972.
माल मेज *māl mej*, 324.
मालन्वा *mālwa*, 1087.
माला *māla*, 24, 566, 663, 755, 765, 781, 1257, 1354.
मालिक *mālik*, 1208.
माली *māli*, 24.
माल्ह *mālh*, 347.
मास *mās*, 1081, 1086, 1087, 1089.
माँस *mañs*, 1081, 1085.
मास कलाइ *mās kalāï*, 996.
मासा *māsa*, 1498, 1499.
मासी *māsi*, 1043.
माँह *mānh*, 1248.
माँह घर *mānh ghar*, 1248.
माही *māhi*, 1232.
माँही *mānhi*, 639.
मिँजन्नी *minjni*, 887.
मिझन्रा *mijhra*, 1019.
मिटिया *mitiya*, 713.
मिट्टी *mitti*, 786, 1429, 1431.
मिट्टि देब *mitti deb*, 1429, 1431.
मिठाइ *mithāï*, 1014, 1440.
मिथुर *mithur*, 1163.
मित्ती *mitti*, 1487.
मिनन्हे *minhai*, 1209*b*.
मिमियाइ *mimiyāï*, 1045, 1458.
मिमियाइ के तेल *miniyaï ke tel*, 1045, 1458.

मियादी *miyādi*, 1487.
मिर्गिडाह *mirgidāh*, 1082.
मिरग्गसिरा *mirgsira*, 1082, 1084.
मिरगी *mirgi*, 1177.
मिरचा *mircha*, 1073.
मिरचाई *mirchāi*, 1073.
मिरजई *mirjai*, 728, 1272.
मिरजापुरी *mirjāpuri*, 680.
मिरतवान *mirtawān*, 713.
मिरला *mirla*, 507.
मिरसिकार *mīrsikār*, 381.
मिराइब *mirāib*, 1332.
मिरिच *mirich*, 1073.
मिलकियत *milkiyat*, 1207.
मिलनी *milni*, 1339.
मिलब *milab*, 1343.
मिला *mila*, 1485.
मिलाएब *milāeb*, 1343.
मिलान *milān*, 1485.
मिलाप *milāp*, 1159.
मिला लेब *mila leb*, 1485.
मिलावा *milāwa*, 1339.
मिलिट *milit*, 282.
मिलौना *milauna*, 575.
मिसतिरी *mistiri*, 389.
मिसरी *misri*, 1014.
मिसिरी *misiri*, 1062.
मिसिरी कन *misiri kan*, 1062.
मिसर *mistar*, 427.
मिसिरी *mistiri*, 420.
मिस्सी *missi*, 1384, 1483.
मिहतर *mihtar*, 1197.
मीठा *mītha*, 372, 1365.
मीठा चाउर *mītha chāur*, 1365.
मीठी *mīthi*, 1272, 1377.
मीठी कँदूरी *mīthi kandūri*, 1377.
मीठी पूरी *mīthi pūri*, 1272, 1377.
मीड़ा *mīra*, 894.
मीन *mīn*, 990.
मीयाँ *mīyān*, 1376.
मीर फजुला *mīr phaiula*, 1456.
मील *mīl*, 1492.
मीलन *mīlan*, 1339.
मीहाँ *mīhān*, 889.
मीँहीँ *mīñhon*, 889.
मुअल *mual*, 1077.
मुअला *muala*, 414.
मुआर *muār*, 1074, 1077.
मुइल *muil*, 1118.
मुक्का *mukka*, 1249, 1253.
मुखसुध *mukhsudh*, 1046.
मुखसुधि *mukhsudhi*, 1056.
मुखसुधी *mukhsudhi*, 1056.
मुगदर *mugdar*, 102.
मुँगरा *mungra*, 106, 431, 457, 390, 1262.
मुँगरी *mungri*, 87, 106, 424, 555, 390, 781.
मुँगवा *mungwa*, 755.
मुङ्ग *mung*, 994, 995.
मुङ्गर *mungar*, 886*n*.
मुङ्गा *munga*, 1073.
मुजवानी *mujwāni*, 815.
मुँजवान *munjwān*, 815.
मुजेरा *mujera*, 1461, 1477, 1481.
मुटमुर *mutmur*, 1183.
मुटुनी *mutuni*, 973.
मुट्ठा *muttha*, 882, 1489.
मुट्ठी *mutthi*, 337.
मुठरा *muthra*, 225, 1106.
मुठरिया *muthariya*, 1106.
मुठरी *muthri*, 1272.
मुठवारा *muthwāra*, 335*g*.
मुठाल *muthāl*, 1106.
मुठिया *muthiya*, 7, 89, 1106.
मुठैल *muthail*, 1106.
मुड़कटवा *murkatwa*, 1435.
मुड़ला *murla*, 956, 1107.
मुड़ली *murli*, 956.
मुड़वार *murwār*, 269.

मुड़न्वारी *murwāri*, 256, 269.
मुड़िया *muriya*, 414, 987.
मुँड़िया *munriya*, 956.
मुड़ियारी *muriyāri*, 1011.
मुड़ियारी मारल *muriyāri māral*, 1011.
मुँड़िलन्वा *munrilwa*, 956.
मुँड़ेड़ा *munrera*, 1107.
मुड़ेर *murer*, 939.
मुँड़ेरा *munrera*, 939.
मुँड़ेरी *mureri*, 939.
मुण्डा *munda*, 725, 1107.
मुण्धा *mundha*, 749.
मुदती *mudati*, 1487.
मुँदन्री *mundri*, 60, 756, 769.
मुदेखौनी *mudekhauni*, 1347.
मुदेखी *mudekhi*, 1347.
मुद्धी *muddhi*, 115.
मुनन्गा *munga*, 1073, 1183.
मुनन्धी *mundhi*, 115.
मुनन्मुन *munmun*, 1183.
मुनन्हर *munhar*, 77.
मुन्दन *mundan*, 84, 554.
मुन्दा *munda*, 860.
मुन्धी *mundhi*, 767.
मुरई *muraī*, 1073.
मुरन्का *murka*, 1074, 1183.
मुरन्घटिया *murghatiya*, 1418.
मुरन्घट्टी *murghatti*, 1418.
मुरन्तहिन *murtahin*, 1481.
मुरन्ती *murti*, 777.
मुरन्थारी *murthāri*, 638.
मुरन्दन्हट्टी *murdhatti*, 1418.
मुरन्दारी *murdāri*, 1139.
मुरन्धी *murdhi*, 975.
मुरन्रा *murra*, 585.
मुरन्री *murri*, 1272.
मुरन्हा *murha*, 585.
मुराइ *marāi*, 1073, 1089.
मुरिया *muriya*, 1074.
मुँरिया *munriya*, 343.
मुँरी *mūnri*, 343.
मुरेठा *muretha*, 724.
मुरेना *murena*, 1183.
मुरेरा *murera*, 269.
मुलन्तान *multan*, 1087.
मुल्ली *mulli*, 1073.
मुशाता *mushāta*, 1364, 1385.
मुसद *musad*, 457.
मुसन्रा *musra*, 416, 431, 464, 610.
मुसन्हर *mushar*, 1203, 1429, 1435.
मुसुकाए *musukāë*, 1088.
मुह *muh*, 301.
मुँह *muñh*, 81, 301, 557, 454, 621, 1247, 1428.
मुँहन्खड़ *munhkhar*, 79.
मुहन्चूर *muhchūr*, 963.
मुँहन्ड़ा *munhra*, 186.
मुँहन्ड़ा के नारी *munhra ke nāri*, 225.
मुँहन्थपन्ड़ा *munhthapra*, 193.
मुँहन्थोपन्ड़ा *munhthopra*, 193.
मुँह देखब *munh dekhab*, 1428.
मुँहन्पसिजा *muñhpasija*, 1173.
मूए *mūe*, 1084.
मूँग *mūng*, 995.
मूँगा *mūnga*, 755, 966c.
मूँज *mūnj*, 815, 1422.
मूठ *mūth*, 7, 29, 88, 89, 398, 1200, 1434, 1437.
मूँठ *mūnth*, 1433.
मूठ पूजा *mūth puja*, 1434.
मूठ लागल *mūth lāgal*, 1437.
मूठा *mūtha*, 29, 543, 597, 882.
मूठी *mūthi*, 88.
मूड़ *mūr*, 269.
मूँड़ *mūnr*, 274.
मूड़ा *mūra*, 414, 1107.
मूँड़ा *mūnra*, 274, 1107.
मूड़ी *mūri*, 343, 414.
मूँड़ी *mūnri*, 251, 274.

मूढ़ *mūrh*, 1010.
मूढ़ा *mūrha*, 585, 939.
मूढ़ी *mūrhi*, 414, 726, 1272.
मूत *mūt*, 848.
मूँदन *mūndan*, 81.
मूर *mūr*, 1073, 1475.
मूरत *mūrat*, 777.
मूरी *mūri*, 1119.
मूरो *mūro*, 1073.
मूल *mūl*, 1082, 1475.
मूली *mūli*, 1073.
मूसर *mūsar*, 431, 464, 610, 617.
मेकराज *mekrāj*, 474, 588.
मेआना *meāna*, 247.
मेंआना *meñāna*, 247.
मेआर *meār*, 639.
मेखारी *mekhāri*, 388.
मेघरा *meghra*, 161.
मेंटहर *meñtahar*, 1247.
मेटिया *metiya*, 136, 713.
मेंड़न्ड़ा *menrra*, 936.
मेंड़न्रा *menrra*, 585*a*.
मेंड़न्राय *meñrrāy*, 1089.
मेंड़रुआ *menrarua*, 414.
मेंड़रुआ भाँथी *menrarua bhānthi*, 414.
मेंढ्वा *mendhwa*, 1104.
मेद्नी *medni*, 1037, 1129.
मेमन्ना *memna*, 1122, 1123.
मेमन्नी *memni*, 1122.
मेरखुन *merkhun*, 1272.
मेलवानी *melwāni*, 801, 952.
मेलान *melān*, 918.
मेलानी *melāni*, 801.
मेल्हनी *melhni*, 230.
मेहन्टा *mehta*, 889.
मेंहन्टा *menhta*, 889.
मेहन्तर *mehtar*, 1452.
मेहन्राहू *mehrāru*, 1275.
मेहन्राव *mehrāw*, 188.
मेहरी *mehri*, 1276.
मेंहिबाटी *meñhibāti*, 677.
मेंहियाँ *meñhiyān*, 889.
मेंहियाँ बैल *meñhiyān bail*, 889.
मेंहौटी *meñhauti*, 889.
मैं *meñ*, 69, 655, 741, 478, 904, 990, 1020, 1084, 1088, 1098, 1263, 1275, 1350.
मेख *mekh*, 1449.
मेघ *megh*, 1092.
मेघा *megha*, 1087, 1088.
मेघू डाक *meghu dāk*, 1456.
मेंच *mench*, 633.
मेज *mej*, 324.
मेटा *meta*, 713.
मेटी *meti*, 713.
मेटुम *metum*, 414.
मेंढ़ *menr*, 832, 953.
मेढ़न *merhan*, 33.
मेंढ़ा *menrha*, 889.
मेथी *methi*, 1073.
मेंथी *menthi*, 1073.
मेदनि *medani*, 1037.
मेरू *meru*, 1033.
मेल *mel*, 1042.
मेंह *meñh*, 889.
मेहा *meha*, 889.
मेंहा *meñha*, 889.
मैगिरी *maigiri*, 403.
मैंजन्नी *mainjni*, 887.
मैलन्छन्ना *mailchhanna*, 307.
मैका *maika*, 1297.
मैगर *maigar*, 161.
मैदा *maida*, 1272.
मैन *main*, 639, 1103, 1346.
मैना *maina*, 1103, 1113.
मैया *maiya*, 1456.
मैरन *mairan*, 33.
मैल *mail*, 1015, 1492.
मैला *maila*, 848, 1015.

मोआर *moār*, 1077.
मोकद्दम *mokadam*, 1217.
मोकररी *mokarari*, 1212.
मोकरी *mokri*, 1209*e*.
मोखड़ा *mokhra*, 924.
मोखड़ी *mokhri*, 414.
मोखतार *mokhtār*, 1183, 1208.
मोखतियार *mokhtiyār*, 1208.
मोचट्टी *mochatti*, 1075.
मोचना *mochna*, 383, 474.
मोजम्मा *mojamma*, 113.
मोजरी *mojri*, 119.
मोटधरवा *motdharwa*, 943.
मोटरी *motri*, 318.
मोटवाहा *motwāha*, 944.
मोटवाही *motwāhi*, 801.
मोठहा *motha*, 938, 941, 1097.
मोठहा जोड़ी *motha jori*, 941.
मोठहा बरध *motha baradh*, 1097.
मोतिया *motiya*, 730.
मोठड़े किनाड़ी *mothre kināri*, 225.
मोंड़िया *monrhiya*, 631.
मोतरफा *motarpha*, 1201; Appendix, 14.
मोतमन्ना *motmanna*, 1394.
मोतलके *motalke*, 1233.
मोतहरफा *motharpha*, 1201.
मोतिया *motiya*, 533.
मोथपड़ा *mothapra*, 225.
मोथापड़ा *mothāpra*, 193.
मोनाफा *monāpha*, 1475.
मोफरीद *mophrīd*, 1468 *a* & *b*, 1470, 1471; Appendix, 3, 9.
मोरका *morka*, 1234.
मोरनी *morni*, 238, 325.
मोरवार *morwār*, 269.
मोरवाह *morwāh*, 269, 283, 295, 945.
मोंरवाह *monrwāh*, 283, 295.
मोरसा *morassa*, 475.
मोरहन *morhan*, 1022, 1024, 1039, 1194.
मोरानी *morāni*, 954.
मोरिया *moriya*, 233.
मोलहकी *molhaki*, 1468*c*, 1472; Appendix, 13.
मोहखा *mohkhā*, 81, 301, 414.
मोहड़ा *mohra*, 562.
मोहनथम्भा *mohanthambha*, 274.
मोहदेखाइ *mohdekhāi*, 1347.
मोहनदी *mohandi*, 159.
मोहनरी *mohanri*, 159, 160.
मोहब्बत *mohabbat*, 1252.
मोहरकन *moharkan*, 540.
मोहरम *moharam*, 1449.
मोहरम के सिपाही *moharam ke sipāhi*, 1449.
मोहरा *mohra*, 186.
मोहरिदार *mohridār*, 727.
मोहरी *mohri*, 1125.
मोहली *mohli*, 538.
मोहली लोहार *mohli lohār*, 538.
मोहान *mohān*, 365.
मोहरी *mohri*, 94.
मोहैन *mohain*, 256.
मोका *moka*, 922.
मोंका *monka*, 1249.
मोख *mokh*, 1250.
मोखा *mokha*, 1250.
मोच *moch*, 984.
मोचा *mocha*, 984.
मोची *mochi*, 479.
मोंची *monchi*, 479.
मोंछ *monchh*, 984.
मोछा *mochha*, 984.
मोजर *mojar*, 119.
मोट *mot*, 14, 720, 936, 941, 1145.
मोंट *mont*, 936.
मोट चलाएब *mot chalāeb*, 941.
मोटि *moti*, 720, 936.

मोटैलेँ *motailen*, 1002 (footnote).
मोढ़ा *morha*, 186.
मोँढ़ा *monrha*, 631.
मोढ़ी *morhi*, 990.
मोती *moti*, 753, 765.
मोती चूर *moti chūr*, 1272.
मोती माला *moti māla*, 765.
मोती राम *moti rām*, 1456.
मोथा *moth*, 997.
मोथा *motha*, 1183.
मोँथा *montha*, 1075.
मोँथी *mothi*, 997.
मोदक *modak*, 1272.
मोना *mona*, 656.
मोमिन *momin*, 355.
मोर *mor*, 585*f*, 664 (footnote).
मोर चक्कर *mor chakkar*, 585*f*.
मोर बाज *mor bāj*, 585*f*.
मोरी *mori*, 323, 823, 862, 963, 982, 1435.
मोरी पेटारी *mori petāri*, 963.
मोल *mol*, 1113, 1419.
मोहन *mohan*, 256, 755.
मोहन माला *mohan māla*, 755.
मोहर *mohar*, 755, 918, 1284.
मोहर देन *mohar den*, 1284.
मोहर माला *mohar māla*, 755.
मौनिया *mauniya*, 44, 442.
मौरूसी *maurūsi*, 1215.
मौवार *mauār*, 1154.
मौगी *maugi*, 1275.
मौजा *mauja*, 1499.
मौन *maun*, 713.
मौना *mauna*, 1075.
मौनी *mauni*, 442.
मौँनी *maunni*, 44, 656.
मौर *maur*, 1119, 1321, 1326.
मौरी *mauri*, 1326.

॥ य *y* ॥

योँ *yon*, 356.

॥ र *r* ॥

रई *raī*, 1037, 1272.
रक्सा *raksa*, 985, 991.
रक्सी *raksi*, 985.
रकेबी *rakebi*, 713.
रखन्नी *rakhni*, 1280.
रखब्बह *rakhbah*, 1087.
रखवार *rakhwār*, 870.
रखवारी *rakhwāri*, 870.
रखवाही *rakhwāhi*, 870.
रजात *rakhāt*, 1147.
रखाँत *rakhānt*, 877, 1147.
रखेलिन *rakhelin*, 1280.
रखेली *rakheli*, 1280.
रखौर *rakhaur*, 786.
रग *rag*, 1486.
रँगरेज *rangrej*, 504.
रँगरेजी *rangreji*, 504, 509.
रँगसाज *rangsāj*, 504, 509.
रँगेहरी *rangehri*, 535.
रघुनी डाक *raghuni dāk*, 1456.
रघू *raghu*, 1456.
रजपूत *rajpūt*, 964.
रजाई *rajāi*, 731.
रजील *rajīl*, 1217.
रञ्ची *ranchi*, 1045.
रटन्नी *ratni*, 1183.

रटन्वा *ratwa*, 967*h*.
रँड़न्सार *rañrsār*, 1426.
रँड़न्सारी *rañrsāri*, 1426.
रढ़िया *rarhiya*, 808, 1016, 1019.
रण्डा *randa*, 1278.
रण्डी *randi*, 1280.
रतन्जग्गा *ratjagga*, 1372.
रतन्ड़ल *ratral*, 1011.
रताएल *ratāël*, 1011.
रतार *ratār*, 1058.
रतालू *ratālu*, 1058.
रत्ती *ratti*, 1498, 1499.
रथ *rath*, 148, 206.
रद्दा *radda*, 1251.
रनन्किल्ली *rankilli*, 164, 929.
रनन्की *ranki*, 611.
रन्थ *ranth*, 148, 206.
रन्थी *ranthi*, 1416.
रन्दा *randa*, 399, 401, 602.
रफ्तनी *raphtani*, 1488.
रफ्तीदा *raphīda*, 451.
रबी *rabi*, 858.
रब्बिल *rabbil*, 426.
रमन्करन्वा *ramkarwa*, 713.
रमन्चुक्का *ramchukka*, 713.
रमन्जूआ *ramjūa*, 973.
रमनिया *ramaniya*, 978.
रमन्रम्मी *ramrammi*, 1339.
रमुनी *ramuni*, 972.
रम्पा *rampa*, 481.
रम्बा *ramba*, 399.
ररेठा *raretha*, 896, 994.
रवाँ *rawāñ*, 1275.
रवाइसन्वाला *rawāïswāla*, 580.
रस *ras*, 366, 568, 1014, 1015, 1272.
रस गोला *ras gola*, 1272.
रसन्घारा *rasghāra*, 270.
रसन्जाउर *rasjāür*, 1440.
रसन्छन्ना *raschhanna*, 284.
रसन्पाल *raspāl*, 585.
रसन्पैन *raspain*, 269.
रसन्बण्ठा *rasbanta*, 595.
रसन्री *rasri*, 115, 145, 1492.
रसन्वत *raswat*, 234.
रसाएल *rasāël*, 1011.
रसिदाना *rasidāna*, 1198.
रसिदावन *rasidāwan*, 1198.
रसिया *rasiya*, 1272.
रसियाव *rasiyāo*, 1272.
रसीद *rasīd*, 1467, 1488.
रसुवड़ *rasuar*, 1203.
रसून *rasūn*, 1073.
रसूली *rasūli*, 1203.
रसेड़ *raser*, 270.
रसोइया *rasoiya*, 1248.
रसोइया घर *rasoiya ghar*, 1248.
रसोइ *rasoï*, 1268.
रसोली *rasoli*, 140.
रस्सा *rassa*, 115, 184, 375, 1272.
रस्सी *rassi*, 115, 196, 123, 464, 613, 1492.
रस्सुन *rassun*, 1073.
रहट *rahat*, 947.
रहटन्वार *rahatwār*, 533.
रहन्टा *rahta*, 339.
रहन्ना *rahna*, 478.
रहर *rahar*, 994, 995, 1073.
रहरिया *rahariya*, 1073.
रहरिया सेम *rahariya sem*, 1073.
रहन्री *rahri*, 994.
रहन्रेठा *rahretha*, 994.
रहन्रैठा *rahraitha*, 994.
रहल *rahal*, 987, 1043, 1234.
रहाठ *rahāth*, 994.
रहिला *rahila*, 1002.
रही *rahi*, 144.
रहे *rahe*, 1085, 1088.
रहेठा *rahetha*, 896, 994.
राइ *rāï*, 1045, 1089, 1402.
राइस *rāïs*, 137, 140, 713.

राउत *rāut*, 1456.
राउ *rāu*, 1084.
राकस *rākas*, 1458.
राँकी *rānki*, 371.
राख *rākh*, 849.
राखब *rākhab*, 1339.
राखिये *rākhiye*, 655.
राँगा *rānga*, 511.
राँगी *rāngi*, 969.
राज *rāj*, 420, 1207.
राज मजूर *rāj majūr*, 420.
राज मिस्तिरी *rāj mistiri*, 420.
राजा *rāja*, 1085, 1092, 1450.
राटन *rātan*, 640, 1183.
राड़ *rār*, 1217.
राँड़ *rānr*, 1088, 1279.
राड़ जाति *rār jāti*, 1217.
राड़ भोर *rār bhor*, 1217.
राँड़ा *rāñra*, 1278.
राड़ी *rāri*, 1075, 1183.
राढ़ी *rārhi*, 1183.
रात *rāt*, 965, 966, 1087, 1091.
रातल *rātal*, 640.
रातुक *rātuk*, 1088, 1091.
रातुल *rātul*, 640.
राढ़ा *rāda*, 1251.
राधे चक्कर *rādhe chakkar*, 585.
रान *rān*, 289, 1272.
रानी *rāni*, 1084.
रान्ह *rānh*, 289.
रापी *rāpi*, 481.
राँपी *rānpi*, 481.
राफ *rāph*, 1485.
राफ साफ *rāph sāph*, 1485.
राब *rāb*, 311, 1014, 1272.
राम *rām*, 965*c*, 978, 1062, 1073.
राम करन्हनी *rām karhanni*, 966*d*.
राम केसौर *ram kesaur*, 1062.
राम गोसाँइँ *rām gosāñin*, 1456.
राम ठाकुर *rām thākur*, 1456.
राम तरोर *rāmtaroi*, 1073.
राम दुलारी *rām dulāri*, 965*c*, 966*e*.
राम दुल्लर *rām dulldr*, 978.
राम परोर *rām paror*, 1073.
राम बीर *rām bīr*, 1456.
राम रहर *rām rahar*, 1073.
राम राम *rām rām*, 1339, 1419.
राय *rāy*, 655.
रारी *rāri*, 815.
राल *rāl*, 737.
रावा *rāwa*, 1014.
रास *rās*, 82, 137, 226, 893, 1015, 1094, 1343, 1394.
रास करी *rās kari*, 226.
रास के रस *rās ke ras*, 1015.
रास पर लेब *rās par leb*, 1394.
रास बरग बैस गेल *rās barag bais gel*, 1343.
रासा *rāsa*, 1272.
रासि *rāsi*, 137.
राह *rāh*, 456.
राहट *rāhat*, 920.
राहठ *rāhath*, 994.
राहर *rāhar*, 994.
राहरि *rāhari*, 994.
राहिन *rāhin*, 1481.
राहु *rahu*, 1456.
रिकाबी *rikābi*, 449, 711, 713.
रिकेबी *rikebi*, 713.
रिकौंच *rikaunch*, 1272.
रिनिहा *riniha*, 1461.
रिरियाय *ririyāy*, 1089.
रिहम *riham*, 1372.
रीत *rīt*, 1381.
रीत के जोड़ा *rīt ke jora*, 1381.
रुआरा *ruāra*, 1075.
रुआरी *ruāri*, 1075.
रुआह *ruāh*, 1422.
रुआह काढ़ब *ruāh kārhab*, 1422.
रुकन *rukn*, 1465.

रुकन *rukan*, 1465.
रुक्का *rukka*, 1367.
रुखसती *rukhsati*, 1389.
रुखान *rukhān*, 394, 399.
रुखानी *rukhāni*, 399.
रुद्राछ *rudrāchh*, 755, 781.
रुन्नी *runni*, 799, 800.
रुपाधौ *rupādhau*, 1133.
रुपै *rupai*, 1479.
रुपैया *rupaiya*, 1475, 1478, 1479, 1485.
रुपै सैकन्ड्रा *rupai saikra*, 1479.
रुपौठी *rupauthi*, 768.
रुल्ली *rulli*, 799.
रू *rū*, 33.
रूआ *rūa*, 1017.
रूई *rūï*, 333, 511.
रूना *rūna*, 801.
रूपन्धर *rūpdhar*, 1133.
रूपन्धर *rūpdhaur*, 1133.
रूपधौर *rūpadhaur*, 1113.
रेखाएत *reḋet*, 1217.
रेकाना *rekāna*, 1465.
रेकाबी *rekābi*, 713.
रेगन्नी *regni*, 649.
रेँगन्नी *rengni*, 1075.
रेँड़न्वारी *renrwāri*, 1045.
रेवन्टी *rewti*, 267.
रेँवन्ड़ा *reñwra*, 1005.
रेवन्ती *reoti*, 1082.
रेहन्ड़ा *rehra*, 816.
रेहन *rehan*, 1481.
रेहाड़ *rehār*, 816.
रेहाछ *rehāh*, 816.
रे *re*, 740, 1086.
रेँड़ *reñr*, 957, 1045.
रेँड़ गैल *reñr gail*, 957.
रेँड़ल *renral*, 957.
रेँड़ल बा *renral ba*, 957.
रेँड़ा *renra*, 956, 957, 987.
रेँड़ा भैल बा *renra bhail ba*, 957.
रेँड़ा भेल है *renra bhel hai*, 987.
रेँड़ी *renri*, 1045.
रेत *ret*, 388.
रेती *reti*, 403, 418, 470, 471, 552, 560, 583, 591.
रेवन्टी *rewti*, 260.
रेह *reh*, 816, 1006.
रैँची *rainchi*, 1045.
रैन *rain*, 269.
रैनि *raini*, 1087, 1091.
रैयत *raiyat*, 1215.
रैयती *raiyati*, 1040.
रैयान *raiyān*, 1217, 1226.
रैहड़ *raihar*, 994.
रोकरिया *rokariya*, 1484.
रोकन्सत *roksat*, 1339.
रोकन्सत करब *roksat karab*, 1339.
रोकन्सति *roksati*, 1339.
रोकन्सती *roksati*, 1291, 1294.
रोकन्सद्दी *roksaddi*, 1291.
रोजन्नामन्चा *rojnāmcha*, 1463*a* and *b*, 1464.
रोजन्नामन्चा बही *rojnāmcha bahi*, 1463*c*.
रोजबन्धी *rojbandhi*, 1185.
रोजन्हा *rojha*, 1184.
रोजीना *rojina*, 1185.
रोपनिहार *ropnihār*, 864.
रोपबा *ropba*, 1088, 1091.
रोपन्हा *ropha*, 964.
रोरन्हा *rorha*, 786.
रोरियाह *roriyāh*, 786.
रोसकति करि देब *roskati kari deb*, 1339.
रोसन्कती *roskati*, 1291.
रोहन्नी *rohni*, 1082.
रोहिनी *rohini*, 1082, 1084.
रोक *rok*, 1488.
रोकड़ *rokar*, 1463*b*.
रोकड़ बही *roklur bahi*, 1463*b*.

रोकड़ बाकी *rokar bāki*, 1463*b*.
रोकब *rokab*, 871.
रोग *rog*, 1173.
रोगन *rogan*, 509.
रोज *roj*, 1185.
रोटी *roti*, 994, 1029, 1272.
रोटीवाला *rotiwāla*, 445.
रोड़ा *rora*, 269.
रोदा *roda*, 335*d*.
रोप *rop*, 964, 1008.
रोपब *ropab*, 864.
रोपहु *ropahu*, 1088.
रोपा *ropa*, 964.
रोपे *rope*, 1088.
रोरा *rora*, 269, 1037, 1266.
रोल *rol*, 35, 424, 1207.
रौंजी *raunji*, 815.
रौड़ी *rauri*, 1499.
रौंदा *raunda*, 1005.
रौन *raun*, 269.
रौना *rauna*, 115, 376.
रौल *raul*, 424.

॥ ल *l* ॥

लई *laï*, 480.
लईन *laïn*, 1266.
लकन्ठो *laktho*, 1272.
लकड़ी *lakri*, 35.
लखनवाला सञ्जाफ *lakhnawāla sanjāph*, 748.
लखनौवाल सञ्जाफ *lakhnauāl sanjāph*, 748.
लखनराँव *lakhrānw*, 814.
लखौरी *lakhauri*, 1263.
लँगड़ा *langra*, 301, 758, 1456.
लगन *lagan*, 711, 1289, 1344.
लगन पत्री *lagan patri*, 1344.
लगना *lagnā*, 7.
लगपाँचे *lagpānche*, 1445.
लँगरा *langra*, 274.
लगवान *lagwān*, 1157.
लगहर *laghar*, 1157.
लगाइ *lagāï*, 1319, 1336.
लगाएब *lagāeb*, 857, 1098, 1157, 1337, 1351, 1435.
लगा के *lagā ke*, 69.
लगान *lagān*, 1220.
लगानी *lagāni*, 1479.
लगाम *lagām*, 226.
लगामी *lagāmi*, 96.
लगार *lagār*, 26.
लगावन *lagāwan*, 1119.
लगावरी *lagāwri*, 30.
लगावस *lagāwas*, 1084.
लगावे *lagāwe*, 1084.
लगि *lagi*, 1087.
लगुआ *lagua*, 842, 844.
लगुआ जन *lagua jan*, 842.
लगूसी *lagūsi*, 41.
लँगोटा *langota*, 726.
लँगोटी *langoti*, 726.
लगौरी *lagauri*, 71, 128.
लग्गा *lagga*, 40, 237, 1491.
लग्गित *laggit*, 1468*a* and *b*, 1470, 1471 ; Appendix, 4, 10.
लघुरी *laghuri*, 41, 237, 1491, 1492, 1496.
लग्गी *laggi*, 768.
लङ्गड़ *langar*, 748.
लङ्गर *langar*, 239.
लङ्गोट *langot*, 726.
लचनी *lachni*, 363.
लछमिनिया, *lachhminiya*, 1074.
लजुरी *lajuri*, 652.
लट *lat*, 1400.
लटक *latak*, 473.
लटधोआइ *latdhoāï*, 1400.
लटल *latal*, 1094.

लटन्वा *latwa*, 353, 501.
लटाँइ *latāin*, 498.
लट्टा *latta*, 1272.
लट्टू *lattu*, 538.
लट्ठा *lattha*, 928, 1491.
लठ *lath*, 653.
लठङ्गर *lathangar*, 1323.
लठन्वाही *lathwāhi*, 915.
लठाबन्दी *lathābandi*, 1028.
लठौंगर *lathaungar*, 1323.
लड्डू *laddu*, 1272, 1358.
लड़न्हिया *larhiya*, 147, 201.
लड़ुआ *larua*, 1272.
लण्ढा *landha*, 1109.
लत *lat*, 1183.
लतन्खोरा *latkhora*, 225, 341, 1250.
लतन्मरन्वा *latmarwa*, 1250.
लतन्मरा *latmara*, 614, 939, 950, 1250.
लतन्री *latri*, 735, 999.
लतन्था *latha*, 1098.
लतार *latār*, 1058.
लतियौलैं *latiyauleñ*, 1217.
लतिहानी *latihāni*, 807.
लतेड़ा *latera*, 225.
लत्ता *latta*, 723.
लत्ती *latti*, 353.
लथन्राह *lathrāh*, 1117.
लथेर *lather*, 896, 983, 1145.
लदन्ना *ladna*, 882.
लदन्धा *ladha*, 17.
लदाव *ladāw*, 224.
लदौरी *ladauri*, 128.
लद्दी *laddi*, 916, 954.
लधी *ladhi*, 17.
लपन्टा *lapta*, 1183.
लपन्सी *lapsi*, 1272.
लपेटन *lapetan*, 363.
लप्पा *lappa*, 184, 119.
लप्पू *lappu*, 184, 191.
लप्पो *lappo*, 622.
लब गछुली *lab gachhuli*, 814.
लबन्दा *labda*, 654.
लबन्ना *labna*, 713.
लबन्नी *labni*, 376, 713.
लबय *labay*, 1084.
लबेर *laber*, 419.
लबेरी *laberi*, 419.
लमन्का *lamka*, 1059.
लमन्का अलुआ *lamka alua*, 1059.
लमन्ती *lamti*, 828.
लमरन्दार *lamardār*, 1208.
लमेरा *lamera*, 861, 980.
लम्बरन्दार *lambardār*, 1208.
लम्भब *lambhab*, 1132.
लम्हेर *lamher*, 861.
लर *lar*, 595.
लरन्कटिया *larkatiya*, 985.
लरन्का *larka*, 1074.
लरन्किनी *larkini*, 1282.
लरन्छा *larchha*, 1048.
लरन्जोंका *larjonka*, 1183.
लरत *larat*, 585.
लरत देव *larat deb*, 585.
लरन्ना *larna*, 56, 346, 439, 508, 571.
लरन्नी *larni*, 17, 817.
लरम *laram*, 786.
लरन्मा *larma*, 1016.
लरन्लो *larlo*, 270.
लरन्वाहा *larwāha*, 915.
लरन्हा *larha*, 40.
लरन्ही *larhi*, 996, 1183, 1257.
लरन्हो *larho*, 996.
लरिका *larika*, 1281, 1286, 1401.
लरिका खोज *larika khoj*, 1286.
लरिका लोकाएब *larika lokāeb*, 1401.
लरिकी *lariki*, 1282.
लरी *lari*, 363.
लरुआ *larua*, 195, 990.
लरेठा *laretha*, 896.

लरैठो *laretho*, 994.
ललन्का *lalka*, 956, 1057, 1059.
ललन्की *lalki*, 786.
ललन्की मिट्टी *lalki mitti*, 786.
ललन्गोंदिया *lalgondiya*, 968.
ललन्गोंड़ी *lalgonri*, 1005.
ललन्देइया *laldeiya*, 967, 972.
ललन्री *lalri*, 765.
ललन्हात बा *lalhāt ba*, 987.
लवन्ठा *lawtha*, 2, 825.
लवन्ठा के जोत *lawtha ke jot*, 825.
लसम *lasam*, 480.
लँहन्गा *lanhgu*, 743.
लहन्ठी *lahthi*, 571.
लहन्ना *lahna*, 1477.
लहन्नाएल *lahnāel*, 1079.
लहन्बेटा *lahbeta*, 1279.
लहर *lahar*, 1173.
लहरन्नी *laharni*, 383, 1030.
लहन्रैठा *lahraitha*, 994.
लहन्लहा *lahlaha*, 987.
लहलन्हा रहल है *lahlaha rahal hai*, 987.
लहन्वाइ *lahwāi*, 303.
लहन्सुन *lahsun*, 1073.
लहन्सुर *lahsur*, 574.
लहास *lahās*, 115.
लहासी *lahāsi*, 115, 239.
लहुरी *lahuri*, 1276.
लहेरिया *laheriya*, 533.
लहेरा *lahera*, 570.
लहेरी *laheri*, 570.
लहौंगा *lahaunga*, 480.
लहौरी *lahauri*, 1263.
ला *la*, 444, 572, 1272, 1419.
लाइ *lāi*, 1272.
लाइथ *lāith*, 346.
लाइलि *lāili*, 740.
लाउर *lāur*, 653.
लाएद *lāed*, 92.
लाएब *lāeb*, 25, 1478.
लाख *lākh*, 570.
लाखराज *lākhrāj*, 1209*b*.
लाग *lāg*, 1445.
लागत बा *lāgat ba*, 1001.
लागन *lāgan*, 7.
लागनि *lāgani*, 331.
लाग पञ्चमी *lāg panchami*, 1445.
लागल *lāgal* 1001, 1004, 1437.
लाँगल *lāngal*, 1.
लागा *lāga*, 1383.
लागी *lāgi*, 1482.
लागे *lāge*, 1026.
लाँजी *lānji*, 965*k*.
लागौ *lāgau*, 45.
लाट *lāt*, 1207.
लाटा *lāta*, 1272.
लाठ *lāth*, 273, 346, 414, 431, 917, 928, 931.
लाठा *lātha*, 116, 414, 928, 931.
लाठी *lāthi*, 362, 390, 653, 655, 833, 1085.
लाठीन्डोर *lathidor*, 362.
लाड़नि *lārani*, 439.
लाँड्रा *lānrha*, 1109.
लाद *lād*, 92, 713.
लाध *lādh*, 258, 276.
लाधा *lādha*, 17.
लाबर *lābar*, 419.
लाभ *lābh*, 900, 1483.
लाँभब *lāmbhab*, 1132.
लाभ साभ *lābh sābh*, 1483.
लाम *lām*, 861.
लाम्हब *lāmhab*, 1132.
लार *lār*, 75, 60, 90, 880, 894, 963, 990, 1183, 1259.
लारन *lāran*, 17.
लारनि *lārani*, 346.
लारी *lāri*, 529, 570.
लारु *lāru*, 60.

लाल *lāl*, 585, 975, 1135, 1138, 1306, 1499.
लाल केसर *lāl kesar*, 975.
लाल देइया *lāldeïya*, 972.
लाल बगछला *lāl bagchhalla*, 1138.
लाल माटी *lāl māti*, 1306.
लालमी *lālmi*, 1065.
लाला *lāla*, 585.
लावन *lāwan*, 1477.
लावन झावन *lāwan jhāwan*, 1477.
लावा *lāwa*, 433, 1272, 1309, 1332, 1445, 1483.
लावा घोली *lāwa gholi*, 1483.
लावा छिटाइ *lāwa chhitāï*, 1309, 1332.
लावा दूआ *lāwa dūa*, 1483.
लावा मिराइब *lāwa mirāïb*, 1332.
लासा *lāsa*, 381.
लाह *lāh*, 570, 713.
लाहखर *lāhkhar*, 482.
लाहाउरी *lāhāuri*, 1263.
लाही *lāhi*, 1045, 1074.
लिआवन *liāwan*, 1292.
लिख *likh*, 655.
लिख गहनी *likh gahni*, 747.
लिझड़ी *lijhri*, 1401.
लिट्टी *litti*, 466, 994, 1272.
लिद्दी *liddi*, 848.
लिपाइ *lipāï*, 1402, 1413.
लिये *liye*, 655.
लिहाइ *lihāï*, 408, 526.
लिहावर *lihawar*, 397.
लीद *līd*, 848.
लीदी *līdi*, 848.
लील *līl*, 1038, 1040.
लीला *līla*, 1043.
लीला डोम *līla dom*, 1456.
लीलू *lilu*, 585(*f*).
लुकवारी *lukwāri*, 1448.
लुकान *lukān*, 957.
लुकारी *lukāri*, 1448.
लुकुम *lukum*, 1268.
लुखरी *lukhri*, 1091.
लुगरिये *lugriye*, 740.
लुगरी *lugri*, 740.
लुग्गा *lugga*, 723.
लुङ्गी *lungi*, 383, 726, 733, 1430.
लुण्डा *lunda*, 710.
लुचुई *luchuï*, 1272.
लुतिया *lutiya*, 1073.
लुपढी *lupdhi*, 977.
लुरका *lurka*, 1074.
लूकहिँ *lūkahiñ*, 1087.
लूका *lūka*, 1419.
लूगा *lūga*, 723, 740.
लूँगी *lūngi*, 733, 1430.
लूँड़ा *lunra*, 121, 710.
लेँड़ई *lenraï*, 1075, 1183.
लेँड़वारी *lenrwāri*, 1045.
लेँड़ड़ी *lenruri*, 984.
लेँढियाएल *leñrhiyāël*, 1153.
लेताहर *letāhar*, 1292.
लेदरा *ledra*, 731.
लेँदरा *lendra*, 637, 731.
लेदाल *ledāl*, 1267.
लेयारी *leyāri*, 1292.
लेरुआ *lerua*, 990.
लेवनिहार *lewnihār*, 874.
लेवार *lewār*, 376.
लेवारा *lewāra*, 154.
लेँहड़िवाला *lenhriwāla*, 1156.
लेहना *lehna*, 1144.
लेहनी *lehni*, 512, 555, 557, 880.
लेहसुर *lehsur*, 574.
लेहाइ *lehāï*, 408.
लेहाए *lehāe*, 549.
लेहाफ *lehāph*, 731.
लेहाली *lehāli*, 731.
लेहोंगा *lehonga*, 480.
ले *le*, 572, 919, 1025, 1084, 1416.
लेइ *leï*, 423, 480.

लेखा *lekha*, 1463*c*.
लेखा बही *lekha bahi*, 1463*c*.
ले जाएब *le jäëb*, 919.
लेँढ़ *lenr*, 1045.
लेँढ़ी *lenri*, 848.
लेँढ़ *lenrh*, 1153.
लेँढ़ा *lenrha*, 984, 1074.
लेत *let*, 568.
लेद् *led*, 932.
लेदा *leda*, 932.
लेदी *ledi*, 932.
लेध *ledh*, 932.
लेधड़ *ledha*, 258.
लेधा *ledha*, 17, 276.
लेधो *ledho*, 932.
लेन *len*, 1461
लेन देन *len den*, 1461.
लेने *lene*, 3.
लेने आब *lene äw*, 3.
लेब *leb*, 915, 1394, 1419, 1429, 1435, 1478, 1484, 1485.
लेरू *leru*, 1118.
लेलेँ *leleñ*, 1217.
लेव *leo*, 709, 824, 915, 981.
लेव करब *leo karab*, 981.
लेवत *lewat*, 645.
लेवन *lewan*, 709.
लेवा *lewa*, 126, 233, 637, 709, 824, 858, 915, 1032, 1259.
लेवा खाम्ही *lewa khämhi*, 1259.
लेसो *leso*, 1054, 1055.
लेँहड़ *leñhar*, 1124.
लेहन *lehan*, 880.
लेहला *lehala*, 904.
लै *lai*, 604, 763, 1451.
लैधा *laidha*, 17.
लैन *lain*, 1160.
लैनू *lainu*, 1161, 1166.
लोकन्नाहा *loknäha*, 1293.
लोकनिया *lokaniya*, 1293.
लोकनी *lokani*, 1293.
लोकाएब *lokäeb*, 1401.
लोकाना *lokäna*, 1140, 1141.
लोँगचूरा *longchūra*, 973.
लोँगिया मरिचा *longiya maricha*, 1073.
लोँगिया मिरिच *longiya mirich*, 1073.
लोचनी *lochni*, 363.
लोटकी *lotki*, 690.
लोटली *lotli*, 1339.
लोड़ियारो *loriyaro*, 1154.
लोढ़नाहर *lorhtähar*, 878.
लोढ़निहार *lorhnihär*, 878, 1017.
लोढ़िया *lorhiya*, 878.
लोभेरुआ *lobherua*, 769.
लोरकाइ *lorkäi*, 1154.
लोरिका *lorika*, 1154.
लोहङ्गा *lohanga*, 480.
लोहँड़ा *lohanra*, 929.
लोहरा *lohra*, 878, 967*j*.
लोँहरा *lonhra*, 695.
लोँहरी *lonhri*, 695.
लोहलङ्गर *lohlangar*, 239.
लोहसारी *lohsäri*, 407.
लोहामा *lohäma*, 10.
लोहार *lohär*, 407, 538, 1194, 1204.
लोहिया *lohiya*, 466, 480, 673, 695.
लोइया *loïya*, 1251, 1272.
लोखर *lokhar*, 383, 482, 734.
लोग *log* 1217, 1275.
लोचर *lochar*, 1120.
लोट *lot*, 1052.
लोटा *lota*, 115, 687, 711.
लोटी *loti*, 1052.
लोड़ा *lora*, 1266.
लोढ़ *lorh*, 421.
लोढ़न *lorhan*, 899.
लोढ़ा *lorha*, 627, 878, 914, 1317.
लोढ़ा बिचा *lorha bichcha*, 878.
लोढ़ी *lorhi*, 627, 748, 878.

लौंदा *londa*, 466, 1251.
लौंदी *londi*, 1251.
लोथा *lotha*, 318.
लोपन *lopan*, 551, 705.
लोर *lor*, 753, 764.
लोह *loh*, 414.
लौंगन्ना *laungra*, 758.
लौगाछी *laugāchhi*, 814.
लौछुआ *lachhua*, 1326.
लौताहर *lautāhar*, 1292.
लौआ *laua*, 1068.
लौका *lauka*, 1068.
लौकी *lauki*, 585.
लौंग *laung*, 763.
लौठा *lautha*, 377.
लौनी *launi*, 873.
लौनी करल *launi karal*, 873.
लौर *laur*, 653.

॥ व *w* ॥

वजू *waju*, 1430.
वजू कराएब *waju karāëb*, 1430.
वफा *wapha*, 1482.
वादा *wāda*, 1367.
वादा का रुक्का *wāda ka rukka*, 1367.
वारञ्जा *wārja*, 1470, 1471.
वाला *wāla*, 502, 832, 889, 1006, 1267.
वासिल *wāsil*, 1468*a*, 1472.
वासिल बाकी *wāsil bāki*, 1468*a*, 1472.

॥ श *sh* ॥

शगुन *shagun*, 1454.
शरई *sharaï*, 1361, 1362.
शलुका *shaluka*, 729.
शादी *shādi*, 1273.
शाम *shām*, 1183.
शाम तुलसी *shām tulsi*, 1183.
शाहाना *shāhāna*, 1381.
शिकमी *shikmi*, 1225, 1226.
शुतुर *shutur*, 1131.
शुमङ्गली *shumangali*, 1273, 1328.
शोइ *shoï*, 1369.
शौहर *shauhar*, 1274.

॥ स *s* ॥

सँ *sañ*, 1113.
सईल *saïl*, 938.
सकरई *sakraï*, 1474.
सकरकन्द *sakarkand*, 1059.
सकरचीनी *sakarchīni*, 1005.
सकरपाला *sakarpāla*, 1272.
सकारब *sakārab*, 1487.
सक्कर *sakkar*, 318, 1014, 1089.
सखारी *sakhāri*, 657.
सगपहिता *sagpahita*, 1272.
सगरदिना *sagardina*, 837.
सगन्ना *sagra*, 1091.
सँगन्ना *sangra*, 922.
सगहम *sagaham*, 1279.
सगहुआ *sagahua*, 1279.
सँगहुआ *sañghua*, 1279.
सगाइ *sagāï*, 1279.
सँगाहा *sangāha*, 1201.
सँगिया *sangiya*, 73.
सगुन *sagun*, 1454.

सगुनी *saguni*, 177, 193.
सगून *sagūn*, 177, 178, 179, 184, 190, 191, 193, 195, 200, 204.
सग्गड़ *saggar*, 147, 201, 203, 204.
सङ्कर *sankar*, 771, 1014.
सङ्कल्प *sankalp*, 1209*a*.
सङ्ख *sankh*, 776.
सङ्ग *sang*, 655, 990, 1184.
सजन्वा *sajwa*, 1163.
सँजन्हरिया *sanjhariya*, 837.
सजाव *sajāo*, 1163.
सजाव दही *sajāo dahi*, 1163.
सजिवन *sajiwan*, 1068.
सजुइ *sajui*, 1162.
सजेआ *sajea*, 636.
सजोर *sajor*, 858.
सज्झा *sajjha*, 846.
सझिया *sajhiya*, 291.
सँझिया *sanjihiya*, 837.
सझियैती *sajhyaiti*, 291.
सँझौआ *sanjhaua*, 1270.
सञ्चा *sancha*, 576, 984.
सञ्जाफ *sanjāph*, 748.
सटक *satak*, 473.
सटन्का *satkā*, 99, 653.
सटिया *satiya*, 762.
सटौआ *sataua*, 1482.
सटौआ पटौआ *sataua pataua*, 1482.
सठोरा *sathora*, 1399.
सड़न्का *sarka*, 1074.
सँड़न्सी *sanrsi*, 404, 411, 511, 515, 539, 546, 557, 560, 552, 704.
सँड़ारी *sanrāri*, 330.
सँड़न्सा *sanrusa*, 32.
सड़े *sare*, 1087.
सड्ढी *saddhi*, Appendix, 2*a*.
सण्ठी *santhi*, 896, 1048.
सत *sat*, 12, 1332.
सतघरन्वा *satgharwa*, 442.
सतत्तर *satattar*, 1118.
सतन्दन्ता *satdanta*, 1118.
सतन्दर *satdar*, 1118.
सत धरिया *sat dhariya*, 12.
सतन्नहाएब *satnahāëb*, 1424.
सतन्पुतिया *satputiya*, 1069.
सतन्भीखा *satbhīkha*, 1082.
सत भौंरी *sat bhauñri*, 1332.
सतन्मसुआ *satmasua*, 1396.
सतन्मास *satmās*, 1396.
सतन्रञ्जी *satranji*, 750.
सतरिया *satariya*, 965*l*.
सतन्लरी *sātlari*, 765.
सतन्वनियाँ *satwaniyān*, 238.
सतन्वाँस *satwāns*, 1396
सतन्वाँसा *satwānsa*, 1396.
सतन्वाँसू *satwānsu*, 1396.
सती *sati*, 1456.
सतुआ *satua*, 1272.
सतुआइन *satuāin*, 1449.
सतुआनी *satuāni*, 1449.
सतुई *satui*, 1272.
सत्तर *sattar*, 1118.
सत्ती *satti*, 572.
सत्तू *sattu*, 1272, 1443, 1449.
सथन्धर *sathdhar*, 1118.
सदर *sadar*, 1249.
सदर दरन्वाजा *sadar darwāja*, 1249.
सदरी *sadari*, 729.
सदा *sada*, 655.
सदियात *sadiyāt*, 1201.
सदियाना *sadiyāna*, 1201.
सँदुकन्ची *sandukchi*, 656.
सधन्वा *sadhwa*, 1277.
सधोर *sadhor*, 1399.
सधौआ *sadhaua*, 1210, 1482.
सधौआ पटौआ *sadhaua pataua*, 1210, 1482.
सन *san*, 29, 165, 886*n*, 984, 1047, 1089.
सनई *sanai*, 1048.

सनन्की *sanki*, 713.
सनन्धोआ *sandhoa*, 542.
सनन्सनाठी *sansanāthi*, 1048.
सनन्सा *sansa*, 546, 557.
सनन्सी *sansi*, 552, 554.
सनन्सोगिल्ला *sansogila*, 661.
सनन्हक *sanhak*, 713.
सनन्हकी *sanhaki*, 713.
सना *sana*, 1272.
सनाठी *sanāthi*, 1048.
सनिचन्रा *sanichra*, 1456.
सनीचर *sanīchar*, 1088.
सनुकन्ची *sanukchi*, 656.
सनुख *sanukh*, 656.
सनूक *sanūk*, 656.
सनेस *sanes*, 1347.
सनै *sanai*, 1048.
सनैठा *sanaitha*, 1048.
सनौटा *sanauta*, 685.
सन्दुख *sandukh*, 656.
सन्दूक *sundūk*, 656.
सन्देह *sandeh*, 1272.
सन्यासी *sanyāsi*, 1203, 1429.
सपई *sapaī*, 309.
सपट *sapat*, 860.
सपट जाइल *sapat jäil*, 860.
सपन्टा *sapta*, 860
सपन्टा जाइल *sapta jäil*, 860.
सपन्नाइ *sapnäi*, 1234.
सपन्री *sapri*, 662.
सपुरा *sapura*, 1050.
सप्तमी *saptami*, 1087.
सफ *saph*, 751.
सफाई *saphai*, 305.
सफन्गोल *saphgol*, 1073.
सफाइ *saphäi*, 1485.
सफेद *saphed*, 976.
सफैया *saphaiya*, 305.
सबन्जा *sabja*, 1036.
सबन्जी *sabji*, 996.
सबन्ठैती *sabthaiti*, 291.
सबन्रा *sabra*, 513, 549.
सबन्री *sabri*, 513, 549.
सबुजा *sabuja*, 1043.
सबुजी *sabuji*, 1036.
सभ *sabh*, 12, 1026, 1085, 1089.
सभन्धर *sabhdhar*, 12.
सभ धरिया *sabh dhariya*, 12.
समन्दान *samdān*, 524, 549.
समध *samadh*, 1279.
समन्धिन *samdhin*, 1302.
समन्धी *samdhi*, 1302, 1339.
समधी मिलावा *samdhi milāwa*, 1339.
समन्धो *samdho*, 1339.
समन *saman*, 1210.
समन्सान *samsān*, 1418.
समन्सेबन्द *samseband*, 768.
समन्सेर *samser*, 502.
समन्सेरक *samserak*, 502.
समन्हुत *samhut*, 839, 877, 1433, 1439.
समा *sama*, 989.
समाचारी *samāchāri*, 1487.
समाचारी चिट्ठी *samāchāri chitthi*, 1487.
समाठ *samāth*, 431, 464, 610, 617.
समाँठ *samānth*, 610.
समाध *samādh*, 1429.
समाध में बैसाएब *samādh men baisāëb*, 1429.
समाधि *samādhi*, 1429.
समाधि (*or* समाध) लेब *samādhi* (*or samadh*) *leb*, 1429.
समार *samār*, 819, 826, 828, 857.
समाली *samāli*, 726.
समाह *samāh*, 826.
समियाँ *samiyāñ*, 618.
समुख *samukh*, 1249.
समुख दरोजा *samukh daroja*, 1249.
समेल *samel*, 18.

समैया *samaiya*, 16.
समैल *samail*, 15, 16, 194, 18, 938.
समैला *samaila*, 16, 938.
समोसा *samosa*, 1272.
समौआ *samaua*, 610, 618.
समौध *samaudh*, 818, 839.
सम्बन्ध *sambandh*, 1279.
सम्मन *samman*, 568.
सम्मल *sammal*, 194.
सर *sar*, 358, 949.
सरई *saraï*, 1051.
सरक *sarak*, 1174.
सरक जाएब *sarak jaëb*, 1174.
सरकण्डा *sarkanda*, 1051.
सरकण्डी *sarkandi*, 565.
सरका *sarka*, 358.
सरकार *sarkār*, 1208.
सरकौनी *sarkauni*, 363.
सरकौनी के खूँटी *sarkauni ke khunti*, 363.
सरखत *sarkhat*, 1464.
सरग *sarag*, 105, 1101, 1113.
सरगपताली *saragpatāli*, 1101, 1113.
सरगाँ *sargān*, 494.
सरङ्गपताली *sarangpatāli*, 1101.
सरङ्गा *saranga*, 230.
सरदर *sardar*, 1028, 1257.
सरदर परतर *sardar partar*, 1028.
सरदार *sardār*, 1450, 1452.
सरपञ्च *sarpanch*, 1450.
सरपत *sarpat*, 120.
सरपोस *sarpos*, 700, 711.
सरबत *sarbat*, 1015, 1272.
सरबी *sarbi*, 713.
सररा *sarra*, 940.
सरवा *sarwa*, 438.
सरसी *sarsi*, 511.
सरसोँ *sarson*. 1045.
सरह *sarah*, 1220.
सरहञ्ची *sarhanchi*, 1183.
सरहज *sarhaj*, 1386.
सरहथ *sarhath*. 55.
सरहबन्दी *sarahbandi*, 1220.
सरहिया *sarahiya*, 438.
सराइ *sarāï*, 551, 705, 775.
सराफ *sarāph*, 1461.
सरासर *sarāsar*, 475.
सरिकदार *sarikdār*, 1214.
सरिन्ना *sarinna*, 230.
सरिया *sariya*, 740.
सरिया के *sariyā ke*, 817.
सरिया के जोतल, *sariyā ke jotal*, 817.
सरिया के धरल *sariya ke dharal*, 817.
सरिसो *sariso*, 896, 1045.
सरिसोँ *sarisoñ*, 1045.
सरिहन *sarihan*, 969, 972.
सरी *sari*, 972.
सरे *sare*, 1220.
सरेस *sares*, 404.
सरेस कन्ना *sares kanna*, 404.
सरेस कागज *sares kāgaj*, 404.
सरेस पत्ता *sares patta*, 404.
सरेह *sareh*, 784*b*.
सरैला *saraila*, 48.
सरौंची *saraunchi*, 1183.
सरौता *sarauta*, 1056.
सलखो *salkho*, 1456.
सलगम *salgam*, 1073.
सलगा *salga*, 730.
सलजम *saljam*, 1073.
सलवात *salwāt*, 1408.
सलाइ *salāi*, 221, 386, 499, 539, 546.
सलाग *salāg*, 566.
सलाम *salām*, 1393.
सलामी *salāmi*, 1201, 1205, 1347, 1474.
सलीना *salīna*, 230, 1185.
सलेस *sales*, 592, 1456.
सलैया *salaiya*, 221.

सल्हेस *salhes*, 1455, 1456.
सल्हेस अस्थान, *salhes asthān*, 1455.
सवाइ *sawāi*, 1092, 1475, 1479.
सवाइ डेढ़ी *sawāi derhi*, 1475.
सवामी *sawāmi*, 1274.
सवार *sawār*, 235.
सवारी *sawāri*, 1275.
सवासिन *sawāsin*, 1277.
सवैया *sawaiya*, 1203, 1479, 1500.
ससुरा *sasura*, 1296.
ससुरार *sasurār*, 1296, 1300.
ससुराल *sasurāl*, 1296.
ससुरैतिन *sasuraitin*, 1277.
सँस्कार *sanskār*, 1416.
सँस्कार देव *sanskār deb*, 1416.
सहन्जन *sahjan*, 1073, 1183.
सहन्जना *sahjana*, 1073.
सहन्जादी माइ *sahjādi māi*, 1456.
सहन्जा माइ *sahja māi*, 1456.
सहन्तीर *sahtir*, 322.
सहन्देइया *sahdeïya*, 966*e*.
सहन *sahan*, 235.
सहन्नक *sahnak*, 1377.
सहन्री *sahri*, 887.
सहन्रोस *sahras*, 1117.
सहल *sahal*, 414.
सहसर *sahasar*, 604.
सहार *sahār*, 1203.
सँहिजन *sañhijan*, 1073.
सही *sahi*, 990.
सहेर *saher*, 1124.
साँइँ *sāñiñ*, 1183, 1274.
साउत *sāut*, 1276.
साएबान *sāëbān*, 1242, 1430.
साओँख *sāonkh*, 842.
साओन *sāon*, 1082, 1087, 1088.
साँओर *sāñor*, 1113.
साक *sāk*, 1486.
साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, 1486.
साँखा *sānkha*, 538.
साग *sāg*, 1001, 1073.
साँगल *sānga*, 3, 1255.
सागड़ *sāgar*, 147, 201.
सागर *sāgar*, 782.
साँगह *sāngah*, 3, 1255.
साँघुत *sāñghut*, 1279.
साचक *sāchak*, 1381.
साँचा *sāncha*, 419, 557, 560, 565, 570, 576, 600.
साँची *sānchi*, 726, 1049, 1163.
साज *sāj*, 1371.
साजन *sājan*, 372.
साज बेओतब *sāj beotab*, 1371.
साजी *sāji*, 45.
साँझ *sānjh*, 226.
साँझ ले *sānjh le*, 837.
साटा *sātā*, 99.
साँटा *sānta*, 99.
साटी *sāti*, 477, 843, 1155.
साटी पाटी *sāti pāti*, 843.
साठ *sāth*, 965, 966.
साठी *sāthi*, 965, 966*f*, 1085, 1089.
साड़ी *sāri*, 740.
साँड़ *sānrh*, 5, 1095, 1112.
साद *sāda*, 468, 585*f*, 1023, 1250.
साद चादर *sāda chādar*, 585*f*.
सादियात *sādiyāt*, 1201.
सादी *sādi*, 1273.
साध *sādh*, 1484.
साधब *sādhab*, 1484.
साधा लेब *sādh leb*, 1484.
साधन्नी *sādhni*, 426.
साधू *sādhu*, 782.
सान *sān*, 538, 539, 1025, 1086.
सानि *sāni*, 1272.
सानी *sāni*, 1144, 1145, 1279.
सानी पानी *sāni pāni*, 1145.
सानी पानी करब (*or* देब) *sāni pāni karab* (*or deb*), 1145.

सापट *sāpat*, 847.
साँपुर *sāmpur*, 1050.
साफ *sāph*, 1485.
साफी *sāphi*, 401, 404, 733, 1430.
साफी रन्दा *sāphi randa*, 401.
साबर *sābar*, 549, 1139.
साबल *sābal*, 513.
साबुन *sabun*, 393, 740.
साभ *sābh*, 1483.
साम *sām*, 60, 221, 618, 975.
साम जीरा *sām jīra*, 975, 979.
सामा *sāma*, 221, 989, 1183.
साँमा *sāmma*, 221.
सामी *sāmi*, 60, 221, 249, 1088, 1183, 1274.
सायर *sāyar*, Appendix, 16.
सायाबन्दी *sāyābandi*, 1373.
सारी *sārhi*, 1163.
सार *sār*, 977, 978, 1087, 1153.
सारँगी *sarangi*, 276.
सारजी *sārji*, 748.
सारा *sāra*, 611, 1419.
सारि *sāri*, 1087.
सारी *sāri*, 740, 766, 1385.
सारू *sāru*, 1173.
साल *sāl*, 379, 1118.
सालक *sālak*, 414.
सालग्राम *sālgrām*, 1451.
सलियाना *sāliyāna*, 1185.
सालिस *sālis*, 913.
साली *sāli*, 1089, 1194.
सालीना *sālina*, 1185, 1207.
सालीना खरच *sālina kharch*, 1207.
सालू *sālu*, 742, 1042.
साव *sāo*, 1461.
साँवगी *sāmwgi*, 208, 212, 213, 224.
साँवगी गाड़ी *sāmwgi gāri*, 148, 208.
सावन *sāwan*, 1082.
साँवर *sāmwar*, 1134.
साँवाँ *sāwāñ*, 989.
साँवाँ *sāñwāñ*, 989, 1074, 1183.
सालिगराम *saligrām*, 1451.
साँस *sāns*, 1272.
सासत *sāsat*, 495.
साँसत *sānsat*, 495.
साँसर *sānsar*, 495. 46.
साँसी *sānsi*, 301.
सासुर *sāsur*, 1296.
साह *sāh*, 1250, 1461
साहबगंज *sāhabganj*,
साहबाला *sāhwāla*, 1
साहिल *sāhil*, 965m,
साही *sāhi*, 1005.
साहुकार *sāhukār*, 1411.
साहुल *sāhul*, 425.
साहेब *sāheb*, 1456.
सिउँठा *siūntha*, 703.
सिकञ्जा *sikanja*, 587.
सिकड़ा *sikra*, 793.
सिकड़ी *sikri*, 1262.
सिकड़ौर *sikraur*, 793.
सिकन्दरी *sikandri*, 1491.
सिकन्दरी गज *sikandri gaj*, 1 561.
सिकपटई *sikpataï*, 657.
सिकमी *sikmi*, 1212, 1213 1219, 1225.
सिकरा *sikra*, 107.
सिकरी *sikri*, 107, 755, 762, 764, 765, 767.
सिकस्त *sikast*, 788.
सिकर *sikhar*, 648, 651, 1422.
सिकहुती *sikahuti*, 41.
सिकार *sikār*, 1232.
सिकार माही *sikār māhi*, 1232.
सिकिओ *sikio*, 1087.
सिकिलगर *sikilgar*, 602.
सिकौती *sikauti*, 44.
सिक्कड़ *sikkar*, 107.
सिक्कर *sikkar*, 107.
सिक्का *sikka*, 651, 235.

सिंखन्चा *sinkhcha*, 711.
सिंगन्जुट्टा *singjutta*, 1102.
सिंगन्जूटल *singjūtal*, 1102.
सवार डेंगथा *sawār dengtha*, 480.
सवामी *sawāmi*, 786.
सवार *sawāra*, 965*n*.
सवारी *sawāri*, 954.
सवासिन *sawāsin*, 777.
सवैया *sawaiya*, 1456.
ससुरा *sasura*, 1*utta*, 1108.
ससुरार *sasurār*, *a*, 1073.
ससुराल *sasurāl*, *i*, 748, 1055.
ससुरैतिन *sasuraitin*, 777.
सँस्कार *sanskār*, *ka*, 602.
सँस्कार देव *sansk*3.
सहन्जन *sahjan*, 1087.
सहन्जना *sahjana*84.
सहन्जाड़ी माइ *sa*88, 1101.
सहन्जा माइ *sahjhwāha*, 915.
सहन्नीर *sahti sijkoñhra*, 1071.
सहन्देइया *sa*, 489.
सहन *sahanjoy*, 489.
सहन्नक *sāhi*, 1012.
सहन्रीह *sinrāh*, 789.
सहन्राहा *sirāha*, 789.
सहिड़ी *sirhi*, 319*j*.
सिढ़ाना *sirhāna*, 638.
सिढ़ानी *sirhāni*, 637, 638.
सितन्लक *sitlak*, 1449.
सितलन्पाटी *sitalpāti*, 751.
सितलन्बुकन्नी *sitalbukni*, 1272.
सितन्ला *sitla*, 765, 1449.
सितन्ला देवी *sitla debi*, 1449.
सितली *sitli*, 1456.
सितारा *sitāra*, 585.
सिती *siti*, 977.
सिती सार *siti sār*, 977.
सितुआ *situa*, 319, 1030, 1267.
सितुरियाएल *situriyāël*, 1076.
सितुहा *situha*, 535, 1030, 1267, 1408.
सित्तु *sittu*, 1267.
सिधन्वाइ *sidhwāi*, 195.
सिधन्वानी *sidhwāni*, 639.
सिधा *sidha*, 1272.
सिधाँत *sidhānt*, 1354.
सिँधोरा *sindhora*, 662.
सिनेह *sineh*, 1314.
सिनेह के पानि *sineh ke pāni*, 1314.
सिन्दुर *sindur*, 1334.
सिन्दुर दान *sindur dān*, 1334.
सिपन्वा *sipwa*, 195, 243, 1256.
सिपावा *sipāwa*, 195, 200, 243.
सिपाहा *sipāha*, 243.
सिपाही *sipāhi*, 1449.
सिपौआ *sipaua*, 248.
सिब *sib*, 1429, 1455, 1456.
सिब अन्स *sib ans*, 1203.
सिब नारैनी *sib nāraini*, 1429.
सिबोतर *sibotar*, 1209*a*.
सिमल *simal*, 20.
सिम्मल *simmal*, 194.
सियार *siyār*, 1088.
सियाह *siyāh*, 976, 996.
सियाहा *siyāha* 1468*a* *and* *b*, 1470, 1471, 1472; Appendix, 6, 12.
सिर्हानी *sirhāni*, 637.
सिर *sir*, 1451.
सिरन्की *sirki*, 815, 1234.
सिरन्नामा *sirnāma*, 1487.
सिरन्नी *sirni*, 1440.
सिरन्पचई *sirpachaī*, 839.
सिरन्पँचन्मी *sirpanchmi*, 839.
सिरन्पाया *sirpāya*, 195.
सिरन्मा *sirma*, 638.
सिरन्मान *sirmān*, 871.
सिरन्वा *sirwa*, 243.
सिरन्वाँसी *sirwānsi*, 638.
सिरन्हट्टी *sirhatti*, 967*k*, 969.
सिरन्हण्ट *sirhant*, 966.
सिरन्हत *sirhat*, 57.

सिरहथ *sirhath*, 55.
सिरहान *sirhān*, 638.
सिरहाना *sirhāna*, 638.
सिरा *sira*, 1014, 1272.
सिराउर *sirāur*, 835, 1006.
सिरार *sirār*, 362
सिरारा *sirāra*, 364.
सिरारी *sirāri*, 362.
सिरी *siri*, 973.
सिरी केवल *siri kebal*, 973.
सिरुआ *sirua*, 1272.
सिरुका *siruka*, 1074.
सिरोर *siror*, 835.
सिरोरा *sirora*, 1074.
सिरौर *siraur*, 835.
सिल *sil*, 404.
सिलफन्ची *silaphchi*, 699.
सिलवट *silwat*, 626.
सिलवे *silwe*, 30.
सिलहट *silhat*, 972.
सिलहरा *silahra*, 749.
सिलावट *silāwat*, 626.
सिलेबा *sileba*, 1134.
सिलेबे *silebe*, 1134.
सिलौट *silaut*, 626.
सिल्ला *silla*, 383, 487, 573.
सिल्ली *silli*, 82, 383, 539, 892, 894, 1265.
सिवाती *siwāti*, 1082, 1084.
सिसकटनी *siskatni*, 875.
सिसकोंहड़ा *siskoñhra*, 1071.
सिसफूल *sisphūl*, 762.
सिसुआ *sisua*, 985.
सिसुआ गोहुमा *sisua gohuma*, 985
सिहरा *sihra*, 1381, 1384.
सिहोरनी *sihorni*, 319e.
सिहोड़ा *sihora*, 1183.
सिहोर *sihor*, 1183.
सीक *sīk*, 648, 652.
सींक *sīnk*, 447, 546.
सीकर *sīkar*, 33, 107, 198.
सींकर *sīnkar*, 33.
सीका *sīka*, 648, 651.
सींका *sīnka*, 648.
सीख *sīkh*, 447, 711.
सींख *sīnkh*, 447, 474, 546.
सीठ *sīth*, 848.
सीठा *sītha*, 937, 952.
सीड़ा *sīra*, 789.
सीढ़ी *sīrhi*, 429.
सीतल *sītal*, 1449.
सीधा *sīdha*, 1272.
सीना *sīna*, 1011.
सीपतनी *sīpatni*, 1211.
सीपी *sīpi*, 770, 1267.
सीम *sīm*, 1073.
सीरक *sīrak*, 731.
सीरग *sīrag*, 731.
सीरा *sīra*, 1015, 1465.
सील *sīl*, 581, 626, 1451.
सीस *sīs*, 958, 986.
सीसा *sīsa*, 383, 561, 958.
सीसा धरेवाला *sīsa dharewāla*, 561.
सुअरा *suara*, 1183.
सुआ *sua*, 957.
सुआ आवे है *sua āwe hai*, 957.
सुआइब *suāeb*, 987.
सुआसिन *suāsin*, 1295.
सुइआइल *suiāil*, 1004.
सुइया *suiya*, 957, 987.
सुइया गैल *suiya gail*, 957.
सुइला *suila*, 657.
सुई *sūi*, 499, 503.
सुकरवाँत *sukarwānt*, 1173.
सुकल *sukl*, 1081.
सुकल पख *sukl pakh*, 1081.
सुकला *sukla*, 1087.
सुख *sukh*, 1090.
सुखठा *sukhtha*, 1074.
सुखड़ा *sukhra* 1074, 1458.

सुखभामी *sukhbhāmi*, 1173.
सुखराती *sukhrāti*, 1090, 1423.
सुखले *sukhle*, 1088.
सुखवन *sukhwan*, 1030.
सुख सुख *sukh sukh*, 990.
सुखार *sukhār*, 1077.
सुखैनी *sukhaini*, 1458.
सुगन्द *sugand*, 468.
सुगन्द कोकिला *sugand kokila*, 468.
सुगन्द वाला *sugand wāla*, 468.
सुगरा *sugra*, 789.
सुगवा *sugwa*, 1000.
सुगही *sugahi*, 411.
सुँगार *sungār*, 1006.
सुग्गी *suggi*, 856.
सुजनी *sujni*, 637.
सुण्डा *sunda*, 1074.
सुतरियाएल *sutariyāel*, 1076.
सुतरी *sutri*, 123, 243, 362.
सुतली *sutli*, 123.
सुतवान *sutwān*, 503.
सुतारी *sutāri*, 482, 589.
सुताली *sutāli*, 482.
सुतिहार *sutihār*, 1244.
सुतुहा *sutuha*, 319*e*.
सुतेमान *sutemān*, 503.
सुत्तिहा *suttiha*, 923.
सुत्ती *sutti*, 922.
सुथनी *suthni*, 1060.
सुथरी *suthri*, 123.
सुँदरी *sundri*, 1074.
सुध *sudh*, 1289, 1486.
सुधाबधा *sudhabadha*, 1286.
सुधाबधा करब *sudhabadha karab*, 1286.
सुन *sun*, 29, 1451.
सुनु *sunu*, 1084, 1085, 1087, 1088.
सुने *sune*, 1486.
सुन्न *sunn*, 408, 922.
सुन्नत *sunnat*, 386, 1415.
सुपतिया *supatiya*, 1262.
सुपही *supahi*, 912.
सुपारी *supāri*, 1056.
सुपौआ *supaua*, 414.
सुफेद *suphed*, 1016, 1138.
सुफेद बगछला *suphed bagchhalla*, 1138.
सुमकट्टी *sumkatti*, 388.
सुमङ्गली *sumangli*, 1328.
सुमन्तरास *sumtarās*, 388.
सुमरनी *sumarni*, 781.
सुमिरनी *sumirni*, 781.
सुमुत *sumut*, 877.
सुमेर *sumer*, 781.
सुम्बा *sumba*, 582.
सुम्भा *sumbha*, 413.
सुम्मा *summa*, 412.
सुम्मी *summi*, 413.
सुम्हा *sumha*, 582.
सुर्तवनियाँ *surtwaniyān*, 238.
सुरका *surka*, 126, 1074, 1272.
सुरका चूरा *surka chūra*, 1272.
सुरकी *surki*, 571.
सुरखी *surkhi*, 431, 1267.
सुरती *surti*, 1023.
सुरपुर *surpur*, 1025.
सुरफा *surpha*, 1217.
सुरफान *surphān*, 1217, 1226.
सुरबरिया *surbariya*, 1183.
सुरबार *surbār*, 1183.
सुरमई *surmaī*, 1043.
सुरमा *surma*, 747.
सुरवारी *surwāri*, 1183.
सुरवाल *surwāl*, 727, 746.
सुरसा *sursa*, 414.
सुराखी *surākhi*, 589.
सुराही *surāhi*, 697, 713.
सुरुख *surukh*, 1043.
सुरुजकोँहड़ा *surujkoñhra*, 1071.
सुरुजमुखी *surujmukhi*, 1263.
सुरैतिन *suraitin*, 1280.

सुर्तवनियाँ *surtwaniyān*, 238.
सुलन्तान *sultān*, 478, 748.
सुलन्तान लोदी *sultān lorhi*, 748.
सुलभ *sulabh*, 1454.
सुलभ सगुन *sulabh sagun*, 1454.
सुलाखी *sulākhi*, 589.
सुसन्वा *suswa*, 545.
सुहारी *suhāri*, 1272.
सुहाली *suhāli*, 1378.
सूअर *sūar*, 1125.
सूआ *sūa*, 494, 499, 503, 589, 987.
सूई *sūi*, 24, 589, 644, 1004, 1383.
सूई फेंकलकैक *sūi phenkalkaik*, 1004.
सूक *sūk*, 1008.
सूँग *sūng*, 958, 961.
सूगर *sūgar*, 1125.
सूगा *sūga*, 975.
सूगा पङ्खी *sūga pankhi*, 975.
सूँघ *sūngh*, 958, 961.
सूज *sūj*, 494.
सूजी *sūji*, 1272.
सूँड़ *sūnr*, 958.
सूँड़ा *sūnra*, 1074.
सूँड़ी *sūnri*, 1074.
सूँड़ *sūnr*, 961, 1074.
सूँड़ा *sūnrha*, 961.
सूत *sūt*, 123, 238, 425, 1489.
सूत सिखा *sut sikha*, 736.
सूता *sūta*, 123.
सूति *suti*, 765.
सूती *sūti*, 1234.
सूते *sūte*, 572.
सूद *sūd*, 1475, 1478, 1482.
सूद पर रुपैया काढ़ब *sūd par rupaiya kārhab*, 1478.
सूद भरन्ना *sūd bharna*, 1482.
सूदी *sūdi*, 1475, 1485.
सूदी रुपैया *sūdi rupaiya*, 1475, 1485.
सूप *sūp*, 47, 440, 603, 604.
सूर्त *sūrt*, 238.
सूर *sūr*, 1087.
सूँसा *sūnsa*, 545.
सेउत *seūt*, 789.
सेजिया *sejiya*, 636.
सेफाली *sephāli*, 713.
सेद्रा *sedra*, 1236.
सेबारा *sebāra*, 373.
सेमार *semār*, 319.
सेरङ्गा *seranga*, 494.
सेरन्हा *serha*, 713.
सेरन्ही *serhi*, 912, 194.
सेराएब *serāeb*, 1422.
सेंवई *semwai*, 1272.
सेवन्टा *sewta*, 860.
सेवन्ठा *sewtha*, 860.
सेवन्ता *sewta*, 237.
सेवन्ती *sewti*, 716.
सेवराहा *sewrāha*, 1264.
सेवात *sewāt*, 835.
सेवार *sewār*, 319.
सेंवार *semwār*, 319.
सेसनाग *sesnāg*, 1445.
सेहुना *sehuna*, 516.
सेहुन्नी *sehuni*, 516, 539.
सेहोरन्ना *sehorna*, 319*e*.
से *se*, 235, 1026, 1485.
सेँ *señ*, 414, 867, 1183.
सेँकी *señki*, 1317.
सेथन *sethan*, 53, 55.
सेढ़ा *serha*, 966*g*.
सेढ़ी *serhi*, 1183.
सेंदुर *sendur*, 747.
सेनी *seni*, 467, 711.
सेनुर *senur*, 747, 1308, 1334, 1385, 1435, 1483.
सेनुर दान *senur dān*, 1334.
सेब *seb*, 26.
सेम *sem*, 1073.
सेमल *semal*, 194.
सेमा *sema*, 1073.

सेर *ser*, 1502, 1503.
सेरङ्ग *serang*, 494.
सेरी *seri*, 906, 1198.
सेरी नौसत्ता *seri nausatta*, 906.
सेल *sel*, 109.
सेली *seli*, 109.
सेल्ह *selh*, 1119.
सेल्हल *selhal*, 1119.
सेल्हा *selha*, 975, 976, 977, 978.
सेल्ही *selhi*, 1119.
सेव *seo*, 26, 1272.
सेवर *sewar*, 1264.
सैकन्ड़ा *saikra*, 1479.
सैनार *sainār*, 949.
सैरन्वाह *sairwāh*, 949.
सैएँ *saiñeñ*, 1274.
सैक *saik*, 305.
सैका *saika*, 305.
सैंढा *saindha*, 1272.
सैन *sain*, 711, 949.
सैन बराएब *sain barāëb*, 949.
सैयद *saiyad*, 763.
सैयन *saiyan*, 1073, 1183.
सैर *sair*, 949.
सैर (चाँड़ *or* ढोस) चलाएब *sair* (*chānr or dhos*) *chalāëb*, 949.
सैरा *saira*, 48.
सैला *saila*, 15, 236, 938.
सोइरी *soïri*, 1398, 1402.
सोइरी लिपाइ *soïri lipāï*, 1402.
सोइया *soïya*, 923.
सोकन्ना *sokna*, 965.
सोगिला *sogila*, 661.
सोजन्नी *sojni*, 637.
सोझौआ *sojhaua*, 828.
सोझौआ जोत *sojhaua jot*, 828.
सोठौरा *sothaura*, 1399.
सोंठौरा *sonthaura*, 1399.
सोतन्ही *sothi*, 923.
सोन *son*, 1047.
सोनगड़ुआ *songarhua*, 514.
सोनगड़ुआ सोनार *songarhua sonr*, 514.
सोनहुला *sonahula*, 1043.
सोनार *sonār*, 514, 914.
सोनारी *sonāri*, Appendix, 14.
सोपारी *sopāri*, 1056.
सोबरन्ना *sobarna*, 688, 1456.
सोबन्रा *sobra*, 965*o*.
सोमन्नी *somni*, 1125.
सोमन्रा *somra*, 819.
सोमाता *somāta*, 839.
सोरन्हा *sorha*, 882.
सोरन्ही *sorhi*, 882, 883, 885, 936.
सोरारी *sorāri*, 1400.
सोराही *sorāhi*, 697, 711, 713, 749.
सोलन्कन्ह *solkanh*, 1217.
सोहन्जन *sohjan*, 1073.
सोहन्थी *sohthi*, 852.
सोहन्ना *sohna*, 516.
सोहन्नी *sohni*, 516, 867.
सोहरन्ना *soharna*, 319*e*.
सोहाइ *sohāï*, 869.
सोहाग *sohāg*, 1381, 1384.
सोहाग के अतर *sohag ke atar*, 1381.
सोहाग पुरा *sohāg pūra*, 1381, 1384.
सोहागा *sohāga*, 553, 1383.
सोहागिन *sohāgin*, 1277, 1378.
सोहागिनि *sohagini*, 1369, 1383.
सोहारी *sohāri*, 1272.
सोहिजन *sohijan*, 1073.
सोआ *soa*, 922.
सोइ *soï*, 922.
सोएर *soer*, 1398, 1413.
सोएर लिपाइ *soer lipāï*, 1413.
सोक *sok*, 639.
सोकन *sokan*, 1134.
सोखा *sokha*, 1453.
सोग *sog*, 639.
सोटा *sota*, 654.

सोंटा *sontā*, 103, 377, 390, 654.
सोंठ *sonth*, 184.
सोत *sot*, 922.
सोता *sota*, 237, 922.
सोतिन *sotin*, 1276.
सोन *son*, 1272.
सोना *sona*, 753, 1090, 1173.
सोना होला *sona hola*, 1173.
सोनी *soni*, 514.
सोने *sone*, 1383.
सोरा *sora*, 370; Appendix, 14.
सोहन *sohan*, 403, 591.
सोहब *sohab*, 867.
सोहेन *sohen*, 403.
सौदागरी *saudāgri*, 1488.
सौदागरी के माल *saudāgri ke māl*, 1488.
सौ *sau*, 823.
सौंगी *saungi*, 208, 212, 213, 224.
सौंगी के नारी *saungi ke nāri*, 224.
सौंगी गारी *saungi gāri*, 148.
सौत *saut*, 765.
सौतिन *sautin*, 765, 1276.
सौथी *sauthi*, 716.
सौंदर *saundar*, 1263.
सौंफ *saumph*, 1073.
सौंफी *saumphi*, 373.
सौर *saur*, 1398.
सौर लिपाई *saur lipāi*, 1402.
सौंरा *saunra*, 1134.
सौरी *sauri*, 1398, 1409.
सौसन *sausan*, 585.
सौसन के टट्टी *sausan ke tatti*, 585.
स्वाती *swāti*, 1084, 1090.
स्वामी *swāmi*, 1274.
स्रौत्र *srautra*, 1356.

॥ ह *h* ॥

ह *ha*, 1116, 1275.
हँकन्वा *hankwa*, 294, 942.
हँकन्निहार *hanknihār*, 942.
हकमैती *hakmaiti*, 1201.
हक्काक *hakkāk*, 538.
हजाम *hajām*, 383, 1326.
हजार *hajār*, 585.
हजार बीन *hajār bīn*, 585.
हजुरिया *hajuriya*, 733.
हटका *hatka*, 1256.
हटवई *hatwaï*, 914.
हटवा *hatwa*, 914.
हटवाई *hatwāi*, 914.
हटवे *hatwe*, 914.
हट्ठा *hattha*, 838, 841.
हट्ठा बरद *hattha barad*, 841.
हठीला *hathīla*, 1456.
हड्डा *hadda*, 1074, 1075, 1183.
हड्डी *haddi*, 984.
हड़का *harka*, 68.
हड़वर *harwar*, 842.
हँड़वाय *hanrwāy*, 131.
हड़हड़ा *harhara*, 956.
हड़हा *harha*, 956.
हड़ा *hara*, 1183.
हड़िड़ा *harira*, 726.
हँड़िया *hanriya*, 69, 83, 139, 368, 432, 465, 713.
हँड़ोलवा *hanrolwa*, 268.
हँड़ोला *hanrola*, 713.
हड़ौड़ी *harauri*, 844.
हतेयरवा *hateyarwa*, 1177.
हण्डा *handā*, 251, 268, 669.
हण्धा *handha*, 268.
हत्था *hattha*, 64, 307, 363, 416, 510, 597, 915, 1129.
हत्था चरक *hattha charak*, 597.
हत्थी *hatthi*, 510, 613.

हत्थू *hatthu*, 510.
हथ *hath*, 564.
हथ अकुरी *hath akuri*, 564.
थ उकन्री *hath ukri*, 564.
हथन्कड़ *hathkar*, 335*g*.
हथन्कड़ा *hathkara*, 335*g*.
हथन्कर *hathkar*, 335*g*.
हथन्करा *hathkara*, 416.
हथन्कल *hathkal*, 416.
हथन्कुट्टा *hathkutta*, 431.
हथन्गर *hathgar*, 335*g*.
हथन्घिसेट *hathghiset*, 801.
हथन्ड़ा *hathra*, 443, 621.
हथन्नी *hathni*, 1129.
हथन्पानी *hathpāni*, 579.
हथन्फेर *hathpher*, 1476.
हथन्बरन्ही *hathbarhi*, 116, 930.
हथन्बै *hathbai*, 1183.
हथन्रा *hathra*, 335*g*, 416, 443, 621.
हथन्वानी *hathwāni*, 579.
हँथन्वासा *hanthwāsa*, 185.
हथन्वाँसा *hathwānsa*, 223.
हथन्वाहा *hathwāha*, 915.
हथन्हर *hathhar*, 335*g*, 688.
हथा *hatha*, 64, 307, 335*g*, 363, 490.
हथिनी *hathini*, 1129.
हथिया *hathiya*, 1074, 1082, 1089.
हथिया सुण्डा *hathiya sunda*, 1074.
हथुनी *hathuni*, 1005.
हथैला *hathaila*, 284.
हथौआ *hathaua*, 831.
हथौड़ा *hathaura*, 523.
हथौना *hathauna*, 378, 713.
हथौर *hathaur*, 410.
हथौरा *hathaura*, 397, 410, 523, 552.
हथौरी *hathauri*, 397, 512, 539, 560, 410, 589, 552, 624.
हनुआ *hanua*, 1173.
हन्थ उधार *hanth udhār*, 1476.
हन्ना *hanna*, 409.
हफ्नी *haphni*, 1181.
हबसाएल *habsāël*, 957.
हबेली *habeli*, 1234, 1254, 1275.
हम *ham*, 1087, 1092.
हमन्चा *hamcha*, 978.
हमर *hamar*, 859.
हमर बिहनाइ मारल गेल *hamar bihnāï, māral gel*, 859.
हमहूँ *hamhūñ*, 1084.
हमाम *hamām*, 706.
हमाम दिस्ता *hamām dista*, 706.
हमार *hamār*, 1116.
हम्मर *hammar*, 864.
हम्मर बनुसार भेल *hammar banusār bhel*, 864.
हर्कति *harkati*, 363.
हर *har*, 1, 6, 328, 817, 846, 1006, 1087.
हरन्का *harka*, 68.
हरन्काह *harkāh*, 1098.
हरन्काहा *harkāha*, 1098.
हरन्खी *harkhi*, 867.
हरन्खुगानी *harkhugāni*, 840.
हरन्खुली *harkhuli*, 840.
हरखूजल *harkhūjal*, 840.
हरन्खोलानी *harkholāni*, 840.
हरन्खोलिया *harkholiya*, 840.
हरन्खोली *harkholi*, 840.
हर चलाएब *har chalāeb*, 817.
हर चाँड़ी *har chānri*, 24.
हरन्जा *harja*, 1488.
हरन्जिन्सा *harjinsa*, 806.
हरन्जोआर *harjoār*, 840.
हर जोतब *har jotab*, 817.
हरन्छुटाव *harchhutāo*, 840.
हरन्छुट्टन *harchhuttan*, 840.
हरन्दा *harda*, 1074.
हरन्दी *hardi*, 1073, 1308, 1404, 1409.
हरन्दी गूड़ *hardi gūr*, 1404, 1409.

हरन्दी चढ़ाएब *hardi charhāeb*, 1308, 1311.
हरन्ना *harna*, 956.
हर नाधब *har nādhab*, 817.
हर नाधा *har nādha*, 17.
हर पहन्टा *har pahta*, 846.
हरन्फोरन्वा *harphorwa*, 959.
हरन्फोरन्वा केराव *harphorwa kerāo*, 959.
हर बहब *har bahab*, 817.
हरन्बिनार *harbinār*, 840.
हर भञ्जा *harbhanja*, 846.
हरन्महन्तर *harmahantar*, 839.
हरन्महुतर *harmahutar*, 839.
हरन्महूरत *harmahūrat*, 1433.
हरन्मोहन्तर *harmohtar*, 839.
हरन्मोतर *harmotar*, 1433.
हँरन्रहन्वा *hañrrahwa*, 956.
हरन्रा *harra*, 996.
हर लथी *har ladhi*, 17.
हरन्वत *harwat*, 839.
हरन्वर *harwar*, 1186.
हरन्वा *harwa*, 765.
हरन्वाह *harwāh*, 842, 1184.
हरन्वाहा *harwāha*, 842.
हरन्वाही *harwāhi*, 838, 842, 1186.
हरन्वाँहीं *harwānhi*, 838.
हर सज्झा *har sajjha*, 846.
हर समत *har samat*, 839.
हर समौध *har samaudh*, 818, 839.
हरन्सा *harsa*, 178, 274.
हर साँगत *har sānga*, 3.
हरन्सोधन *harsodhan*, 1434.
हरन्हरा *harhara*, 758.
हराइ *harāi*, 835, 843, 1201.
हराठा *harātha*, 838.
हराथी *harāthi*, 1096.
हराम *harām*, 1125.
हराही *harāhi*, 1201.
हरि *hari*, 414.
हरिअर *hariar*, 996.
हरिबन्स *haribans*, 1451.
हरिराम बरन्म *harirām barm*, 1456.
हरियार *hariyār*, 197.
हरिस *haris*, 5, 1308, 1349.
हरिसा *harisa*, 275.
हरिहर *harihar*, 1201.
हरिहर नाथ *harihar nāth*, 1456.
हरिहरा *harihara*, 1201.
हरिहरी *harihari*, 1201.
हरिहा *hariha*, 1156.
हरी *hari*, 1201.
हरीस *harīs*, 5.
हरेया *hareya*, 841.
हरेया बैल *hareya bail*, 841.
हरेठा *haretha*, 994.
हरौती *harauti*, 1183.
हरौर *haraur*, 1186.
हरौरी *harauri*, 842, 1186.
हल *hal*, 1.
हलन्का *halka*, 784.
हलन्खा *halkha*, 388.
हलाद्दी *haldi*, 1073.
हलन्मचानी *halmachāni*, 233.
हलन्वाइ *halwāi*, 454.
हलन्हलाइछै *halhalāichhai*, 987.
हलन्ही *halhi*, 801.
हलाली *halāli*, 1139.
हलुआ *halua*, 1272.
हलुआइ *haluāi*, 296, 454, 463.
हलुक *haluk*, 799, 800.
हवाइ *hawāi*, 585.
हवेली *haweli*, 1234.
हशन्तगन्ना *hashtagna*, 451.
हसर *hasar*, 1451.
हसर करब *hasar karab*, 1451.
हँसुआ *hansua*, 73, 328, 377.
हँसुली *hansuli*, 74, 377, 765, 1439.

हस्त *hast*, 1082, 1085.
हस्ती *hasti*, 568.
हस्तबूदी *hastbūdi*, 1222.
हाँ *hān*, 1085.
हाउ *hāü*, 1458.
हाँकब *hānkab*, 870.
हाकिम *hākim*, 1184.
हाकिम हुकमी *hākim hukmi*, 1184.
हाकिमी *hākimi*, 1470.
हाकिमी हिस्सा *hākimi hissa*, 1470.
हाँकी *hānki*, 870.
हाँको *hānko*, 1087.
हाँगी *hāngi*, 607.
हाट *hāt*, 1070.
हाड़ा *hāra*, 956, 1183.
हाँड़ा *hānra*, 268.
हाड़िन *hārin*, 1197.
हाड़ी *hāri*, 1197.
हाँड़ी *hānri*, 69, 139, 430, 432, 506, 713.
हाँड़ा *hānrha*, 669.
हाता *hāta*, 832, 1234.
हाता वाला *hāta wāla*, 832.
हातुल *hātul*, 416.
हाथ *hāth*, 356, 655, 1490.
हाँथ *hānth*, 867, 1451, 1490.
हाथक *hāthak*, 1070.
हाँथकल *hānthkal*, 4116.
हाथड़ *hāthar*, 621.
हाथर *hāthar*, 443.
हाँथसेँ निकाएब *hānth señ nikāëb*, 867.
हाथी *hāthi*, 1084, 1129.
हाथे *hāthe*, 478.
हाँफ *hāmph*, 1181.
हाबुस *hābus*, 990, 1272.
हाँमर *hāmmar*, 487.
हार *hār*, 233, 765, 1391.
हारवाला *hārwāla*, 1156.
हाल *hāl*, 163, 222, 802, 827, 964, 1215, 1223.
हाल उपारजित *hāl upārjit*, 1215.
हाल हासिली *hāl hāsili*, 1223.
हावन *hāwan*,
हावन दस्ता *hāwan dasta*, 706.
हाशो *hāsho*, 1465.
हासिल *shāil*, 1076, 1077.
हासिली *hāsili*, 1223.
हाँसू *hānsu*, 328.
हिक्का *hikka*, 302.
हिँगोरी *hingori*, 662.
हिच्छा *hichchha*, 447.
हिनुआना *hinuāna*, 1064.
हिया *hiya*, 1070.
हिराओल *hirāol*, 851.
हिरात *hirāt*, 1153.
हिराँत *hirānt*, 1148.
हिसाब *hisāb*, 1468*a*, 1470, 1472.
हिसाब बिकरी गल्ला *hisāb bikri galla*, 1468*a*, 1470, 1472; Appendix, 7.
हिस्सा *hissa*, 1214, 1470; Appendix, 14.
हिस्सा खास *hissa khās*, Appendix, 14.
हिस्सा पटिदारी *hissa patidāri*, 1214.
हिस्सेदार *hissedār*, 1208, 1214.
ही *hi*, 1446.
हीँक *hīnk*, 302.
हीन *hīn*, 1084.
हुकमी *hukmi*, 1184.
हुकुमत *hukumat*, 1201.
हुक्का *hukka*, 472, 1026, 1452.
हुक्का (*or* हुँक्का तामाकु) बन्द करब *hukka* (*or hukka tamāku*) *band karab*, 1452.
हुजतना *hujtāna*, 1198.
हुँडियाना *hundiyāna*, 1474.
हुँडियावन *hundiyāwan*, 1474.
हुण्डा *hunda*, 903, 1221, 1483.
हुण्डा भारा *hunda bhāra*, 1483.
हुण्डी *hundi*, 1474, 1487.

हुण्डी पत्री *hundi patri*, 1487.
हुत्था *huttha*, 653.
हुमन्ना *humna*, 12.
हुमेल *humel*, 765.
हुम्मा *humma*, 1458.
हुरन्का *hurka*, 1250.
हुर पटेल *hur petal*, 1098.
हुरन्ना *hurra*, 653.
हुरन्सा *hursa*, 778.
हुलुक *huluk*, 585.
हुसुनन्दान *husundān*, 711.
हूर *hūr*, 29, 89, 471.
हूरा *hūra*, 29, 653, 848, 868.
हूल *hūl*, 748.
हेगइहा *hengaīha*, 829.
हेंगही *hengahi*, 33, 118.
हेंगाएब *hengāëb*, 830.
हेंवन्ती *henwti*, 808, 1016, 1019.
हेंगा *henga*, 30, 36, 830.
हेंगा चलाएब *henga chalāëb*, 830.
हेंगी *hengi*, 31.
हेड़ *her*, 1124.
हेर *her*, 1113.
हेरा *hera*, 1132.
हेरा जाएब *hera jāëb*, 1132.
है *hai*, 655, 957, 964, 987, 1001, 1004.
हैं *hain*, 568.
हैकल *haikal*, 765.
हैलक *hailak*, 765.
होरन्सा *horsa*, 778.
होरन्हा *horha*, 877, 957, 984, 990, 1272.
होलन्हा *holha*, 877, 957, 990.
होंहि *hoñhi*, 1087.
हो *ho*, 1486.
होएत *hoet*, 363.
होएब *hoëb*, 1158.
होए ला *hoe la*, 851.
होए *hoe*, 1088.
होखे *hokhe*, 965, 1090.
हो गैल *ho gail*, 1485.
होत *hot*, 1089.
होबोंं *hoboñ*, 1092.
होम *hom*, 1332.
होय *hoy*, 548.
होला *hola*, 1088, 1173.
होली *holi*, 1198.
होली खेताइ *holi khetāi*, 1198.
हौद्री *haudri*, 323.
हौज *hauj*, 321.
हौद *haud*, 316, 321.
हौदी *haudi*, 314.

W. H. D'C.—Reg. No. 15042F—1000—22-8-85.